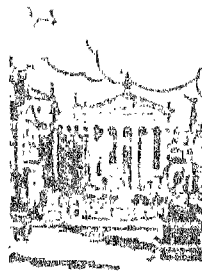


The
EDUCATIONAL
FORUM



NOVEMBER · 1936

National Characteristics and Comparative Education

MICHAEL DEMIANIKOVICH

National Traits and Culture

GERALDINE P. DELLA

Promising Innovations in Secondary Education

L. L. KANDEL

The Teaching Film: An International Survey

CHARLES A. GWAMET

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John Dewey: Giovanni Gentile

J. B. SHOUSE

VOLUME I

NUMBER 1

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The old attitude that strangers and aliens should be feared until they had shown themselves trustworthy was doubtless psychologically sound, for the unknown demands caution. Today people who differ from us in speech, customs, and dress may still seem queer, because strange, but we are more inclined to give them the benefit of our doubts. Nationalism does breed important differences of personality and character. How pronounced these differences are may be viewed through the eyes of MICHAEL DEMIASHKEVICH and GERALDINE DILLA in the present issue in the two articles on *National Characteristics and Comparative Education* and *National Traits and Culture*. Professor Demiashevich of George Peabody College for Teachers was born in Gubernia of Mohilev, Russia. He graduated from the Imperial Historico-Philological and the Imperial Archaeological Institute in Petrograd, and has taught at several institutions: the Alexander I Gymnasium, the Deutsche Hauptschule zu St. Petri, and the Navy College, Petrograd; the universities of Grenoble, the Sorbonne, Munich, Berlin, London, and Harvard. He is the author of *Shackled Diplomacy, An Introduction to the Philosophy of Education*, and numerous articles.

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Promising Innovations in Secondary Education by Professor I. L. KANDEL is a critical contribution to a vast American riddle. The author is Professor of Education and Associate in the International Institute of Teachers College, Columbia University. He is universally known for his books on *The History of Secondary Education* and *Comparative Education*, and as the editor of the *Educational Yearbooks* of the International Institute of Teachers College, Columbia University, since 1924. A world traveler he has studied at first hand many foreign systems of education.

My Dream College is a bit of fantasy, but it contains food for thought. Its author, A. GORDON MELVIN, is Professor of Education at the College of the City of New York. He is widely known as the author of *The Technic of Progressive Teaching* and *The Activity Program*.

What is Personality? asks an intriguing question which today is being widely discussed by workers in many fields of research. Professor DANIEL WOLFORD LA RUE, its author, is Head of the Department of Education at the State Teachers College at East Stroudsburg, Pennsylvania. He has also served as teacher and lecturer at Harvard. He has written several books and numerous

(Continued on page 126)

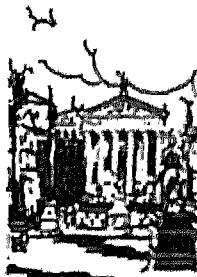


Photo by Olga Hall-Quest

CHURCH AT TAOS PUEBLO—NEW MEXICO

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VOLUME I
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NATIONAL CHARACTERISTICS AND COMPARATIVE EDUCATION

MICHAEL DEMIASHKEVICH

I

AN ENGLISH traveler who recently returned from the Near East by way of southeastern Europe has complained of the increasing drab uniformity of dress throughout the whole of Asia Minor and Europe, and regretted the dull monotony in manner of living which is rapidly displacing the pristine colorful variety of the native folkways. The truth of the matter is, however, that this regret is substantially unfounded. The westernization of Asia Minor is only skin deep. The new Turk, male or female, turned out in European fashion, not always willingly, by the decrees of Mustapha Kemal Pasha, is very much of the old Turk still, and doubtless will retain many of the old national characteristics of Turks. Madame de Staël, one of the earliest modern students of comparative psychology of nations, aptly observed:

Civilization incessantly works upon making men similar in appearance and almost similar in reality; but the mind and the imagination like to retain the differences which characterize nations. Under the influence of friendship or by calculation men resemble one another. Yet, all that is natural is varied. . . . The world can be compared to a vast stage upon which, throughout history, the same actors perform. The actors are men; the personality on the stage is the unchangeable man. And yet, though man does not renew himself fundamentally, he varies.¹

Despite the seemingly internationalizing and leveling effect of modern civilization, collective men, or nations, still differ considerably in their ways, and nothing seems to warrant the expectation, or the fear, that they may cease to vary. It seems to have been ordered by powers more lasting than transient ruthless dictators and benevolent internationalists, that collective men should adamantly refuse to give up the inner characteristics constituting their national identity, or to surrender,

¹ *Corinne*, I, 4; XII, 2.

even for the sake of a millenium of international peace and justice, their national idiosyncracies. Fashions originating in Paris may extend their sway over the feminine domain of the entire world and the ubiquitous tuxedo impose itself upon men of all races; but from all indications they will continue to clothe human personalities who, as individuals, and more especially as national groups, will continue to assert their individuality in the face of all standardization. It is as if collective men, or nations, had made a solemn agreement to differ—the only agreement in international history which we may rest assured is never to be broken.²

As between the French and the English, for example, things have not changed materially since Baron d'Holbach's visit to England in 1765. Diderot reports the Baron's impressions of his island neighbors as follows:

The Baron is just back from England. He went there not unprepared; he was very well received; he enjoyed the best of health during his stay, and yet he came back displeased with the country which he had found neither as well settled nor as cultured as he had been told he would. He is displeased with architecture, which is almost totally bizarre and gothic; displeased with the way they keep their gardens, because the affected imitation of nature is worse than the monotonous symmetry of architectural landscaping; displeased with that kind of taste which piles up in the palaces articles excellent, mediocre, and poor, all in a detestable hodgepodge (*pêle-mêle*)

² Cf. our discussion of roots of nationalism in Chapter VII (Education for Nationalism, Patriotism, and Internationalism) of our *Introduction to the Philosophy of Education*, American Book Company, 1935. Diderot, *Lettres à Mademoiselle Sophie Voland* (XCI), Paris, le 20 novembre 1765; See also Avezac-Lavigne, C., *Diderot et la société du baron d'Holbach*, Paris, Ernest Leroux, 1873, pp. 133 ff.

manner; displeased with their amusements which have the gravity of religious ceremonies; displeased with the facial expression of men, on whose countenance one never sees written trusting friendliness, gaiety, and sociability, but rather this inscription: "I don't care for you, I am not my brother's keeper." He is displeased with the great of the land, because they are sad-looking, haughty, contemptuous, and vain-glorious; displeased with the common people because they are hard-hearted, insolent, and barbarous; displeased with meals at the friends', because everyone is seated there in accordance with his social rank, and the real table neighbor of each is formality and ceremony; displeased with meals at inns, because, though one is promptly and not badly served, there is no affability shown. In fact I heard him praise just one thing in England and that is the travelling facilities. He used to say to himself, while in England, "Oh, Paris, when shall I see you again? Oh, my dear friends, why can't I reach you? Oh, my fellow Frenchmen! You are lightminded, to be sure, and quite foolish, but you are worth hundred times more than all these sad and sulky thinkers here." He affirms that nowhere but in France is champagne drunk, and that only there can one be really gay, have a good time, and feel himself alive.³

Paul Blouët who wrote a century later, under the pen name Max O'Rell, in a chapter entitled "Entertaining Neighbors," has given some lighter examples of national incompatibility. He took those examples from among Franco-English contrasts.

To an impartial observer, who goes on his way philosophizing, and keeping his eyes open to what passes on either side of the English Channel, it is really a very amusing sight to see how the two countries seem to make it their aim, each to do the contrary of what the other does.

Will you have a few rather diverting illustrations, taken right and left?

When we are in difficulties we take our watch to our *aunt*; the English take theirs to their *uncle*.

In France, the *curé* has a certain number of *vicaires* under his orders; in England, it is the *curate* who is the *vicar's* subaltern. On this point, there is no doubt about our being in the right, since a *curate* is a priest, ordained to take charge of a *cure* (the responsible care of Souls), whereas a *vicar* (*vicarius*) is a priest who takes the place of another.

In France, coachmen keep to the right; in England, they keep to the left. . . .

The French language possesses the two words *éditer* and *publier*; the English language has *to edit* and *to publish*. But it must be well understood that *to publish* which means *éditer* and *to edit* which means *publier*.

These Chinese puzzles, so constantly met with, are not useless, however; they are the delight of French examiners in England, and of course, the despair of Candidates, which it is easy to understand if one considers how much easier it is to be examiner than examined.

In England, you 'get wet to the skin,' in France, we 'get wet to the bones,' and you know that when the English go as far as the backbone the French, not to be outdone, go so far as the marrow of the bone.

Both the French and the English languages have aspirate *W's*, but, whereas in English it is vulgar to drop them, in French it is vulgar to sound them.

In France, it is considered very bad form to call people by their names directly after being introduced to them. We simply address them as Monsieur, Madame, Mademoiselle. In England, only shopmen address ladies as Madam, or Miss. When you have been introduced, you must add a person's surname to the title, to Mr.,

or Mrs., or Miss, in speaking to them.

In England, they "take French leave," but in France we "take English leave" (in reality the expression is stronger than that, gives the color of vulgarity: "*filer à l'Anglaise*"), and we are quits.

Even down to the manner of holding a fork or an umbrella, the two nations seem to be saying to each other: "You do it that way? Very well, then; I shall do it this way."⁴

Brigadier-General F. L. Spears, who served during the World War as the liaison officer between the English and French General Headquarters, found the same irreconcilable differences:

French and British kept apart, principally of course because they could not understand each other's language, but they had few common interests. Even food, an absorbing topic in wartime, did not bring them together, for they disliked each other's cuisine. When, owing to the sudden German onslaught on Verdun the Tenth French Army was hurriedly relieved by the British, and during the movement the French Commissariat (the Ordnance Department) fed some of our men whilst we supplied some French units, complaints were endless. French and British both declared they were starved. Our people could do nothing with the vegetables for which they were expected to devise sauces. They hated the coffee and threw away in disgust the inordinate quantities of bread served out. On the other hand, the gorge of the French rose at the slabs of beef provided by us. They could not face all this meat and clamoured for more vegetables, bread and coffee. As for tea instead of wine—puah! Had the arrangement continued it might have led to mutiny. Not that our men disliked wine. Soldiers in blue and soldiers in khaki had at any rate that taste in common.⁵

⁴ O'Rell, M. (Blouët, P.), *English Pharisees, French Crocodiles and Other Anglo-French Typical Characters*, Toronto, 1892, pp. 47, 49, 50.

⁵ Spears, E. L., *Brigadier-General, Liaison*, 1914, London, Heinemann, 1930, pp. 68, 69.

William James remarked in a letter from abroad that he had found na-

tions differ very little from one another, but that he also found those small differences of great importance. Some writers despaired of perceiving correctly various subtle national idiosyncracies. Now, are national differences really so small or so intangible? And is the study of national idiosyncracies and of national ethology, as John Stuart Mill called it in his *System of Logic* (Book VI, "Of the Logic of Moral Sciences," Chapter V, "Ethology") to remain, deterrent, in the rarefied atmosphere of vague intangibilities and illusive imponderables, as applied to collective men, or nations? On the contrary, it is clear that nations differ widely, not only in small things but also in great things; that national peculiarities are displayed through the whole gamut of experience from distinctive ideas of the comical, to fundamental differences in the conception of ideal government, of the relationship between the individual and the national State, of educational opportunity, and the like important matters.

With relation to the peculiarities of the conception of the comical, for instance, it may be mentioned that well-intentioned people in France and in Germany attempted, soon after the World War, to exchange theatrical companies. They hoped to employ the charm and power of dramatic art for spreading mutual sympathy and understanding between the two nations, so recently emerged from a war which with justice seemed fratricidal to the sincere friends of western civilization. In each country polite and not unfriendly audiences, consisting of men

and women well educated and sufficiently familiar with the neighboring nation to understand fully its spoken language, were brought together. As soon as these chosen audiences forgot the solemnity of the occasion and regained spontaneity, they showed a disconcerting incompatibility in so far as their respective conceptions of the comical were concerned. Each laughed at that which moved those of the other land.^a The German audiences became hilarious over the tragic dialogues of the heroes and heroines of Corneille and Racine, rolled out by French actors and actresses in accordance with the accepted conventions of the French stage. The high French art of declamation struck the Germans as something too stilted, too theatrical, even for the theater. On the other hand, the French audiences tittered at the interminable monologues of *dramatis personae*, devoted to a ponderous and, from the French point of view, entirely superfluous self-analysis, and found the endless descriptions of the obvious still less to their taste. The Germans found the French heroes annoyingly rhetorical, while the French were inclined to think that self-engrossed characters of German tragedy were cranky and dull.

A rapid perusal of the German collection, *Our Humorous Classics* (*Lachende Klassiker*), and the French study, *The Gallic Laughter* (*Le rire gaulois*), would be sufficient for the appreciation of the profound difference between the German *Spass* and the French *plaisanterie*.

The Frenchman's conception of the State as a rational entity, or, still better, as a mathematically constructed machine of government, distrustful of the individual and fashioned once and

^a Cf. Heimburg, Werner v., *La Grande Nation*, August Scherl, Berlin, 1930, pp. 92ff.

for all, contrasts, clearly and forcibly, throughout history, with the Englishman's idea of the State. To the Englishman the State is a co-operative ensemble of powers, promoting ordered liberty and organically growing out of and limited by experience and experimentation relative to the needs of life, individual and social. The Englishman's conception of the State also differs very clearly from his German cousin's idea of the State as the mystic, in fact divine, General Will, whose authority over the individual is absolute, "in great things or small, or right or wrong." The English parliament is truly called "the mother of parliaments"; but, among her varied and numerous children, the only ones who seem to have thrived on that mother's milk are the British legislative institutions themselves. The English parliamentary system has not proved workable on alien soil, and has rapidly degenerated in Italy and in Germany, for example, into political party entanglements which have paved an easy road to dictatorship.

The "Seven Ages"—with Variations

It will be remembered that in *As You Like It* there is found the following philosophical reflection:

All the world's a stage,
And all the men and women merely players;
They have their exits, and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first, the infant,
Mewling and puking in the nurse's arms;
And then, the whining school-boy, with his satchel

And shining morning face, creeping like snail
Unwillingly to school: And then, the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eye-brow; Then a soldier,
Full of strange oaths, and bearded like the pard,
Jealous in honor, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth: And then, the justice,
In fair, round belly, with good capon lin'd,
With eyes severe, and beard of formal cut,
Full of wise saws and modern instances.
And so he plays his part: The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose, and pouch on side;
His youthful hose, well sav'd a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound: Last scene of all
That ends this strange eventful history,
Is second childishness and mere oblivion;
Sans teeth, sans eyes, sans taste, sans everything.

In this Shakespearean picture of man taken without a camera, men in any country can, doubtless, recognize something of themselves and of those whom they know. And yet, as we turn from country to country, we find that the typical manifestations of the Seven Ages by no means tally in every detail. Consider, in particular, youth. Multiple good authorities would reveal to inquisitive minds that the "sighing furnace" sighs somewhat differently in this land and in that. To the typical Hans, his Gretchen is all beauty and ethereality; it would certainly be a unique German youth who would think of the object of his special devo-

¹ Sophocles, *Antigone*.

tions in the terms put by H. G. Wells into the mouth of Christina Alberta's admirer:

He liked Christina Alberta because of her tremendous go. She was always up to something; she preferred standing to sitting, and she kicked her legs while she talked to you. He idealized her go; he attributed to her much more go than she really had.^a

It would be extremely difficult, if at all possible, to find a similar psychological document in German fiction.

II

Now turning our attention to matters of more weight perhaps from the viewpoint of education than those concerning the "sighing furnace," it is true that "the whining school-boy" is a familiar character in any land. And yet, he who looks closer into various manifestations of this seemingly cosmopolitan character, will discover many indubitable proofs that the model varies substantially with changes in nationality. In the boys who unwillingly creep to school in England, France, and Germany may be detected the well-contoured embryos of those three scholars, the Englishman, the Frenchman, and the German, who, having received a commission to study the elephant and to write on their findings, wrote, each after his kind—the Englishman, *On Elephant Hunting as a Sport*; the Frenchman, *On the Elephant's Logic*; and the German, *An Introduction to the Study of the Elephant's Probable Outlook Upon the Universe*.

Consider, for example, that fine French lad, Jean Rigaud, in *The Head*

of His Class (*Le Premier de la classe*).^b He is an ardent idealist, a crusader. Not unlike his contemporaries of equal intelligence and good character in other lands, who crusade in imagination, he has formed a fraternity, and has declared war upon the injustice and absurdities of the age. Oh, this is not merely a childish dream, Jean assures us. He and his fellow-crusaders swear that their fraternal bond shall survive graduation from the secondary school and shall endure through life, each holding all his resources at the command of his brothers. There will be just one exception to this perfect equality of the brotherhood: When Jean and his friends will have revived the glories of the medieval French kingdom, Denise, Jean's sweetheart and the niece of his favorite teacher, and no other girl, shall be the queen of that miraculously restored kingdom.

So far, the story could as well have been "made in Germany," or elsewhere. But next we find that the transports of crusading imagination and enthusiasm have not prevented Jean, a son of the race that has given Descartes to the world, from working out a neat plan for carrying out his "mission." That plan is earmarked with the logical Cartesian progression from the simple to the complex: "What we must do is first to regenerate our town and thus show ourselves worthy successors of the heroes of antiquity and of the paladins of the Middle Ages. Only then can we acquire authority and regenerate happiness in France, and also outside France." And next we learn that this crusading campaign, however difficult and uncertain, would be worth trying, because, concludes Jean, the

^a Christina Alberta's Father, p. 134.

^b Crémieux, Benjamin, *Le Premier de la Classe*, Grosset, Paris, 1921, Deuxième Partie: "La Mission," pp. 102-205.

one who succeeds in it can be sure of inclusion in the Larousse encyclopedia. Thus speaks the wisdom of his rationalist country, where academic distinctions are held in high regard, as testimonials to the most valuable and admirable of men's claims to distinction—intellectual power and achievement.

"Education, climate and food," remarks Paul Blouët (Max O'Rell), "all help to account for the striking difference that exists between the English and the French characters. The man whose dinner consists of a pound of beef, a large slice of plum pudding, and a tankard of thick, heavy black beer, must certainly look at things in a different light for the man who dines of oysters, chicken, fruit, the lightest of pastry and a bottle of Pommern."¹⁰

Whatever the causes, the effect cannot be doubted. Only in infancy and second childhood, perhaps, do we find no striking differentiation between the English and the French or between any two nations; in at least five out of the seven Shakespearean ages, the two nationalities show wide variations, in small things and great. Suffice to mention here, as an example relative to the third and fourth Shakespearean age, just two instances. One is that of D. H. Lawrence, the belated—or premature?—English Baudelaire. A worshiper of the free body unashamed of its passions, a crusader for the emancipation of the senses from inhibitory traditions, in short, a poet of the resurrected pagan hedonism—of the "na-

tural" man—, Lawrence on more than one occasion must have shocked his Baudelairean colleagues, the late "Parnassians," when he showed his undisguised and very English red-blooded contempt for sickly, sloppy intellectuals, camouflaging their physical and moral laziness as philosophic "*mal de siècle*." What kinship could this Englishman, a sportsman *malgré lui*, feel for the nervous and unbalanced, who suffered not so much from the philosophic and artistic grief over the imperfections of the century as from the lack of sound physical habits, such as regular sleeping hours, physical exercise, and the like?¹¹

As another instance it may be recalled how, in May, 1926, the traditional England of ordered freedom was challenged by the menace of the general strike organized by the Socialists, with a considerable admixture of communistic activities; the latter were designed by their promoters to transform the strike, an economic conflict, into a struggle for the dictatorship of the so-called "proletariat." England in that crisis was saved by sane and sound individuals still to be found in sufficient numbers among her manhood and womanhood, brought up to practise the kind of conduct which Captain MacWhirr taught young Jukes. The captain, it will be remembered, advised the young man that whenever an emergency would come upon him, the thing to do was not to discuss theories and above all not to permit himself to be disconcerted by anything, but to keep his nerve, stand fast, facing the storm as long as it lasted. "Facing it—always facing it—that's the way to get through."¹²

It is, certainly, not the philosophy of

¹⁰ *John Bull and His Island*, Scribner's, 1884, p. 237.

¹¹ Cf. Maurois, André, 'Les écrivains anglais contemporains,' *Revue Hebdomadaire*, 27 Avril 1935.

¹² Conrad, J., *Typhoon*, Doubleday, Page and Company, 1923, p. 89.

life professed by the typical products of English secondary education that would answer the following description which is still, alas, a true enough picture, in so far as many a younger intellectual on the Continent is concerned.

Through the cold of the air, by numberless lights distracted,

The earth—a mournful vessel, rotting about the mast—

Unpiloted, carried toward improbable ports
Glory's majestic dream, impotent and blurred. . . .

Or who would think, in England, of imagining two adolescent friends musing about the mystery of time and space, as Thomas Mann, true to the peculiarities of German mentality, pictures two of his youthful characters in *The Magic Mountain*. He summarizes their discussion on the metaphysics of time and space in a passage appropriately long for his German readers, who, probably inspired by Kant, are fond of such philosophic friandise:

What is time? A mystery; a figment—and all powerful. It conditions the exterior world, it is motion married to and mingled with the existence of bodies in space, and with the motion of these. Would there then be no time if there were no motion? No motion if no time? (We fondly ask.) Is time a function of space? Or space of time? Or are they identical? Echo answers. Time is functional, it can be referred to as action; we say a thing is "brought about" by time. What sort of thing? Change! Now is not then; here is not there, for between them lies motion. But the motion by which one measures time is circular, is in a closed circle; and might almost equally be described as rest, as cessation of movement—

¹³ *The Magic Mountain*, Knopf, 1921, Vol. II, p.

437.
¹⁴ *Op. cit.*, p. 157.

¹⁵ *Cf. Deutsche Rundschau*, Mai, 1935, S. 146.

for the there repeats itself constantly in the here, the past in the present. Furthermore, as our utmost effort cannot conceive of final limits either in time or in space, we have settled to think of them as eternal and infinite—apparently in the hope that if this is not very successful, at least it will be more so than the other. But is not this affirmation of the eternal and the infinite—the logical mathematical destruction of every and any limit in time or space, and the reduction of them, more or less, to zero? It is possible then in eternity to conceive of a sequence of events, in the infinity of a succession of space-occupying bodies? Conceptions of distance, movement, change, even of the existence of finite bodies in the universe—how do they fare? Are they consistent with the hypothesis of eternity and infinity we have been driven to adopt? Again we ask, and again echo (eternal answer) answers. . . .¹⁵

The English youth would scarcely be found fancying himself a Berkeley or even admitting that philosophy is a possible subject for a real man—in company of the "fellows" at any rate. The English youth would, rather, meditate, if it came to meditation, over the outlook upon life and life's values professed by a man like Conrad's Captain MacWhirr. M. André Maurois is right in saying that this silent man, tranquilly sure of himself, free from all ecstasies and disturbing imagination, is not the whole English people; but he prodigiously resembles the image of themselves that the English, throughout the centuries, have taught their young people to respect.¹⁴

III

Karl Scheffler wrote that it is utterly ridiculous to "grade" entire nations.¹⁶ If he meant to say that it is unjustifiable to classify whole nations for example, as bright or dull, as virtuous or

wicked, then we agree with him. Descartes and Bacon long ago pointed out that intelligence is the possession most nearly evenly distributed throughout the world. This statement can hardly be opposed on any substantial grounds, when it is applied to collective men, or nations. And yet, though nations seem not to differ in the degree of intelligence they collectively possess, they differ as to what their temperament leads them to make of their intelligence. Thus some nations, for example, pre-Bismarckian Germany or pre-Bolshevist Russia, diverted much of their collective intellectual power in the quest for metaphysical realities, in brooding over the voice of the irrational and the subconscious. They struggled, through the student debating circles, the theater, and the press, through *belles-lettres*, and other of the fine arts, toward the discovery of the "world-truths" and toward the propagation of these truths, actual or imaginary, among the rest of mankind. Meanwhile other nations—not because they were more intelligent, but simply because they were of a different temperament and moved to other impulses—bent their energies to building up material and political comforts, economic strength, and international power.

But if it is absurd to "grade" nations arbitrarily it would be not less absurd to ignore the differences in national temperament and character instead of recognizing them as most significant factors of international rivalry and international co-operation. Objective materials for the study of the national ethos are not lacking. Authentic and comprehensive psychological documents are found in deeds and words of

representative members of the nation. Who are they? They are men and women influential among their own people, because in them the nation recognized its own condensed self. This epitome of a nation presents the peculiar traits of intellect and character which the average man cherishes, and himself possesses, to some degree, but which are combined, magnified, and concentrated in just a few men and women in each nation, who are gifted to a peculiar degree with what may be called the genius of the race. These traits are the key-characteristics; such traits as are of great assistance in interpreting the material and spiritual creations and potentialities of a people. For instance, there is a national tone, by which a student of the American people may recognize the Americanism manifested in the cosmic mysticism of a Whitman, in the practical inventive genius and the scientific thought of an Edison, in the philosophical thought of an Emerson, in the political talent of a Theodore Roosevelt or in the industrial strategy of a Ford; and also recognize the peculiar mixture of Whitmanism, Emersonianism, Edisonianism, Rooseveltianism, Fordism, in the average American.

Key-characteristics of nations are at the basis of the peculiarities of their respective institutions political, economic, and cultural. What is still more significant, the nation's basic characteristics are supra-institutional and supra-epochal. Thus Germany of the Hitlerian Third Reich is intelligible only in the light of certain permanent key-characteristics of the German people, which clearly manifested themselves in the medieval First Reich, from the time of Otto I to that of Konrad IV

Hohenstaufen (962-1247) and in the Second, or Bismarckian, Reich (1871-1918); the intervals being what may be called incubation periods. Each nation possesses men and women who are truly representative of its ethos, that is, of its national mind or character. From such men alone, as Hippolyte Taine observes in his celebrated *History of English Literature*, we can learn more truths of their country and of their age than from all the rest put together.¹⁶

It is, for example, not merely a historic accident that Descartes is the most influential philosopher in his native country. Though nearly three hundred years have passed since his death, this French philosopher, who by sheer logical reasoning sought and found, at least to his own satisfaction and to that of many Frenchmen contemporary and of the succeeding generations, the ultimate reality, is still the greatest French philosopher. Every secondary-school student is introduced to the work of Descartes and is taught to imitate the sublime limpidity of Cartesian reasoning, if he wishes to pass, not only competitive examinations, but even the non-competitive final examination of the secondary-school (*baccalauréat*). It is rightly said that the real secret of

the undying glory and influence of Descartes in France is that every French peasant is a Descartes, on a scale however small, a steadfast believer in, indeed, almost a worshiper of, the human power of reasoning. On the contrary, the mystically inclined German people have produced as one of their most representative philosophers Kant, the man who, though determined to build up a rationalistic system of philosophy, turned out to be a strictly German kind of a rationalist; he sought for the ultimate reality not in the world of the senses, as many a matter-of-fact English philosopher did, nor in the Cartesian sunlight of man's reasoning power, but in a morally founded faith, in the inner voice of man's conscience, in the dogmatic certainty of the categorical imperative.

La Rochefoucauld has fittingly said that it is easier to know man in general than a man in particular.¹⁷ It is simpler, indeed, to grasp and catalogue the characteristics of mankind as a whole than those of any particular individual or of that particular collective individual, the nation. Yet the historic reality and the palpable actuality of key-characteristics of nations appear to be demonstrable enough, and must be used as a guide to the comprehension of a nation's history and of the present status of its institutions and trends, in particular, its educational institutions.

¹⁶ Edinburgh, 1871, Vol. II, p. 271.

¹⁷ *Réflexions, sentences et maximes morales*, CDXVI.

The New Educator . . . is an artist. He has faith in human nature. He has warmth and tenderness. He has dedicated himself to serve in the great adventure of Man through the ages.—E. D. LABORDE in "Education of Today," 1935.

NATIONAL TRAITS AND CULTURE

GERALDINE P. DILLA

"There is very little difference between one man and another; but what there is, is very important."—WILLIAM JAMES.

I
STATESMEN, diplomats, and long seasoned travelers agree that the little difference there is between nations is very important. While all peoples have some patriotism, some points of pride, some half-suppressed impulses of revenge and of idealism, some vital interests, yet these features differ both in character and in amplitude. The differences are what count in international as in human affairs, and the successful or honored statesman is he who has measured—consciously or unconsciously—the extent and quality of these differences, or has determined the true character and mentality of his own and other nations.

Ideas of national character have had a complex history, which may be traced from the earliest dawn of literature. Throughout the ages various groups of men have persisted in characterizing each other with varying degrees of sympathy and of exactitude. Virgil recorded for a long posterity a striking characterization of the Greeks: "*Timeo Danaos, et dona ferentes.*" (I fear the Greeks even when they bring gifts.) Thus the reputation of both individuals and the nation of Greece has suffered from this cleverly phrased remark of their ancient enemy the Trojans.

Sometimes the obstinate old ideas of national character have been correct; but more often the popular labels have arisen and endured because of a selfish

ignorance usually disguised as patriotism. This base origin of many old traditions concerning the character of foreign peoples has tended to discredit with some conscientious scholars the thought that there are discernible distinctions in essential character between nations. This result is both unjust and unfortunate; for, while this subject has given rise to about as much trouble some error as any subject with which men have busied themselves, there is much valuable and demonstrable truth in the careful and unprejudiced consideration of national character.

There are clear national characteristics today as in earlier times, and these are more likely to be acquired than innate in countries whose races are as confused and intermingled as those of the neighboring European nations. These characteristics are most likely to be distinguished by degree or intensity, for probably all peoples like individuals possess some measure of each human trait; for example, a Frenchman and a German can each follow a national leader whom he believes great, but the German is much more fond of the comfortable position of follower and less inclined to assert his right to reasoned criticism of his leader. Hence it is fair to say that there is a firm basis in the national character for the fact that the Germans are an easy nation to govern, while the French are a difficult one.

But again it is dangerous to extend

this characterization too far; for example, the Dutch, who racially are at least as near as cousin to the Germans, have developed a greater fondness for independence and a greater restiveness under restraint, partly from their national history of conflict with the sea and other perhaps equally inhuman elements, like the Hapsburgs, and their Spanish governors or ecclesiastical judges. For, when at the end of the South African War the angry Dutch farmers or Boers left the British dominions and settled down in German territory, they did not like their new homes but moved back to the British sections. These honest Dutchmen when asked why they left their German land answered: "We can't live with those damned Germans. They govern too much." (This story must be true since it was told by the German Dr. Carl Peters in his *Welt-politik*, Berlin, 1912.)

Such examples could be multiplied *ad infinitum*, but it is necessary here only to remember that, while there are difficulties in determining a national character, they are not insurmountable; and, while national traits may not be measurable with mathematical exactness, it is not right to dismiss the subject with the fruitless observations common to many writers like Robert Bridges, who in the fourth Book of *The Testament of Beauty* says:

... national mentalities are mutually
incomprehensible and irreconcilable;
since each group as it rose was determined
apart
by conditions of life which none other could
share,
by climate, language, and historic tradition
estranging evermore; nor are such obstinate
bonds
the weaker for any intrinsic absurdity.

The practically minded Daniel Defoe came about as near to the facts when he wrote in his *True-Born Englishman* in 1701 about the devil:

He knows the genius and the inclination
And matches proper sins for every nation.

But my purpose is not exactly to assign sins to the European nations. The study of national mentalities and dispositions can interpret current history and can help to guide future international relations through a broad-minded, sympathetic understanding and a just attitude toward other groups. Diplomats have long studied the characters of the nations as well as the individual statesmen with whom they dealt.

The value of such study for any government is attested by the quick change in the German tactics in language teaching since the World War; the Germans are industriously analyzing and scrutinizing their neighbors' literature, arts, governments, histories—"kulturkunde" as they call it, so that they will not suffer again from the mistaken conceptions that they held in 1914. Then they acted on the old, false, traditional prejudices that labeled England as merely perfidious Albion, France as decadent, and the Slavs as barbaric. These famous rule-of-thumb labels may have had a certain element of truth at some time and may even retain some yet; but they have always been wholly insufficient and misleading.

Statesmen are not the only class of men who profit from an analysis of national character; business enterprises fail or succeed in their expansion according to their grasp of the essentials in the culture of other lands. Educators

have literally worlds to learn in the field of popular education from foreign countries; but they must first evaluate foreign methods and achievements in the light of the mentality and aims of the other nations. For educational theory and practice are the outstanding points to be influenced by a nation's outlook and attitude toward life, more than intellectual interests like art and science. Even agriculture and animal husbandry are related to the national character; it is not from chance that the poor Irish villager keeps a pig to turn his garbage into profit, while the poor French villager keeps a hutch full of rabbits.

The interpretation of one nation to another, most often one's own, has long been a fascinating though potentially dangerous pursuit. If Homer did not inaugurate this kind of writing, surely Herodotus did. Historians and geographers can not monopolize this field, though they promoted it well; for Tacitus and Julius Caesar and Strabo still live for most people today in their quotations concerning foreign nations. Travelers began early to judge and explain their more or less distant neighbors, as did Pausanias, or the more romantic Marco Polo.

Nowadays historians are expected to stay closer to documents and inscriptions, and geographers to statistics; but travelers seem privileged to judge everything about another nation from its grammar to its government. A sojourn of a few weeks is supposed by some publishers to qualify a European to interpret much in American character; it might possibly do so in exceptional cases, for often-times an outsider makes the best of observers.

Americans have inherited a mis-

trust of France from English misconceptions, which James T. Shotwell said is "due to centuries of rivalry and of insularity. Then our German-trained professors have spread the influence of an Anglo-Teuton political science, deriving all the blessings of liberty and representative government from the Teutonic peoples, and leaving to the French only a few reigns of terror and a tendency to despotism. Some French writers, as well, have contributed to this view by pessimistic comments upon their fellows." France indeed, has long been the victim of her own citizens' criticism, for the Frenchman seems cursed with an unconscious mania for constant house-cleaning in public. While Englishmen may grumble to each other about their muddling along, yet the national reputation of England has very seldom, if ever, suffered from any tactless native criticism. This national difference is responsible for much of the false doctrine of Nordic superiority, so rampant during the first decade of the twentieth century.

There is another factor that has helped to determine our opinions of European nations. The year 1848 is notable as marking the great influx into the United States of the German immigrants as a result of the European revolutions at that time. It was the more independent spirits, the more progressive intelligences, the more sensitive and cultured minds among the German people who came to America and settled here to escape from the rigors of reactions at home; hence Americans have always overestimated the quality of the average German left in his own country. Conversely, Latin nations nearly always

have sent the New World their poorer, weaker, less successful or less desirable citizens; for only great poverty or great misfortune can induce a Latin to leave his ancestral home and settle down far from his native land. Thus among the many reasons why Anglo-Saxons, especially in America, are prejudiced against the French we should note the high quality and great quantity of Teutonic immigration as contrasted with the low quality of Latin immigration and the almost negligible quantity of French immigration.

Nations, like individuals, change to some extent in character, for they too are somewhat moulded by their lives and their environments. National ideals and courses of action are likely to change as well as their temperaments. The French, for example, in 1789 or 1792 were certainly different from the French today, or even in 1870. European observers frankly tell us that Americans today are much less complacent and blind than in the early part of 1929 when our stocks were still soaring. This change appears each year to be less temporary; for our decrease in wealth, the main cause for our decrease in self-satisfaction, threatens to persist indefinitely.

Even a nation with a great reputation for conservatism changes in some respects. The Britain of Joseph Chamberlain in 1898 is not the Britain of Ramsay Macdonald a generation later; nor has the ordinary English man-in-the-street remained the same sort of person. But some characteristics seem to be relatively permanent, at least in comparison with other nations. The most often quoted example of this is the bravery of the Belgians, noted

by Julius Caesar in the beginning of his *Commentaries*, and proved as recently as 1914.

II

It is not easy to determine a true index to a nation's character or mentality, and no one index proves infallible always. Travel and residence in a country prove good guides only if supported by a study of that nation's civilization and history and by a thorough knowledge of several other nations also. Often the superficial relations of a traveler in a strange land merely confirm his ignorance and strengthen his prejudices. And several nations are necessary to afford the proper perspective and the enlightened point of view to an observer who pictures the just portrait of any nation.

Government used to be taken as an indication of a people's character; and we used to say that a nation always gets only as good a government as it deserves. But nowadays, when governments change very fast and when they seem distinctly not to represent the will of the majority, we scarcely like to believe that some of the nations deserve no better governments than they are exhibiting.

A larger view of a nation's history and government gives a more nearly true idea of its character. At least, its weaknesses show up rather clearly, though its virtues may be the sort that are obscured by its neighbors or its epoch. When comparing English, French, and Italian history to find the salient characteristics of each nation, due allowance must be made for the insularity and self-insufficiency of England, and for the exposed position of France surrounded by covetous

neighbors, and for the ever present and powerful Christian Church in the heart of Italy. Few nations have exercised much freedom of the will in the course of their history; and fewer can do so now that modern life has made all civilized countries dependent upon each other's inclinations, pacific or otherwise.

Better indexes by which to read nations are offered by some of the arts. For the arts express the civilization; and culture or civilization is the result of the mental, spiritual, and physical gifts of a nation. But the arts must be carefully chosen and analyzed, or they may lead us astray in comparing nations. The "two great conquerors of the forgetfulness of men" are architecture and poetry, or literature. Other expressions of civilization are painting, sculpture, music, the minor arts and the handicrafts.

Architecture is determined not only by the temper and tastes of the builders, but also by the materials accessible, the climate, geography, history; political, social and religious aspects of the nation. Some countries, like Holland, are forced to use brick because no marble or stone or sufficient timber is available; some nations, like Belgium, can indulge their fancies by carving wood into ornaments for their own and their neighbors' churches and town-halls, because they have extensive forests in the Ardennes. Italy has had a wealth of marble but no iron; hence Italian buildings show sculptured marble balustrades and screens; while the Spanish lavish iron grilles and gates and rejas upon their churches and houses. Even the districts within one nation show their natural resources in their arts; as the best wrought iron

work in France (by Jean Lamour) adorns the city of Nancy, partly because Lorraine has had the supply of iron and coal.

Climate also determines the architecture of a nation. The Swiss people might possibly admire a flat roof but they do not build such, for the rains and snows of the Alpine regions require gable-roofs of high pitch. Geography exerts its influence likewise. English Romanesque architecture echoes the work of the Norman French who worked at Caen, for Caen was nearer England than the Romanesque cities in the south of France.

History influences not only the plan but the ornamentation of the buildings of any nation. After the Crusades Byzantine or Oriental motives and plans were distinctly the vogue wherever the important people had experienced a trip to the Saracen strongholds. Especially noticeable is the clearly marked national style of Portugal—the Manueline, which flourished from 1490 to 1520 when the reign of Don Manuel the Fortunate gave Portugal its period of greatest glory as a world-power—as a mistress of the seas. This style is realistic in its adoption of certain forms of ornament: ropes, sailors' knots, anchors, fishes, coral-branches, sea-shells, thistle-heads, and many other attributes of the sea and ships—all of which suggest the naval prowess and maritime glories of Portuguese history.

Nothing need be said of the very logical influence of religion, social organization, and political ideals of a nation upon its architecture, to show how complex and endless is the determination of national characteristics from a study of national architecture.

affected, at it is, by geographical, geological, climatic and other natural factors as well.

A nation is not always revealed justly by its literature, especially by one limited field or epoch of its literature. Certainly the British nation would not wish to be judged by its poetry of the eighteen-nineties. The greatest writers in any nation exhibit at least as many universal qualities as national idiosyncrasies. An international scholar might even be able to defend such a thesis as this: the more really great an author is, the less national he is. However true this statement may be, we know that the Renaissance considered Virgil and Homer universal in genius; and that the Germans insist Shakespeare is Germanic rather than English.

Poetry, unless it is the folk balladry, is likely to be an index to the character only of the individual who wrote it and not of the nation to which he belongs. For the poet usually writes to free himself of some personal emotion or idea or experience; poetry is a subjective, aristocratic art, except in such political poems as patriotic songs or great epics like Dante's *Divine Comedy*, both of which are very rare.

The typical Englishman is no more poetic in temperament than the man of any other nationality; but the conventions and ideals of English life make the expression of personal emotion comparatively difficult in other forms than verse. The Englishman would be ridiculed by his fellows if he let his powerful feelings overflow in conversation as does the Frenchman or Italian; but he can write verses for other shy souls to read and praise with decorum. The most poetic English

poets are not more numerous or popular in England than in other nations—certainly not until they have gone to the Continent or died. The deep philosophy of the greatest English poems is no more intelligible or appealing or natural to the typical Englishman than to an American or Continental European, indeed less interesting than to an Oriental scholar.

What the majority of a nation likes in poetry may be one indication of the national taste, especially if no modern methods of super-salesmanship have intervened to influence or deprave the taste of the majority. For example, Sir Walter Scott's poems and Macaulay's "Lays of Ancient Rome" are typical of British taste. But as we approach our days we tremble lest the future scholars measure our American sensibilities to poetry and national mentality by the great consumption of Edgar Guest-like verses.

Fiction and drama, being less subjective, are often characteristic of the nation that produces and consumes them. Dickens and George Eliot reveal typically English character, but George Meredith and Hardy are less national. Marcel Proust is no reliable index to the French temperament; while Molière and Racine are very good guides to their nation.

Perhaps there is no generalization concerning literature that can be followed, unless it be that the every-day essay is a safe (and often dull) index to its nation; for example, the political, or critical, or familiar essays that are sometimes signed, sometimes anonymous, in periodicals and are the source of no great renown to writer or publisher. The English "reviews" are very English, indeed, with their essays

of awkward self-revelation or reserve, their shy self-confidence, consciously virtuous, dogmatic assertions that bungle honestly after truth and duty.

Music, like literature, may or may not be expressive of the national character. But after we know the nations we are not likely to confuse their distinctive composers. Claude Debussy does not sound German or Spanish; Berlioz cannot masquerade as Wagner; while César Franck may be called the French Bach, he is never to be mistaken for a German. The less tutored public appears to understand best the music of its own or related nations; English critics admit that an all-French program is not a success in London, though perhaps it is not tried often enough, and perhaps Anglo-Saxons should not be used as the basis of researches in music appreciation.

Painting is one of the best of the arts from which to decipher the temperament and mentality of a nation. Indeed, painting and the minor arts are the results more often of unhampered activity. An excellent guide to an individual's character is his use of leisure, for his regular work may express his employer's taste and mind rather than his own. Likewise a nation's use of its leisure, its creation in an art of little practical utility like painting, is a fair touchstone to its characteristics. A comparison of Dutch and of Flemish painting shows the gradual differentiation and separation between the sections that became Holland and Belgium, respectively. The subjects, style, and technique of Spanish and French painting differ very widely at all periods; and the remarkable versatility and completeness of French painting from the primitives to the

present is a great testimonial to the sane balance and diversity of interests in the French nation.

In comparing the art of the different nations we must not be confused by the galleries. The size or completeness of a gallery or museum nowadays does not indicate always the artistic taste of a nation. It may, as in France, indicate how early and skillfully that nation's sovereigns began to collect works of art, and how successful the people have been in getting the royal collections. Or the galleries may, as in Berlin, indicate how much money and time some archaeologists and patriotic citizens devoted to collecting objects for their museums. Or the galleries may, as in Italy, show how much art the nation produced, and the sale of how much it was able to prevent to other princes and countries. In the United States our galleries show how much art of other nations we have been able to acquire in these last few decades. The location and size of the gallery may be misleading, unless in Holland, or Italy, or Spain, where the proportion of foreign works in the greatest galleries is lower than in England or Germany or the United States. In short, the possession of Raphael's "Sistine Madonna" in Dresden does not testify to the German genius in painting any more than the Greek Parthenon frieze in the British museum shows that the English have ability as sculptors, or that Benvenuto Cellini's Rospigliosi cup in the Metropolitan museum in New York indicates that we Americans are expert goldsmiths.

There are, of course, always some critics to be found who declare that art is cosmopolitan and not national. Whistler, in his pleasant paradoxical

manner, argued that to speak of English art would be as meaningless as to speak of English mathematics. But his reader should remember that art and mathematics are not similar enough to afford any basis for reasoning by analogy. And nowadays the best critics consider that Whistler's extreme disavowal of nationality may have been a source of his weakness.

Certain handicrafts and minor arts flourish only in certain nations because they harmonize with the taste or mind or skill of those peoples. Real lace-making used to interest workers in many parts of Europe in the earlier centuries; now little good lace is made by hand outside Belgium, Italy and France. Likewise tapestry is practically a French art today especially since it is supported by the state. Fine porcelain was first the art of China; the Japanese, the French and many other nations now make porcelain; but few excel in it. The Spanish fashion the finest steel and ornament it; Toledo blades have been celebrated for more than twenty-one centuries. The Portuguese make the finest *azulejos* or glazed tiles, better even than the Spanish and the Dutch, whose new Delft is as interesting as the old Delft. The Dutch are skilled in diamond-cutting, a work that would be too monotonous and unimaginative to attract a Latin. The English strangely have become the outstanding founders of bells; but the Belgians are the makers of bell-music, the artists with carillons. Thus one might continue to contrast the arts and crafts and manufactures of the different nations, and thereby discover what are their special abilities and tastes or characters.

The assembling of different national

arts does not necessarily result in a pleasing harmony, however good the intentions. The notable illustration is the Peace Palace at the Hague, founded by Andrew Carnegie to give a library to the permanent Court of Arbitration established at the first Peace Conference in 1898. The Dutch government graciously gave the site in its capital city; the French-trained architect was chosen by competition and made to collaborate with a Dutch architect from Haarlem. The building now houses besides that Court and a library on international and municipal law, the Permanent Court of International Justice, and the Academy of International Law—surely a harmonious arrangement.

What is peculiar about the building is the result of a resolution to have each of the various countries interested contribute to the Peace Palace some building materials, objects of art, and necessities that should bear the distinctive mark of national production, in order to symbolize the joint will of the different nations. Some of the nations conscientiously and wisely chose the appropriate gifts. Italy presented the marble for the Great Vestibule; France gave a painting for the Great Hall of Justice and a Gobelin tapestry for the smaller Court. England contributed the stained glass windows for the Great Hall of Justice; Germany gave the large iron gates; Belgium gave bronze doors and wrought iron; Sweden and Norway gave granite for exterior parts; Denmark showed its Copenhagen porcelain in the great courtyard fountain with four white bears. Japan gave the exquisite silk tapestries and paintings of birds in blossoming trees to cover the walls of

the Court of the Administrative Council. And so on: Turkey and Rumania gave carpets; China, valuable porcelain vases; San Salvador and Brazil, fine timber; the Dutch colonies, teak; Russia, a large jasper vase; Austria, bronze and crystal candelabra; Argentina, a sculptured copy of the Christ of the Andes, the symbol of peaceful arbitration.

But is the result beauty? Not always. The heavy armchairs and the heavy-toned Turkish carpet clash most irremediably with the light-toned ethereal Japanese silk panels. The Dutch windows spoil the great marble stair-way, safely but inartistically furnished with fluffy figured carpet and gleaming brass-rods. Dutch or even Oriental carpets do not belong on Italian inlaid marble floors. Good intentions among the nations do not harmonize an assemblage of their useful or decorative arts.

Much as I regret the necessity I must mention the American contribution to the Peace Palace, lest it appear that the United States did not count itself among those nations which desired peace in the world. Our Congress awarded to one of its favorites the commission for a white marble statue of Justice, to be given the most prominent place on the landing of the grand stairway. It has, alas, been given this conspicuous place; but what is it? An ill-proportioned, completely ugly and poorly cut statue of a clumsy female impersonating Justice, not blindfolded but staring out the top of the door. If we felt ourselves so very artistic as to vie with the European nations in the oldest of the fine arts—perhaps the most exacting when one considers Greek precedents for goddesses of Justice, why did we not

choose an able sculptor and require him to create at least a workmanlike piece? The custodians and guides are invariably so courteous as to refrain from comment; but I have yet to find one American, among the hundreds who visit the Peace Palace, remark otherwise than "How ugly! Why did we give such a thing as that?"

III

One fallacy concerning national mentality has been so often asserted that it needs to be mentioned here. It is the myth of Nordic superiority—the silly assertion that the large blonde races of the north of Europe, specifically the Germans and Anglo-Saxons, are superior to the smaller darker-eyed races, the Alpines and especially the Latins.

It is easy to imagine how the large blonde barbarians of the fifth century, sweeping down from the north of Europe, believed themselves superior to the Romans, and how they thought they proved their belief—according to their own definition of superiority—by sacking Italy and destroying all Latin civilization that did not appeal to them. Such "Nordics" continued to assert their superior force during the Middle Ages, conquering not only Italians but Gauls and Britons and their successors.

A related hallucination arose among the English when they were successfully expanding their Empire. They adopted such slogans as "the white man's burden," and spoke of "lesser breeds without the Law" as Kipling taught them. Doubtless a well-bred Englishman is superior to an ill-bred Hindu or Sudanese; and a theory of

"Nordic superiority" is helpful to the consciences of modern conquerors when they wish to vanquish another people. But this false theory is very dangerous.

Its recrudescence at the end of the nineteenth century was due, at least indirectly, to the Prussians, who enjoyed ascribing their success of 1871 to their virile character, and who by means of their pseudo-philosophers persuaded some of Europe that the French were decadent. One nervous Frenchman thought he found a panacea for their political embarrassments by adopting the English public-school type of education. Some of the French were so depressed that they believed that dismal fallacy, and began to analyze what other nations told them was their own decadence.

Outsiders became interested in trying to prove themselves superior Nordics; we Americans wrote and talked an enormous amount of vicious nonsense, and pretended to measure up our different racial groups of immigrants without considering such modifying factors as education, language, environment, food, health, training. The Italians had enough historic sense to ignore the doctrine; the French recovered their poise and sanity very soon; the English sensibly forgot their delusion of Anglo-Saxon superiority. The World War did not prove even military superiority in Nordics; and most nations have devoted their thought to more sensible investigations.

Yet the German leaders of the Third Reich still pretend to think Nordics—defined by them as synonymous with Germans—superior; and

they try to find credence for such preposterous assertions as that Dante, Leonardo, Velasquez, and Voltaire were of German origin. Such perversity of reason reminds us of the old Puritan adage: "Man turns to evil as the sparks fly upward."

If there is any other explanation besides the will to fabricate a convenient theory to support questionable action, it is the one advanced by Professor Paul Radin. He says the so-called Aryan claim to superiority is the product of an inferiority complex; that the northern races, which were among the last to become civilized, invented a tradition of greatness to compensate them for their shortcomings. For after a conquering people has settled down it is apt to look back on its past with a certain degree of inquietude, and to question why it has not always been so great.

Complete superiority in any people is a difficult position to prove. The scholar who could do so would need to know not only all history, but all the arts, sciences, professions, trades, and possibilities of human society. And his definition of superiority might still be questioned!

Advocates of the hydra-headed doctrine of Nordic superiority have more difficulty than their opponents, unless they deliberately misstate figures and distort facts. Even the much-berated army intelligence tests prove Latin superiority if they can prove anything at all,—except the poor quality of American education and the influence of environment. It is much easier and more profitable now to prove that all nations and races have their excellences.

An important fact to be gained from a survey of the history of nations is that the more a nation has tried to restrict itself to one race or one group of citizens, the less it has prospered, physically and intellectually. Exclusive-ness is as dangerous a practice for nations as for families. The banishment of one religious sect or political party or cultural group reacts unfavorably in the end. France lost by the Revocation of the Edict of Nantes when her Protestants emigrated to Prussia, the Netherlands, and England. Russia has lost, and Germany is losing, by the virtual expulsion of the Jews.

Another fact that emerges from history is that a racially pure nation is less able and powerful than one that is racially mixed. At present we can compare only nations of different degrees of racial purity, or communities within nations, such as some groups of our Southern whites, which come nearest pure Nordicism, and are the least superior communities.

Then why be troubled by such a doctrine—both false in fact and pernicious in its results? Long years ago William James said: "If the Anglo-Saxon race would drop its sniveling cant, it would have a good deal less of a 'burden' to carry."

Non-Nordic life is so strangely attractive to Nordics that I am almost ready to explain their false doctrine as a peculiar attempt at driving off temptation, as the old Puritans cursed the devil most eloquently when he was most alluring. Anglo-Saxons on both sides of the Atlantic flock to Latin countries; even Germans and Scandinavians travel south much more than north. No matter how loudly the

English traveler "rails at the Romans and raves about Rome," as the old expression describes him, he still settles down with the Romans or the Orientals nearly every time he can do so without appearing to shirk his English duty. Whole sections of French and Italian cities are taken up by the English residents.

It is not over-population at home that persuades the Anglo-Saxon to settle down in the midst of Latin cities; it is merely the character of Latin civilization itself. I do not wholly agree with Bercovici, but he at least suggested one reason when he wrote years ago in *The Nation*: "Civilization, intelligence, is a capacity for happiness—the amount of laughter, love, and joy in life one is capable of. In capacity for happiness we non-Nordics have it all over the Nordics. When the Nordic desires to have some fun, he goes to our old centers—Cairo, Alexandria, Paris, Venice, Constantinople."

Of the more than four hundred thousand Americans exclusive of tourists living abroad, aside from those living in Canada and Newfoundland (naturally the largest number), by far the most live in the non-Nordic countries. Nearly three times as many live in Latin Italy as in Nordic Germany; and nearly six times as many live in Latin France. And not many more Americans live in the British Isles, where we have the inducement of our own language, than in Italy, which is the most non-Nordic of desirable foreign countries.

But do the Latins go to live in England, Germany, and Scandinavia? Seldom, unless on business. Yet the pressure of over-population in Medi-

terranean lands is a strong argument for them to go somewhere.

Whether we say the explanation is that the non-Nordic nations have learned the art of living, or that their art or cuisine is superior, the fact remains that their attraction is very powerful to Nordics, almost irresistibly so. I recall many instances of unquestionable Anglo-Saxons preferring the Orient, not in the least troubled by the national inferiority of those with whom they wished to live. Up in the purely British city of Carlisle, an Englishman confided to me his yearning to settle down in Mesopotamia, "where life has some interest," as the pathetic ex-soldier said. A middle-aged woman in one of the prettiest English towns of the Lake District longed to return to India to live there. There may be other than patriotic reasons for so many British being willing to leave Britain to colonize the far-distant lands of so-called inferior peoples.

IV

The comparison of nations suggests many analogies, some of which are helpful and some merely clever characterizations. The French have been called the modern Athenians, since they are democratic lovers of freedom and all fine arts. A Belgian scholar called the English the modern Greeks, since those hardy islanders cultivate their bodies and sports, are great colonizers, and insist upon active self-government. While the Italians would like to expand as the ancient Romans did, and while they still resemble in many ways their fasces-bearing ancestors, yet Italy and the world have changed too much to apply a simple

descriptive label to the Italians now.

Sometimes the Polish people are referred to as the French branch of the Slavs, because a more artistic, sparkling and versatile culture is associated with the term French. Such a reference implies at least two European temperaments—the Germanic and the French, and echoes Spengler's highly disputable thesis. Other analogies are possible: the Spanish might be described as the Germanic branch of the Peninsular peoples; the Portuguese, as the Dutch; the Catalonians, as the Belgian. But such labels are unprofitable unless they are fully analyzed and illustrated with all their inaccurate approximations noted in detail.

A well-known *bon mot* declares: "One Englishman is a fool; two Englishmen make a cricket-match; and three Englishmen make the British Empire." This is a brief and humorous statement of the fact that the English excel in team work and sports and politics but are less striking generally as mere individuals. In somewhat the same vein, it might be declared that one Frenchman signifies a sock of savings; two make a boulevard café; and forty form an Académie Française. That is to say, the French people are economical or thrifty first of all; they amuse themselves by conversation with simple refreshments out-of-doors; and they honor intellectual achievement with sincerity and traditional ceremony.

The true study of national characteristics is too complicated and serious for light and brief treatment. It requires much experience and observation of several nationalities, much reflection and sound judgment, and

the elimination as far as possible of the personal taste and preconceived ideas of the student. The psychology of nations is a difficult subject, about as new and undeveloped in its scientific investigation as the better-known psychology of individuals. But it is intensely important and practical just now. It is more important every day as

we must associate more closely with foreign nations politically and commercially, and with their nationals inside and outside our borders socially and intellectually. The Greek precept "Know thyself" must be supplemented by trying to "know thy neighbor," and modern science has made all nations neighbors in the world today.

"... the individual on whom everything must impinge, in whose soul everything must work, is a living being; he is short-lived and wayward, having in each generation a fresh admixture of blood and a somewhat new private complexion. Even the traditional system imposed upon him changes its spirit with time. Every new definition of dogma, every fresh preservative regulation, slightly alters the tone and the practical force of the whole. Therefore those who frame political or religious or aesthetic systems ought not to expect that they should be long carried out or widely accepted in the spirit in which their authors conceived them. They must reckon with their host, with the unaccountable, ever young, irrepressible individual. His name is legion, his imagination and his instincts are subject to spontaneous variations, and while he will doubtless always remain sensitive to panic influences, to social attraction, and to tribal enthusiasm, these subtle contagions will never be quite the same. Society exists by a conspiracy of psychological, physiological forces; however rigid you may make its machinery, its breath of life must come from the willing connivance of a myriad fleeting, inconstant, half-rational human souls.
—From "The Indomitable Individual" in *Obiter Dicta* by SANTAYANA, 1936.

KNOWLEDGE OF THE SUN

By CARL K. BOMBERGER

. . . But they know no thing of sun
who have lived too long
in a world of light
which dazzles, and blinds them,
and is too bright for shadow.

Come into
a dark room, proceed through pain,
hear the compassionate voice,
raise the shades gently,
see the shy radiance press darkness
into the walls;
if you have done this,
have knowledge of light!



100-100000-100000

PROMISING INNOVATIONS IN SECONDARY EDUCATION*

I. L. KANDEL

I

THE HISTORY of secondary education in the United States since about 1890 has been a history of constant unrest. The criticisms have centered in the main upon the domination of college entrance requirements, the curriculum, and standards of attainment and quality. From one point of view criticisms of any social institution are a sign of health and vigor; it means that those who are interested are intent upon keeping the institution alive, adaptive, and progressive. From another point of view such criticisms may indicate a lack of definite, clearcut purpose and philosophy. Conditions have on the whole not favored the crystallization of purposes. Social, political and economic conditions have changed; since the unrest began a country which was predominantly rural has become increasingly urbanized; the technological developments of the power age have completely altered the character of industry and commerce; increasing wealth, the raising of the age of compulsory school attendance, and later the gradual unemployability of adolescents have brought into the high schools an army of boys and girls unparalleled anywhere else in the world; and the increased enrollments have made demands for another army of teachers quickly prepared and rapidly changing.

* Address at Conference on Secondary Education, College of William and Mary, Williamsburg, Va., July 1, 1936.

It is obvious that under these conditions the traditional philosophy of secondary education, and with it the traditional concept of a liberal education, could no longer meet the situation. The solutions proposed by the Committee of Ten in 1893 and the Committee on College Entrance Requirements that subjects acceptable for college entrance were equally good for the education of those who had no intention of proceeding to college were soon proved by the elimination and mortality of students to be no solution at all. The basis upon which this solution was offered, mental discipline, was already beginning to be questioned and soon after was proved to be unsound. All that was left of the recommendations of the Committees was the quantitative principle that any subject is equivalent to any other subject competently taught for the same length of time. This brought into practical operation the quantitative organization of the curriculum on the basis of units, points and credits.

The rapidly mounting enrollments in high schools after 1900, and the exposure of boys and girls to a curriculum intended for those who were to proceed to college brought in its train increasing numbers of failures and the consequent need of studying the causes of elimination and mortality. At the same time psychologists were beginning to devote their attention to individual differences. The practical situation of elimination and mortality

and the results of the studies of individual differences pointed to the need of better adaptation of the curriculum offerings to the abilities and interests of the students, a need which had to be met further if the public was to be persuaded to support the increased establishment of high schools. The result was not, as the situation demanded, a revision and reconstruction of the philosophy of secondary education, but a more literal interpretation of the quantitative measure of secondary education than had been intended by the Committees which had recommended it. New subjects were added on the assumption that all subjects taught for the same length of time were equal. Two principles now coalesced: all boys and girls were to be given a chance to use their right to equality of educational opportunity, and a high school education was to consist of fourteen to sixteen units of subjects equivalent in value because they were taught for the same length of time.

The American faith in education and the desire to give reality to the ideal of equality of educational opportunity no one would be disposed to question. The crisis through which we have passed and the impending social and technological changes, if they indicate anything, point to the inevitability of an extension of educational tutelage of boys and girls through the whole period of adolescence. But never has there been foisted upon education as barren and empty a standard of educational values as that which measures education in terms of units and credits. This measure has had the effect of destroying educational values and opened the doors to a heterogeneous

offering of subjects and courses, which by no stretch of the imagination could be described as equivalent except in terms of exposure. Instead of liberating the high schools, this measure put them into a strait-jacket. Instead of making possible that slow maturing which comes from continuity of study in any branch, it introduced into education the equivalent of the quick-lunch counter made up of snacks and smatterings which do not constitute a balanced diet. Instead of facilitating the mastery of a field of human knowledge, it made possible the exposure of pupils to a variety of fields with resulting superficiality. And, finally, instead of cultivating interests, the method helped to develop what has been termed the movie habit of mind. To expect that much could be accomplished by exposure to subjects for one or two years (the average length of exposure to foreign languages is generally stated to be two years) is to expect far more than could be accomplished even by the most gifted pupil under the guidance of the most brilliant teacher. The American student is surely not to be blamed for the results of a system of disjointed instalments. He can always prove that he "has had a subject," much as he has had the measles, by reference to his certificate of units, for, having completed a unit, he has completed that much of a subject; as the colleges subsequently discovered he does not burden himself with intellectual baggage which is recorded in his account with the registrar.

The unit and not the attainment in a subject, is the measure of accomplishment. The standard of accomplishment is what each teacher in the light

of her own judgment determines. Hence, while the time element is the same the country over, the standards vary with the qualifications, experience and compassion of the teacher. The unit system has meant an absence of coherence of courses, of continuity of subjects, and of genuinely educational standards. These are the three points of attack in the discussions and experiments that are now proceeding in the field of secondary education.

As already pointed out the task confronting the American high schools is formidable and without precedent. With more than five million students enrolled, varying in interests, needs and capacities, and with the present uncertainty as to their future, it is not surprising that an immediate solution cannot be found. All that is clear and definite is that society must assume the responsibility for the continued care and education of this horde of adolescents. But there is a real danger lest the high schools become mere parking places for adolescents until they find employment rather than institutions to equip them better for their places as citizens.

The unit system and the expansion of the curriculum offerings have been regarded as the most suitable methods for meeting the vast conglomeration of individual differences. Even the small high school with a few teachers feels itself called upon to provide as wide a choice of subjects as possible regardless of whether the teachers are all equally prepared to teach them and of the burden so imposed upon them. This is the result of the attempt to equalize educational opportunities by an extrinsic quantitative measure, which, however well intentioned when

first proposed, has resulted in a confusion of equality with identity, of academic with vocational subjects, of training in skills with education in content.

Obsessed by the fear of introducing any measure that might be interpreted as selection, administrators and theorists, fully aware of the facts of individual differences, have refused to follow the logic of the situation. The result has been injustice all round—injustice to the poor, the average and the good students through inability to devise curricula, not aggregations of subjects, best adapted to their needs and abilities. The consequences have already been noted.

If one were asked to cite the most challenging recent contributions to secondary education, the list would be limited to three publications. In his *Great Investment* Professor Thomas H. Briggs has drawn attention to the poor dividends which the state receives for its outlay both in that common education which is essential for all citizens and in the poor results attained in most subjects. In *The Mounting Waste of the American Secondary School* Dr. John L. Tildsley has stressed the injustice done to the able students and, while his recommendations on the so-called dull students misinterpret both the social and economic scene and the possibilities, he does by indirection point to the seriousness of the problems to be solved. The waste of ability from the social point of view was the theme of a paper on "The Distribution of Education" (*School Review*, May, 1932, pp. 335 ff.) by Professor Edward L. Thorndike.

Zeal to produce more schooling, wrote Dr. Thorndike, that is, to increase the

amount of schooling given in our country, has been one of America's fine idealisms. Such zeal should be maintained, but with it there should be equal zeal to distribute this education so that those will have most who can use it best. What evidence we now have indicates that the ablest receive very little more than the least able. . . . Our increased resources should be used to aid young men and women whom nature and nurture have chosen to profit from schooling.

Doubtless, great ability will often manage to get an education outside of schools or to get along without it, but those who can do so much for the world with so little are the very ones who should be given more. In the wars we are incessantly waging against disease, misery, depravity, injustice, and ugliness, we should not provide our best marksmen with the poorest weapons nor ask our bravest to fight with their naked hands.

II

For the first time in the recent history of American secondary education the logic of individual differences is being followed; for the first time educators are beginning to discuss the necessity of selection not for secondary education, as in the European systems, but within the secondary schools. Because the word selection does have an undesirable connotation I prefer always in this connection to use the phrase "distribution of education," a phrase already used nearly thirty years ago by Dr. Thorndike. The acceptance of the principle of distribution would substitute something positive in place of the negative selection which has been characteristic of most high schools; it would put into its proper place of importance the function of educational guidance; it would substitute integrated, coherent curricula

suitable to differentiated types of abilities for the haphazard collection of units and courses.

The idea, like most good and sound ideas in education, is not new. As far back as 1892 President Charles W. Eliot had already stressed the vital importance of adapting education to the abilities of the students. In an address delivered before the National Education Association he defined the problem as follows (*Educational Reform*, pp. 262 f.):

The democratic theory, it is stated, implies equality among children, uniformity of programme, uniform tests for promotion, and no division in the same schoolroom according to capacity or merit. I need not say to this audience that these conceptions of true democracy in schools are fallacious and ruinous. Democratic society does not undertake to fly in the face of nature by asserting that all children are equal in capacity or that all children are alike and ought to be treated alike. Everybody knows that children are infinitely diverse—that children in the same family even are apt to be very different in disposition, temperament, and mental power. Every child is a unique personality. It follows, of course, that uniform programmes and uniform methods of instruction, applied simultaneously to large numbers of children must be unwise and injurious—an evil always to be struggled against and reformed, so far as the material resources of democratic society will permit. It is for the interest of society as well as of the individual, that every child's peculiar gifts and powers should be developed and trained to the highest degree. Hence in the public schools of a democracy the aim should be to give the utmost possible amount of individual instruction, to grade according to capacity just as far as the number of teachers and their strength will permit, and to promote pupils, not by bat-

tations, but in the most irregular and individual way possible. . . . Uniformity is the curse of American schools. That any school or college has a uniform product should be regarded as a demonstration of inferiority—of incapacity to meet the legitimate demands of a social order whose fundamental principle is that every career should be open to talent. Selection of studies for the individual, instruction addressed to the individual, irregular promotion, grading by natural capacity and rapidity of attainment, and diversity of product as regards age and acquisition, must come to characterize the American public school, if it is to answer the purposes of a democratic society.

The idea is not new, nor is the notion of individual differences; but for the first time our schools are in a position to give real meaning to educational guidance which until recently has been haphazard and empirical. If the failures and poor achievements of high school students indicate the existence of serious curricular and other maladjustments and if the task before the high school principal is the distribution to each student of those opportunities for education from which he can most profit, the adoption of systematic guidance is imperative.

The development of new instruments has made educational guidance possible in ways that have before been impossible. Traditional examinations or the sporadic use of tests which have been employed in the past only had a negative value to the extent that they indicated what a student could not do; they furnished little or no guidance to what a student might successfully undertake. The new instruments, which would be equally ineffective if not used systematically and continuously, are the cumulative record card, the

standardized objective achievement test, and the psychological or aptitude test. It may be objected that none of these instruments are new, and with some truth; but records have been frequently kept and carefully put aside in the files, tests of different kinds have been used sporadically and snapshot pictures of the abilities of students have been obtained. The sense in which these instruments are new is that they are frequently applied and renewed, and the recorded results constantly employed not as records of attainment but as the basis of diagnosis and counselling.

From the diagnostic point of view Dean Max McCann has wisely stated that the cumulative record card is analogous to a medical history and hospital chart and the objective test to the blood count and bacteriological examinations.

A sound system of guidance involves (1) the maintenance of cumulative records for each student giving as detailed information as can be found on his personal background, his characteristics, his interests, in and out of school, his school grades, and his results on objective tests; (2) annual testing with standardized achievement tests and other tests of traits and vocational interests; and (3) adequate and careful counselling by a qualified counsellor.

Such a system of educational guidance has advantages which go beyond its immediate purpose. It helps to reveal interests which too frequently escape the notice of the teacher engrossed in classroom routine; it confronts the student himself with his strong and weak points; and it should carry con-

viction because of the carefully collated evidence to parents who are apt to overestimate the abilities of their offspring and who may be sceptical about school marks or the results of single examinations; it provides a more satisfactory bridge between school and college than the bare scholastic record.

The idea of the cumulative record card in itself is not new; its improvement and the expansion of the types of information which are considered desirable for a program of guidance are recent developments. They have been employed successfully in their most recent forms in a number of public school systems, notably Providence, New Trier Township, and Oakland; they are beginning to be used extensively in a large number of private schools in coöperation with the Educational Records Bureau; their use in the Pennsylvania Study helped to carry conviction where it was needed as to the inadequacy of existing curricular provisions; their fuller development is part of the program of the Eight Year Study undertaken by a number of public and private secondary schools.

The effectiveness of the cumulative record card for educational guidance can only be conveyed by an actual illustration from the Pennsylvania Study.

The Case of John Morton Smith, Jr. The facts concerning this boy were accidentally discovered in the records of a large city school which took exhaustive measures of its pupils but made no use of them because of the lack of an effective way to assemble and present them.

In 1927 John took college entrance examinations in five subjects with results indicated by the open circle in that column.

He was refused admission because in English he ranked among the lowest 16 per cent, because the principal, supervisor, and mathematics teacher (all strangers to him) estimated his intelligence as below average, and because in a three-minute interview the college admissions officer could make nothing out of an excessively shy, self-conscious, and excitable lad.

The unused data in possession of the school when brought together in cumulative form tell a very different story; in fact they seem to indicate that the college officer who rejected this boy was actually dealing with a mind that should have been classed among the best 5 per cent of college risks. There are ten measures of John's intelligence as shown in the I.Q. graph beginning in 1922, none of them falling below the ninety-fourth percentile. There are four standard measurements in geography, three in American history, and one in economics—all above the ninety-seventh percentile. English fluctuates more widely but is nowhere below the eighty-fifth percentile, while of seven measures in French all but one are in the highest 2 per cent of modern language ability for the respective ages. The science line—general science, biology, physics, and chemistry—is lower but still well above the average. The four arithmetic measures are good, but the symbolic thinking required in algebra is indifferently done, and geometry is far down. Fearful of failure in the college examination in geometry, John's parents hired a tutor who had him commit to memory as many theorems as possible with the purely chance result there indicated. Drawing hovers about the average. A Stenquist test of mechanical ability shows poor success. Handwriting is very poor, thus doubtless explaining the low college entrance mark in English—the paper was illegible. Height and weight lines are much under average. Desiring to enter college a year earlier, the boy learned Spanish by himself when fourteen. The school refused to admit him to the college examination, but his teacher gave

him a standard American Council Spanish test in which he scored in the ninety-seventh percentile for third-year students. The rating in oral Spanish at the same time was, of course, low.

In extra-curricular activities the scattered obtainable facts about this boy make an impressive showing when they are pieced together. When twelve years old he brought to his English teacher an essay on "Shakespeare in Politics" highly documented from nearly every one of Shakespeare's plays. The following summer, having studied French for two years, he read by himself certain editions of four French authors and took the French teacher's examination thereon. Later he translated three short French comedies into English, and in his last year presented a lengthy study of geography that he had made from his French readings. Such work as this apparently earned him the maximum rating for "initiative" at the bottom of the card, although his first rating in that trait is the minimum because it was given by those in charge of group activities which he disliked. His "personality" rating is uniformly low. A psychiatrist rated him in 1923 as markedly introverted. His athletic activities include a little baseball (B), football (F), and tennis (Ten.) in early years, but after the age of thirteen these group sports give place to solitary hiking (H) with a book. Similarly, dramatics (Dr.) and debating (Deb.) give way to what is called "journalism" (J), which, however, was discovered to consist entirely of reviewing learned books for the local paper. His success at his summer jobs is good, his ambitions and interests are steady and consistent.

Studied as a whole, this record gives indubitable indications of a mentality that may be close to genius. The separate items taken alone count for little; but the sweep of evidence across even six years of this boy's life is unmistakable and should place the subject among those whom an institution handles with the utmost care. It is doubtless an extreme instance, but, if a case

so obvious as this can be so badly bungled in our administrative procedure, it seems likely that the average child must be a frequent sufferer.

(Wood, Ben D., "The Major Strategy of Guidance," *Educational Record*, October, 1934.)

III

Educational guidance is the first step in correcting many of the evils that come from the maladjustment of curricula and is in turn a guide to the types of curricula that are desirable; it is not a substitute for a philosophy of education but makes possible the development of a philosophy which is needed at the present time. Guidance is based in part on the use of standardized tests. Reference has already been made to the absence of standards in secondary education or to the existence of such subjective standards as teachers choose to employ. The development and use of standardized tests should help to correct the deficiency. In some twenty states there has been introduced the practice of testing high school students which is administered by the state departments of education or the state universities and other higher educational institutions or by all in coöperation. In addition to the state testing systems a number of nationwide testing systems have been established—the College Sophomore Testing Program, the Coöperative Test Service, and the Educational Records Bureau.

The movement has been met by a number of objections; it is feared that the use of tests will lead to cramming just as did the old examinations; there is the danger that the results of tests may be used as checks on the teachers; it is objected that the adoption of tests

or any other examinations will lead to a static curriculum and militate against change and experimentation; and, finally, it is charged that tests only measure "frozen" knowledge of facts in isolation and not education. Needless to say all these objections are groundless. Those who are familiar with the construction and nature of tests know that cramming for them is useless—the pupil may become test-conscious but that, if anything, is desirable. If tests are used as checks on teachers, this is an abuse of their rightful purpose which should be to furnish guidance to the teachers to discover and diagnose weaknesses which are revealed. Since the tests are based on a consensus of what is actually undertaken in the schools and not vice-versa, there is no danger that they will control the curriculum (the thirty experimental secondary schools are seeking to develop scientific methods for evaluating their work). The charge that tests only measure knowledge of isolated facts and not thinking arises from lack of familiarity with the nature of tests and comes in the main from those romanticists who insist that the aim of education is to teach not "what to think" but "how to think,"—the charge has been admirably disposed of by Ben D. Wood and F. S. Beers in an article on "Knowledge vs. Thinking" (*Teachers College Record*, March, 1936). That the objections do not invalidate the only feasible measure for developing recognizable and comparable standards in American secondary education is clear; it is equally clear that leaders in the movement make no claim to measure all desirable educational outcomes by means of tests. There is in fact universal recog-

nition that there is no single valid measure of education and that the nearest approach that can be made is through the assembly of as broad and varied information as possible in the form of a cumulative record.

The third defect in American secondary education, the organization of the curriculum on a quantitative basis of units, is beginning to be attacked with considerable promise of success. The Pennsylvania Study, which will stand out as a landmark in the history of American secondary and college education, starting with the premise that the existing organization in terms of units defeats the acquisition by pupils of a body of enduring knowledge, encouraged in a number of high schools the adoption of experiments based on subjects organized into a unitary curriculum instead of a series of disjointed units. The organization provided for continuity and sequence of ideas and the establishment of the maximum of relationships between them. In each field there was sufficient flexibility to enable students to emphasize their own effective interests by independent study, supervised and evaluated by the school. Progress was checked by repeated reviews with new applications and new relationships. In this way the students were encouraged to appreciate the integrated significance of what they had studied and the growth of a subject into a single unified structure. Objective tests of a comprehensive character as well as teachers' ratings to discover evidences of assimilated knowledge were employed. The merits of this experiment were that it was conducted in public high schools without any radical reorganization and without any attempt at artifi-

cial integration of subjects, that it aimed at breaking down the artificial barriers set up between parts of a subject by the unit system; and that it encouraged the progress of students at their own pace with constant supervision and tests to measure the acquisition, assimilation, and use of knowledge. The experiment was based on the theory that a system of education must provide for the students' growth in mastery and assimilation of a body of enduring knowledge.

The Eight Year Study which was initiated in 1930 by the Commission on the Relation of School and College of the Progressive Education Association indirectly attacks the same problem, the unit organization. On the plea that secondary schools are not free to undertake new and desirable experiments because of the demands of college entrance requirements, thirty public and private schools entered into an arrangement with about three hundred colleges, whereby they are free to undertake such experiments and to have their graduates admitted to college on their recommendation. As contrasted with the Pennsylvania Study each of the thirty schools has embarked on curricular experiments based not on insuring the quantity of assimilated knowledge but on improving the quality of living. The schools claim to have acquired freedom to get out of the existing educational complacency and to engage in constructive thinking on the curriculum which will provide both the preparation in the disciplines required by the colleges and provide experiences which give meaning and significance to life. The unit system of organization has been discarded and barriers are being broken down between subjects and

between school and community life. Provision is made for a common curriculum and for the cultivation of students' special interests and individual projects. Each school has its own scheme of work adapted to its own purposes. Greater emphasis is being placed upon problems of contemporary civilization and upon greater continuity of student experience in several fields of work, in some for three, in others for four, and in others again for the full six years of the course. While it is claimed that stress is being placed on meaningful content and significantly real experiences, to the exclusion of abstractions and abstract ideas, the aims that are sought are sensitivity to problems, skill in coöperation, creative thinking, greater precision in thinking, and more adequate mastery of objectives. It is impossible to give in detail any general description of the experimental revision of the curriculum undertaken by these schools; it is, however, significant to note that Professor Ralph W. Tyler, who was appointed to devise methods to evaluate and appraise the work of these thirty schools, discovered that "many schools stated their purposes very vaguely and did not give meaning to, say, the interpretation of data." It is not part of my purpose here to enter upon any criticism of these experiments which will incorporate some of the features of cumulative recording already mentioned; all that need be said at this point is that the innovation deserves careful observation. Only two statements need be added: First, to judge from the reports of the conferences the real merit of the experiment lies in the liberation of teachers who are masters of their subjects; and, second, there

seems to be a tendency to push the students on too rapidly into fields and methods which are appropriate to the more mature with the result, as Professor Ralph Boas has stated at one of the conferences, "that frequently students from progressive schools are already weary of methods of instruction which, until recently, were employed only in the colleges, i.e., research papers. The fear was expressed, moreover, that secondary teaching may be creating in adolescents, 'a certain approach that may be bad for future experience,' such as the attitude, 'I don't want to do that, it doesn't interest me.'" That the experiments are important and valuable, if only they point the way to a better organization of curricula, no one will deny; whether they can ever be applied wholesale to public school conditions with the greater heterogeneity of student body is at least doubtful; here the Pennsylvania Study seems to offer greater promise of success.

In both experiments success depends upon the preparation, enlightenment and insight of the teachers. It is here more than at any other point that innovations are desirable, for there still exists the greatest variety in requirements for preparation and certification. There are, however, hopeful signs in a new outlook on the preparation of secondary school teachers which will tend to break down the traditional conflict between general and professional education. In this the University of Iowa, the University of Chicago and Harvard University point the way toward a solution which will satisfy both the general and professional demands.

It seems to be quite clear that we have passed out of the stage of job analysis, fact-finding, and aggregations of objectives into a period when the demand is for more consistent and comprehensive thinking out of which will come a philosophy and practices adequate to the needs of all students now crowding into the high schools.

There is one very important thing to remember and that is never to expect gratitude, or to be hurt if you don't get it. You will get much gratitude in life, more than you deserve possibly, but it will not be in response to the acts which you think deserve gratitude. Besides you will always come across people who with the meanness which comes from egotism are always ready to receive but never to give. Your consideration for them and patience with them will only strengthen their egotism.—The Making of a Man, The Dean of Windsor, 1936.

THE TEACHING FILM: AN INTERNATIONAL SURVEY

CHARLES A. GRAMET

I

THE PUBLICATION in 1933 of the results of studies made by the Committee on Educational Research of the Payne Fund of New York City gave concrete and objective evidence of the tremendous influence of motion pictures on children with respect to their learning of facts, the development of their attitudes, and their conduct.

It appears plain that the motion picture is one of the most potent educative agents yet developed by man. It ranks in this respect with the printing press and the radio, and in some respects has potentialities beyond either of these. Small wonder, then, that certain governments have included the supervision of the cinema in the ministries of propaganda.

In this paper I aim to deal only with those pictures that are used for the education of children in school situations. Since all motion pictures are to some degree educative, there has arisen a confusion of terminology which must, first of all, be clarified.

Four terms are used to describe pictures that are essentially non-entertaining—cultural, educational, instructional, and teaching. As used in theatres in this country an educational picture may be a short comedy, a travelogue, an animated cartoon, a science short—in fact, anything except a feature film. In Europe, on the other hand, cultural films may include anything from a picture that is definitely

instructional to one that is outright propaganda. They are intended for an audience that is drawn by chance and has had no particular instruction in the subject that is presented. The term “instructional” may mean cultural, educational, or simply teaching.

Dr. Ernest Rüst of the Swiss Federal Institute of Technology describes the teaching film as “the kind of film that is suitable for school use and can be used during lessons, like any other didactic means, at the right moment. The distinctive feature of the teaching film is its instructive content, clearly defined according to principles of pedagogics and adapted to the particular type and grade of school.” The constituent elements must be related to material in the curriculum and must contribute directly to the educational objectives.

In Switzerland, two types of films are recognized, the *anschauungsfilm*, which is expository and demonstrative, and the *erziehungsfilm*, which is provocative, inspirational and intended for general guidance. The former type is more objective and has been more generally developed in all countries up to this time. The latter has been relatively neglected, for it requires greater insight and skill in the use of the medium. Because pictures in this class are likely to include material for purposes of propaganda it will be necessary to examine them rather critically.

The introduction of objective teaching by Comenius is today recognized

as a significant contribution to educational method. Educators have been slow to recognize the possibilities that reside in cinematography. It may well be that teaching pictures will inaugurate a new era in educational methodology.

The introduction of films in education is a relatively recent event, although there is a record of their use in a primary school in Paris as early as 1907.

Hungary was perhaps the first to make the system of teaching by films obligatory by decree of the Minister of Culture and Public Instruction in 1924. In Czechoslovakia, the home of Comenius, teaching cinema shows were organized twenty years ago. In the United States the introduction of teaching films has been sporadic, as might be expected from the fact of local control of education and the uneven distribution of educational support and facilities. In New York City pictures have been used in secondary schools for about a dozen years, but only within the last four years has an organized and extensive program of instruction with films been attempted.

Three factors appear to be chiefly responsible for retarding the growth of the movement. In Europe, economic conditions since the beginning of the World War have made the cost of introduction often prohibitive. In the United States since 1929 educational budgets have been sharply curtailed.

The second factor has been a mechanical one. Until quite recently all pictures were made on and projected from 35mm. (standard) stock. This is inflammable and all countries have required special protective structures and licensed operators, both of which mili-

tated against the use of such pictures in the classroom. The recent development of 16mm. (sub-standard) film to a high degree of perfection has altered this situation. Cost has been reduced, fire hazard eliminated, and projection simplified.

The third factor has been the inertia and even opposition of teachers themselves. Some fear, as do many teachers in Holland, that teaching may become superficial. Teachers in many countries believe that they may be displaced as the process of education is "mechanized." To others the operation of a mechanical device, however simple, is a hazard. Finally, there are those so habituated in traditional methods that they cannot see the implications and the potentialities of this new educative agent.

While much that has been written about the use of teaching films is based empirically on opinion, prejudice, or subjective impressions, there is a considerable body of objective, experimental evidence in their favor. Studies are reported from many countries—Czechoslovakia, Italy, Austria, Belgium, Great Britain, and the United States. An example from Belgium should be cited. The problem was to discover whether or not the cinema can assist the teacher. The pupils replied "yes" in large majority. In fact, 92.07 per cent said that the cinema could displace the teacher.

The most extensive and best controlled experiments and investigations have been carried on in England and in the United States. A number of these will be briefly summarized.

S. J. F. Philipott of the University College, London, showed that film memories are more vivid and lasting

than other memories. The results of an investigation in Glasgow reported in 1933 showed increased retentivity as a result of teaching with films. Projectors and films were therefore recommended for all schools in Glasgow.

Knowlton (Yale, 1928) gave clear evidence that the use of history films led to fuller discussion and wider reading and helped in learning and remembering. Consitt showed that the use of films was especially valuable in teaching slow pupils and was favorable for all. Freeman and Wood in an extensive experiment with 11,000 children in twelve widely scattered cities concluded that teaching with films in geography and science resulted in marked improvement in learning on the part of the experimental group over the control group. The above studies relate to silent pictures.

The improvement in film, in recording and reproducing sound, and the reduction in the size and cost of the apparatus involved, have now brought sound pictures to the fore. The first major experiment with such pictures was reported from Middlesex, England. The conclusions were favorable to the introduction of sound pictures, although the experimental techniques used have been questioned. In this country the experiments of Clark at New York University, Arnsperger at Columbia University, and Roulon at Harvard University have all demonstrated the effectiveness of talking pictures.

The comparative effectiveness of sound vs. silent pictures under particular conditions has not been adequately tested. Germany, in its extensive program undertaken two years ago, has

decided in favor of the silent pictures. For purposes of international exchange silent pictures (except for language classes) may be more desirable.

The experimental evidence already available gives clear proof of the value of the teaching film, despite the fact that the techniques of making and using such pictures have not yet been adequately studied or developed.

Motion pictures are used in education throughout the world. The extent to which they have been incorporated in teaching practice varies, however, considerably from country to country.

In Holland, we are told, that the interest in the cinema is too slight to justify its taking an important part in the educative process. A considerable proportion of the teaching body is against it. Apparatus is found in few schools and is not much used. Nevertheless, the Hague has a film library which organizes projections several times a year, and they must be attended by all pupils of the fifth and sixth classes.

Germany, on the other hand, has created the *Reichsstelle für den Unterrichtsfilm* (June, 1934). Dr. Kurt Gauger, chief of the division says, "Germany is perhaps the only country in which the government not only encouraged but rendered the use of the film obligatory in teaching." The plan is to equip all of the sixty thousand schools of the Reich with films and projectors within the next few years. This may be indicative of the efficiency of the totalitarian state. It may, however, indicate the effective use of the film for propaganda and for promoting uniformity and conformity in respect to ideas and teaching practices.

J. A. Lauwerys in *The Film in the*

School, published in 1935 states, "Already each high school in Italy possesses its own library of ninety films." It is thus possible for a teacher to go to the library and secure the reel he requires. It is interesting to note that totalitarian states have been quick to make use of this powerful educative agent.

As stated Hungary made cinema teaching obligatory for all schools under control of the Minister of Public Instruction. It was also recommended to the church and municipal schools and both generally accepted the suggestion. Progress in this country may be noted from the following:

1924-5 . 829 projections in 58 communes
for 36,528 students

1930-1 6,315 projections in 215 communes
for 263,404 students

This increase took place despite the economic depression.

In France the distribution of films was first in the hands of the State Pedagogic Museum. This service began in 1921 when fifty-four films were distributed. By 1926 the number had grown to twenty-nine thousand. Then the need for increased and improved service resulted in the organization of the Central Service of Luminous Projection. The present system was definitely organized in 1932, and consists of local bureaus under control of rectors or academy inspectors. These bureaus serve as decentralized stores of the Pedagogical Museum and receive subsidies from the State, the departments and the communes. The use of teaching films in France is today extensive, though not yet universal. The cinema bureau of Paris had between October, 1932 and April, 1933 eleven

thousand, nine hundred and three loans.

In Sweden, the *Svensk Filmindustri* added educational films to their archives. Films were drawn from all countries and adapted to the Swedish schools. In the first year, five hundred thousand pupils had attended film lessons, and this number was multiplied by ten in a few years. It is stated that the economic crisis has somewhat arrested this development.

Information for the Soviet Union is somewhat confused. C. T. Zyve reports in *Educational Screen* for December, 1933 that a large film library was contained in the Central Institute of Art Education for Children in Moscow. The films dealt mostly with science subjects, but many were in the field of social science and a large proportion of the latter are described as propaganda films. He says further that three thousand schools are equipped with projectors and that the second Five Year Plan contemplates equipping all schools.

On the other hand, N. A. Kondriavtseff, reporting from U.S.S.R. in April, 1935, states that the pictures produced there up to 1932 were propaganda rather than scientific or instructional films. Unpublished data gathered by a graduate student from Teachers College during the past year state that the number of available teaching films for science is very small.

For Great Britain and the United States the data are difficult to obtain because of the fact of local control. Film Institutes that have been recently organized in both countries (tentatively in the United States) will serve in the future as a clearing house to supply such information.

The Commission on Educational and Cultural Films, reporting in England in May, 1932 writes, "Cinematography in Great Britain has endured the neglect and scorn of those who control the education of the young. For many years most teachers and administrators ignored films," and, "a questionnaire issued in February, 1930 revealed that only about 300 schools in this country have used films at all . . . and only some 100 of these at the most use a modern projector for any kind of regular classroom teaching."

There are indirect evidences that the use of teaching pictures is now becoming more widespread. A guide to Instructional Films, issued in 1933 listed fifty sources of films. The Gaumont-British Film Company has recently undertaken active production of films for school use through their subsidiary organization, Gaumont-British-Instructional, Ltd. There is a report, furthermore, that the trade has already begun the manufacture of 16 mm. projectors for sound films. We know that the city of Glasgow has recommended projectors for all its schools.

There have been a number of investigations and surveys of the situation in the United States. Data on the widespread use of teaching films in this country have been compiled independently by E. I. Way of the U. S. Department of Commerce, Dr. F. Dean McClusky, and the Department of Visual Education of the Pennsylvania Department of Public Instruction. For example, in six cities there was an increase from 1931 to 1932 from 101,070 showings to 148,943. Since then, New York City has purchased over one thousand teaching films for its secondary schools alone, all

used constantly through fourteen local film centers. Dr. Cline M. Koon, in a circular issued by the Office of Education of the U. S. Department of the Interior in February, 1936, lists sixty-one cities that have separate departments of visual instruction under special supervisors, which circulate films in the local schools. Since that time Evansville, Indiana has organized an extensive program using sound films, and there may be others. Some schools draw upon the film libraries of the state departments of visual instruction, or upon those of the state universities. Koon lists thirty-two of the former, and twenty-six of the latter. Commercial distributors report that many schools are building their own libraries, but there is no record of their number.

II

A vicious circle is often assigned as the chief reason why teaching films are not more generally used. School administrators will not approve the purchase of projectors since the number of properly organized, available films is limited. On the other hand, producers are unwilling to invest much more money in the production of films until a greater market exists. How can this circle be broken?

Another important problem relating to the production of teaching films is that which is concerned with the organization and supervision of the production from a pedagogic point of view. Films are made, generally, by commercial producers without proper consideration of the psychological and pedagogical principles of teaching and learning. How shall proper supervision be given?

Again, there is the problem of cen-

sorship and control of the contents of the film. Shall a group of competent representatives of the teaching corps be the arbiters of what is included, or shall some extra-scholastic authority be imposed?

Further, shall schools or school systems produce their own pictures, or shall they rely on commercial producers?

Despite the handicaps of low salaries and relatively high costs of motion picture film and cameras many teachers and amateur cinema enthusiasts have produced teaching films of pedagogical value. The whole number of such films will very likely never be known. They are frequently mentioned in the pedagogical and photographic literature. Dr. Johann Haustein of the Austrian Photographic and Cinema Service of the Federal Ministry of Education reported in May, 1933, that several middle school teachers were producing films. In Czechoslovakia, too, we are told of the work of amateurs in making pictures. The magazine for amateur cinematographers, *Movie Makers*, in February, 1936, described the making of a motion picture for arithmetic for primary grades, made by a grade teacher with the aid of her pupils. *Educational Screen*, the magazine devoted to visual education, in January and February, 1934, described several amateur films made by the writer.

Such picture making is significant. While lacking somewhat in the technical perfection of commercial products teacher-made films are frequently superior in the organization and presentation of the subject matter. Moreover, teachers who make such pictures develop valuable criteria and discrim-

ination for judging commercially produced pictures. Such teachers may be invited to coöperate with professional organizations in improving the character of the teaching films that will be produced. Other values in the way of motivating instruction and professional growth may be readily surmised. Schools and school systems should subsidize these teachers.

It is becoming more common for schools or school systems to own cinematographic equipment and to make pictures. As early as 1913 Budapest established a "Studio for the Production of Pedagogic Films." Today the *Magyar Filmrodi* (Hungarian Cinema Bureau) produces instructional and educational films. The Commission of Public Education of the city invites teachers to submit scenarios. The best are produced under the direction of the author. Before distribution the pictures are passed on by the Commission.

In Austria the Association of the Scholastic Film has made films "according to the principles of cinematographic pedagogy adapted to the requirements of primary and secondary schools. The contents correspond to a limited quantity of educational material." This statement is worth noting for a commercial producer in this country, one of the largest, asserted through a representative that certain films that had been produced for college level could be used even in primary grades.

In this country many schools own equipment for making pictures. They produce principally records of school events, dramatizations as an outgrowth of English studies or appreciation courses, guidance pictures that show school activities. The question of

whether schools would or could compete with commercial producers of films appears to be involved where teaching pictures are concerned. Even conceding this point there appears to be a real service that could be rendered by a school or school system organized for making films of local interest, thereby supplementing commercially produced films. Milwaukee Vocational School has produced over one hundred and fifty films for the local schools in biology, general science, health and civics, emphasizing local conditions.

The character of the commercially produced teaching films has improved considerably in the last few years. Only a few years ago the director of one of the largest producing companies in this country, an educator, directed his company to make pictures without consulting teachers, for "they didn't know what they wanted anyway." More recently another company has produced a really excellent series of films for the college level because they worked in close coöperation with subject matter and pedagogical specialists at every step. Such a set-up is described by F. L. Devereux in *The Educational Talking Picture*.

W. H. George, in his book *The Cinema in School*, published recently in England, states that the films made expressly for children are nearly nonexistent, and it is doubtful whether all the films that schools require will ever be commercially made without some form of subsidy. Such an arrangement is approximated by the new German organization for making teaching films.

Germany has undertaken a program of cinematographic teaching that will require an extensive production pro-

gram. Dr. Kurt Gauger has said that commercial films do not appear adequate. "Germany does not leave to the enterprise of individual teachers or the benevolence of private producers the task of furnishing the schools with films, but looks after the supply of real, proper teaching films itself."

Teachers there prepare scenarios with the help of experts. Directors of provincial photographic bureaus decide on the preferences. Picked and experienced producers of cultural films are entrusted with the preparation and manufacture. Teachers coöperate by signing the products and preparing the handbooks. The *Reichsstelle* has a monopoly of the sale and rental of the films produced in this way. Schools receive films through the local bureaus. Up to 1935, six thousand copies from fourteen teaching films produced by this system were distributed to the schools. Fifty more pictures were planned for 1935. In the interest of "organic and safe development," the activity of the *Reichsstelle* has so far been limited to German general cultural schools. Almost all didactic films have no need of sound according to their statement, and are, therefore, produced as silent pictures.

The plan in its organization appears to have considerable merit. In the light of the present German ideology, however, we shall have to reserve judgment of the product until we shall have had an opportunity to see it.

In France, Great Britain and the United States, the *laissez-faire* principle obtains. On the whole the products are not very satisfactory, for reasons that have been previously mentioned. Moreover, there are many small concerns that "manufacture" by buying

pieces and assembling teaching films with little knowledge of or regard for pupil or syllabus requirements. Good salesmanship and low price often sell such films to teachers or committees whose criteria for evaluating them have not been well developed. The resulting disappointment to the teachers is sometimes cited as evidence of the inadequacy of the teaching medium.

In England, a *Guide to Instructional Films* was published for the first time in 1933. This is the "first attempt at a conspectus. It is merely quantitative." In the United States there are available several lists, such as *1000 and One* sources list of non-theatrical films, published by the Educational Screen, Inc., *Motion Pictures of the World and Its Peoples*, issued by the International Educational Pictures, and several others issued by distributing corporations. None of them is complete, authoritative, or qualitative. The problem of making a complete descriptive list in this country has been undertaken by the U. S. Office of Education, under the Commissioner of Education. A list of selected non-theatrical films has been published by the H. W. Wilson Company, New York, which will help to solve some of the problems of an evaluated film selection. A major problem of a national Film Institute in Great Britain and in the United States is the preparation of a qualitative list in which all the films will have been evaluated.

The problem of the production of films has important international implications. Motion pictures, particularly silent ones, more so than text books, magazines and radio programs, could be freely interchanged. The language barrier is slight, if at all existent. This was recognized at the Inter-

national Congress of Educational Cinematography in Rome in 1934. It was proposed then to organize an "International Center of the Teaching Film," which would have as one of its chief functions the collection and distribution of information from one national group to another, and which would eventually arrange for the interchange of films.

Another outgrowth is suggested in the *News Bulletin* of the Institute of International Education, for March, 1936. At the International House of the University of Chicago there have been shown since 1932 eighty foreign language pictures. Sixty of them were used for instructional purposes mainly with language and literature in view. An International Film Bureau has been organized to distribute to schools and colleges foreign films approved by its advisory board, which is composed of faculty members of the university and the Director of the Chicago Council on Foreign Relations.

The implications appear evident. Films produced with proper regard for the psychological and pedagogical aspects, free of ulterior nationalistic and propaganda materials, may be available for interchange of nations and a better understanding promoted thereby. The vicarious acquaintance that the children would thus have with the children of other countries and the things that they see and do, might well foster feelings of mutual regard. On the other hand, we must guard against the introduction of propaganda films masquerading as teaching films.

III

Who shall select the content of the teaching film? Who shall review and approve them? Who shall select the

films for a school or a system of schools? There are three methods in use.

In most countries where education is nationally controlled the Minister of Education reserves the right of approval or disapproval. Statements in which may be read a deeper purport are made. From Brazil we have this one: "Theatrical films may safely be left to the prudent management of the industry, without the intervention of the state." Then, "The state has the right to control every kind of education, especially that of the cinema."

The Austrian Minister of Education must approve films "in the interest of quality." From Germany comes the statement that "films produced by the *Reichsstelle* are not censored by the police. They are subject only to examination of the Reich Minister of Education." However, the method of selecting teachers and cinema themes, the method of teacher supervision and the control of production of the films by the *Reichsstelle* should obviate the need of censoring by the police.

In Hungary, while the Ministry exercises pedagogic control and direction, the authority is delegated to a commission of eleven professors of pedagogy in higher teachers' training schools and universities. In France the purchase of film appears to be in the hands of the State Pedagogic Museum, which does so on behalf of the Minister of National Education. A strong demand for decentralization in the interest of greater efficiency has resulted in the formation of twelve regional bureaus serving forty-seven departments, while thirty-seven departments have their own bureaus. These operate under the control of rectors or academy inspectors. It is emphasized that these

bureaus were created by teachers and are free associations. They receive subsidies from the State, the department, and the communes.

In England and the United States the selection of films is generally the function of the local pedagogical authorities. Groups of teachers are frequently called upon to serve as a reviewing committee to approve or disapprove. Their disapproval is normally final, but the approval sometimes is subject to further action by the supervisory or administrative head. The set-up in New York City may be described as characteristic. Committees of teachers in different subject fields select the films for the secondary schools in which the program has been more extensively developed. These teachers are those that have had special experience or interest in the field. In the elementary division a single director is in charge, but the advice and help of teachers is obtained in selecting films.

Teachers should be competent to select suitable illustrative materials. Certainly they become more so with practice. Their standards and criteria are improved thereby. As it is necessary that teachers participate in the making of films it is likewise necessary that they participate in their selection for use. This is not a new educative agent imposed by boards with a threat of replacing teachers by a mechanized form of instruction, but a new tool for the improvement of teaching.

We must refer again to Dr. Rüst's definition of the teaching film, emphasizing the fact that "it should be used during the lessons like any other didactic means, at the right moment." Practice still seems far from approximating this ideal.

In the first instance pupils are referred to neighborhood theatres where pictures of educational interest are being shown. The connection with curricular material is generally indirect, and supervision, guidance, and follow-up lacking. There is reference to this practice in Austria. In the United States we frequently do so when certain theatrical pictures, which may not become available to schools, are shown. Producers have been unwilling to release them to schools because of the fear that this would bring schools into competition with the neighborhood theatres. There is evidence that they are changing their attitude.

The contract method of showing films has been commonly employed. Under this plan a commercial company contracts to give a stated number of showings each year. The time and the selection of the program is in the hands of the teachers. It is reported that this plan is still used in Hungary and Czechoslovakia. It is undoubtedly more common than the literature reveals. Within the year a company was projected to give such showings in schools in smaller communities in the vicinity of New York City, and the method was in use within the city until five years ago.

The method was, perhaps, necessary in the days of 35 mm. projection with inflammable film. The company supplies the film, the operator, and sometimes the booth. School auditoriums, neighboring halls that complied with fire regulations, or local cinema theatres are used. The showings are confined to school children under supervision. They are didactic in character for explanations are given in

advance. The groups are generally homogeneous as to subject and grade. Because of the expense and conditions large numbers are included at each showing. Frequently admissions are charged, with some exception for poor pupils. Sometimes the commune pays all the costs.

W. H. George, in describing his work with teaching films in England from 1931 to 1935 says, that the pictures were shown in school buildings but out of school hours.

All of the above methods are obviously unsatisfactory. The development of non-inflammable, fine-grained film; the improvement of simple, portable projectors of high illuminating power; a greater comprehension and appreciation of the pictures themselves have all brought about the introduction of the film into the classroom.

The German plan has already been outlined. It is of interest to note that the program is to be financed by the pupils themselves through a "Fund for Didactic Means." Weekly contributions must be made by all except those whose fathers are unemployed or who are members of large families. It is specifically stated, however, that this is not a school tax. To equalize the opportunities throughout the nation the fund will be centrally administered. Within the next two years each of the sixty thousand schools in the Reich is to have a 16 mm. projection, so that films can be shown in the classroom.

The Central Information Bureau for Educational Films has made a proposal to supply all English and Irish schools with 16 mm. projectors and film libraries to be paid for by organ-

izing educational spectacles, the profits to be used exclusively by schools for equipment.

In France, Senator Brennier, President of the French League of Teachers, recently sent an open letter to the President of the French Cabinet, calling for a prompt, organic, and general introduction of the film in teaching, in the interests of French instruction and culture. Progress in that country has been somewhat retarded by the fact that certain commercial interests are trying to perpetuate a special sub-standard film, 9.5 mm., originally of French origin, while the rest of the world has accepted the 16 mm. size as of greater utility.

Koon presents some pertinent data for the United States in his report to the International Congress in 1934. In five hundred and seventeen primary and secondary schools in the United States for the year there were 44,186 showings, of which seventy-five per cent were in connection with curricular activity. Manufacturers of films and projectors report a constantly increasing trend toward individual school libraries with one or several projectors available in each school.

There are those that object to the expense involved in inaugurating a film program in a school. We submit that a film library has the same justi-

fication as has a library of reference books. It is more than likely that more pupils will be exposed to the materials contained in the former than in the latter.

The need for training teachers in the use of the teaching film is widely recognized. The International Center of the Teaching Film in Rome set for one of the first objectives of this institute the preparation of teacher training courses. The most extensive teacher training program reported is that from Czechoslovakia where courses for teachers are organized under the patronage of the Ministry of Public Education and National Culture, in collaboration with the Federation of Czechoslovakian Teachers and the Masaryk Institute.

In the United States only one state, Pennsylvania, requires such a course as a condition of obtaining a license to teach in the state. Koon cites the result of a study showing that only eleven per cent of the teachers included in the investigation knew definite standards for evaluating still and motion pictures, and only six per cent knew the minimum equipment necessary for effective instruction with them. Under the circumstances the progress that has been made in introducing films into education must be regarded as outstanding.

MY DREAM COLLEGE

A. GORDON MELVIN

AMONG MY extensive list of acquaintances those whom I regard as most fitted to teach the youth of today are doing something else. And this not by choice. Many of them are virtually unemployed. Others are engaged upon some sort of hack work repugnant to them but necessary for their economic competence. Still others are professionally engaged in serving an employer or a public too culturally unilliterate to recognize their unique value.

Most of these people are young—not callow youths, too much engaged in the process of forming themselves to form others, but young in terms of matured experience, of an age somewhere in the thirties or forties. They seem to be happy people. In our current welter they mourn for others, not for themselves. There is not a trace of bitterness among them. No hatred of their fellow men. No painful urge for revenge upon a society which has not been willing to make good use of them. Not one of them has adopted any political panacea. They are content to render unto Caesar those things which are Caesar's, but no more. To each one of them young people come spontaneously for aid, and that aid is given freely, almost unconsciously. Not one of these men, however, regards himself as primarily a teacher. One is a philosopher, another, an author competent in his own craft. The primary task of life as each of them sees it is to live and to live well. Whoever is master of this art, and only such a one, is fit to become a teacher

of youth. These men would be the "faculty" of my college.

The philosopher among these friends of mine was originally a Russian. Under one of the fugitive governments which followed the revolution he rose to high place. The collapse of his world occurred just as he was emerging from his battle to become socially articulate. He was forced to flee. In America he began all over again. In a foreign language he had to recover his education. After years of painful readjustment he emerged with the degree of doctor of philosophy. His mind is brilliant. He can dissect an idea into its components as biologists can uncover the structure of a muscle. He has written one of the most brilliant manuscripts on current educational thinking and practice I have ever read. Not only does it lay bare some of the most patent cases of slovenly thinking in the fields of education but it builds up a plan for the education of adolescent boys and girls which is unique and superior. It is a blueprint of secondary education, but not for today. This man has that piquancy of personality which youth adores. He is full of surprises. He is always up to date or a little beyond. It was he who sent me to the University to see a brilliant display of color revealed by the bathing of rocks in ultra-violet rays. It was he who sat on the steps in front of his garden and told me that the mushrooms called edible in one current biology text are called inedible in another. It was he who displayed for me the only insulated stove

I have ever seen. It was he who gave to a group of twenty adolescent boys and girls the only talk on death that either they or I had ever heard—from which they came away with healing in their hearts. I would like to keep him in my college just to answer questions nobody else could answer satisfactorily—as a sort of intellectual *pater familias*.

The college Conspirator would be an important member of the staff. He would be employed to carry on a series of subterranean plots which would involve a lot of students in learning situations before they knew what they were doing. This is a kind of thing the person I have in mind for this work does now without getting paid for it. He does it in his spare time, what little spare time he has from his main tasks in life. He is a ghost writer in a down town office. He earns a living by pounding out formula schemes on a typewriter. His second main task is writing poetry. He writes the kind of poetry which is too good to be true. Too good to be published, too often, although the magazines do let down their bars occasionally, and you may find his poems scattered here and there throughout the issues of the last few years. Occasionally he sends a prose flier into the better class magazines, usually an article on the poets' stock-in-trade—mere stall words. For words are to him dynamic. His theory of poetry is the most dynamic of all theories. Poems are men, he says. That is why he plunges out into the life of the city and before they know it some group of young people in a settlement house have published a paper, or held a conference—all on what seems to be their own initiative. Furthermore

these projects so spontaneously begun do not die away. They catch the young persons who are involved in them and hurtle them into some form of constructive social work, and sometimes into jobs.

If I did not want him as a conspirator I would want him to teach literature. He gets people and words and poems so mixed up together. Quite suddenly his students have discovered for themselves without being told that life is poetry and poetry is life. They do things and write about them. Then they write about things and do them. They get caught in a literary web of their own weaving from which they can't escape because they don't want to. They find that poetry writing is not the surreptitious thing they thought it was. It becomes a companionship. It becomes as overt as physical conduct. They would never think of calling this person a professor of English literature. He holds no doctor's degree. He would never pursue one because he said the university lectures were intolerable, too much tied up to the insignificant, too dry. He went out into the community and lived and wrote and refused to be bought and sold. Nobody ever thought of trying to buy or sell him. It would be no use. Nobody has ever asked him to teach in an established educational institution. He works for a living and teaches for nothing.

The particular musician I would pick is a man who is so dissatisfied with his own ignorance that he does not realize that he knows more than many of those he courts as his teachers. A veritable genius in choir-training he has made his own choir the best of its kind in the city he serves. While others

have been content to build an anthem-singing body of young people this man has made his choir a veritable educational institution. The boys and young men in it learn not merely how to sing, but to understand and live music, to enjoy their Church life and to improve their own way of living generally. High musicianship makes this teacher an unusual organist. He is a composer whose published work is yet only a promise of what it will become. He unites in his personality remarkable sensitivity and musicianship together with that devotion to human personality which alone makes the good teacher.

I would want him to take young people to great concerts, to hear good music wherever it is to be heard, to make it for them and to encourage them to make it for themselves. He should teach them how to sing, and awaken in them the desire to compose. Gradually he should make good music a part of the warp and woof of their being, a part of the structure of the group.

To secure a spiritual guide for young people I would break my rule and call an old man—one who when a lad, knew Emerson—one who lectured to the *elite* of Boston years ago on Russian literature. Long ago he set these things aside, and has since devoted himself to the things of the Spirit. Occasionally he issues a magazine-let, a sort of spiritual edict which is little read. From his retired hill in Southern Ontario this tiny booklet goes out to the ends of the earth, but to a few. In trenchant English, terse and bold, he defends spiritual truths honored more in the breach than in the observance. Repentance, obedience,

unity he calls for in vain. If there were any to hear he would travel thousands of miles to them, and in times of need he has already done so. But when there is no call he retires to his beautiful and lonely hill.

If I could persuade him to come, and of all those whom I would ask he would be hardest to persuade, I should ask him to live with us. He need preach no sermons; he is no clergyman. For him to live with us would be enough. I would have him sow his seed, some upon stony ground but some on good ground where it would bring fourth a hundredfold. Those who would seek him would find him. I would be well content to have the Truth among us and let it take its chance as it must do in any case.

There are many other teachers whom I should ask to join us to whom there is no space to refer: men who have used mathematics to plow a way through matter; men who have lived for years in foreign lands; men who have tested both the joy and the bitterness of life; men who have slept both in green pastures and on fields of battle.

One other, however, I must describe more fully. He is a sculptor who can hammer out forms which stand in bronze. Thick set and heavily built he is an expert wrestler. I would want him to be Policeman of the Arts. To his firm care I would turn over our sentimentalist in art. All who suspected the arts of effeminacy would be turned over to him to wrestle it out on the mats. What such a student learned there he would be urged to pound out of clay or hammer out of marble.

For this self-same sculptor of ours is a dreamer of dreams. Not gentle

dreams of pleasant isles but dreams of towers of steel. It is his dream to build in a place most suited for it the very tower in which my college must be housed. He has it bodily there in a great plaster model in his studio, conceived in its eight-three stories from street to astronomical turret. Its honeycombed walls are planned in full detail. Its scheme of operation, its costs and revenues are worked out in careful columns of figures. It is ready in the mind and in the plan to be projected up nine hundred feet of space. It is the home I would ask for the education of youth. But there is no money. No one who has money cares for these things. For years this sculptor-architect has sought painstakingly but in vain for a philanthropist, a humanitarian willing to be shown that even a cathedral of learning can pay its legitimate profit. But there is no man to hear.

So he must continue to dream. He must suffer his share of the age-long pain of the creator not allowed to create. He must wait for his building as I must wait for my college. Perhaps for each of us some rocs egg may hatch. Certainly when some one comes to me with the magic coin in his palm I shall found my college. From what has gone before it will become a place of people. Fine people. The young men and women who come to it will learn things, plan things, do things. It will be a library, a publishing house, a social forum, an art center, an international institute. My pedagogical panacea will be to get my people and stir them up with one another; to hold a conference and hammer out our plans of action. I don't know just what these people of mine would do, but it would be all alive, and most of it would be good. My college would be a carnival of learning!

Despise not any man, and do not spurn anything; for there is no man that has not his hour, nor is there anything that has not its place.—RABBI BEN AZAI

WHAT IS PERSONALITY?

DANIEL WOLFORD LA RUE

PERSONALITY is primarily feeling or emotion expressing itself through general intelligence, special capacity, and bodily organization. By "feeling" and "emotion" are meant the weaker and the stronger form of such experiences as curiosity, fear, anger, elation, amusement, and so on.

Destroy or injure any function such as memory or thought, and the personality, reduced, it may be, to the level of the lower animal, still cripples on. But if we take away the feelings, then the mind, human or animal, is dead, even though the useless body continues to amble about. Patients in whom feeling has ebbed away sometimes remain sitting in the physician's office until compelled to move, or stick for hours on a street corner. Why go anywhere or do anything if we have ceased to *want* anything? Interference with other parts of the mind is like "tire trouble," or at the worst, "transmission trouble"; but stall our feelings and we have "engine trouble" in its worst form until, if at all, we can spark them up again.

A vivid case appears in that grand old source book of mental pathology, Kraepelin's *Lectures on clinical psychiatry* (Lecture III). It represents one type of "dementia praecox," a disease which, exhibiting a wide variety of symptoms, now afflicts about half of all the patients in our mental hospitals. We see before us a rugged-looking, well-nourished man of twenty-one, whose physical examination shows nothing wrong except exaggerated knee-jerks. Yet all his movements are

"languid and expressionless," and he lies in bed for weeks or months at a stretch, Kraepelin tells us, "without feeling the slightest need of occupation."

We are struck by the blank expression of his face, which "betrays no emotion." He hardly even greets his parents when they come to the hospital to see him, does not ask what is happening at home, and shows no interest in what goes on about him, but sits with expressionless features, brooding and staring vacantly in front of him. He shows "no sign of emotional dejection," but rather a near absence of feeling, "experiencing neither fear nor hope nor desires."

Intelligence still functions, that is, when one can rouse his feelings sufficiently to stir him to use it. He had prepared himself to enter the university, and "his knowledge speaks for the high degree of his education." He remembers reliably what happened before the onset of his illness, and if questioned persistently, understands well and answers relevantly, though speaking slowly and in monosyllables, "because he feels no desire to speak at all."

Here, then, are both body and intelligence ready to perform, but a total absence of desire, purpose, feeling, to activate them. The diagnostic symptom in such cases, Kraepelin concludes, is "this peculiar and fundamental want of any *strong feeling of the impressions of life*, with unimpaired ability to understand and remember."

Watch either your dog or your mind

for a while and see whether feeling determines its gambols and struggles, what it shall pay attention to, whether it shall act and how forcibly, whether its activity at any moment appears to be work or play. When our feelings are free and self-determined, we are playing, though every muscle is under strain. When there is external compulsion or inner conflict, we are working, even if merely sitting at "the play."

In the world about us, what fixes the value of stocks, drinks, honor, sugar, sermons, the screen service of the actor, pets, wives, detective stories and prayer books? The fact that somebody wants them, finds his emotions stirred by them. "Supply and demand." Now "demand" is always feeling, desire, and "supply" is always, ultimately, the satisfaction of a feeling. There is much truth in the statement that we are paid in proportion to our ability to please. No thrill, no sale. Why do people marry? Because they have feelings. Whom do they marry? Primarily a personality handsomely equipped with emotion capacities. Criminals prey on us and saints pray for us and aviators fly around the earth and some stork-minded wretch takes rank in all newspapers as the champion long-distance chimney-sitter, all for one general reason: there is a feeling to be gratified.

Personality may be figured in a diagram, with a warning that it is suggestive only and must not be read as an accurate chart of the localization of brain functions. Figure 1 represents the head and shoulders of any normal person. Feelings, which energize the personality, flow off, express themselves, through general intelligence, special capacity, such as that for mu-

sic, and general bodily organization.

Ultimately, of course, it is through body only, in a general sense, that we can enjoy a palpable presence in this corporeal world, can fill our bit of three-dimensional space and assert ourselves so as to be known of men at

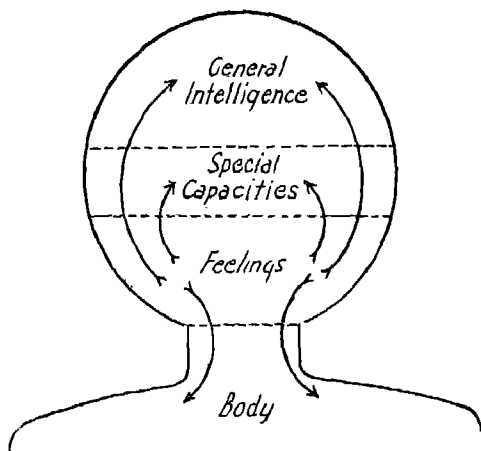


FIGURE 1.—Suggestive sketch of the "parts" of a personality.

all. These "parts" of the personality may overlap; but they appear to be the essential centers of attention if we would know our man, including our self, and know what to do with him. The arrows coursing out from the "Feelings" indicate that the currents there generated run, or trip off, the attachments and accessories to which they flow, intelligence, special capacities, and all mentally directed bodily activity. Let the feelings cease and these "attachments and accessories" become inactive.

The objector arises. "Has not modern psychology, from Locke right on down, exalted ideas, intellect, and turned an unemotional shoulder on the emotions? Has not common sense been overthrown? For whereas common sense tells us we first see a bear, sec-

only feel an emotion of fear, and finally run, the James-Lange doctrine assures us that after seeing the bear we next run, and thirdly feel fear as an after-echo of our behavior, a report of the agitation of muscles and viscera. And so, for nigh half a century, has it not been almost creedal to believe that emotions are merely visceral reverberations, a matter of glands and intestinal trimmings such as we would refuse to mention at the tea table? Why pull this slimy, seamy old stone out of the bog where the builders pitched it and try to polish it up for the head of the corner?"

But common sense was right. And the James-Lange theory was *only* a theory, destined to pass into the discard. Let us summarize Cannon's critical examination of it.¹ First, if the viscera in question are severed from the brain, emotion continues unaltered, unabated. Second, these visceral reverberations are found, in the physiological laboratory, to be of a diffuse, general pattern, and substantially the same for such various conditions as fear, fever, cold, strong anger, asphyxia, and extreme reduction of blood sugar. How could a single behavior pattern in the viscera be identical with such a contrastive array of experiences?

Third, the viscera are well known to be an insensitive, sluggish lot of laborers, equipped with a comparative paucity of sensory nerves. Without an anesthetic even, and without incurring any feeling of discomfort, we can permit the surgeon to cut, tear, crush or burn the alimentary tract, for example.

¹Walter B. Cannon, *Bodily Changes in Pain, Hunger, Fear and Rage*, edition of 1929, Ch. XIX: "A Critical Examination of the James-Lange Theory of the Emotions."

Fourth, emotions are quicker than visceral changes. How can the thunder get there before the lightning? Fifth, the visceral behavior pattern may be set up, as by a dose of adrenin, without producing emotion.

And finally, disturbance, as by a tumor, on one side of that double brain

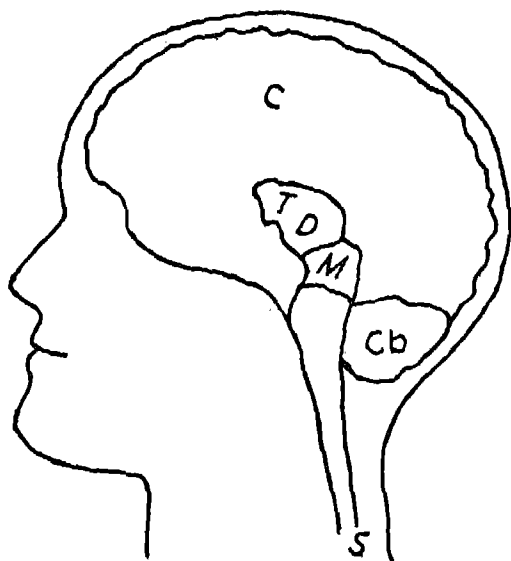


FIGURE 2.—Showing the approximate position of the Thalamus, T, which forms the major part of D, the Diencephalon. C, Cerebrum. Cb, Cerebellum. S, Spinal Cord. M, Mesencephalon, or Midbrain.

center, the optic thalamus, is marked by an overmeasure of emotional response from the corresponding opposite side of the body, warmth producing exclamations of delight; heat or cold, unusual distress; and music or other affective stimuli, an intolerable intensity of feeling. Here, as Cannon urges, appears an insuperable objection to the James-Lange theory of emotion; for the viscera are in general unitary and consequently incapable of causing such one-sided phenomena.—No: these visceral reverberations,

which all too long have rolled their echoes through psychology and philosophy, neither constitute emotion nor serve as its essential cause or condition.

Much commanding insight will accrue if we here inspect a bit of rough brain anatomy, get our emotions "on the map" and note their strategic position.

Remove the cerebral cortex, seat of memory and thought, the gray, wrinkled "bark" or rind of the cerebrum, and emotion and its characteristic types of bodily expression, naïve, pristine, vigorous, are still there. But remove the thalamus and emotion and its expression vanish. Let sleeping sickness (*encephalitis lethargica*) attack this portion of the brain, and a radical personality change may occur, with marked emotional upheaval. An anaesthetic temporarily decorticates us, leaving us laughing, crying, or raging, perhaps. Some patients are able to avoid these paroxysms during anaesthesia by entertaining, as they "go under," sweet visions of a deep and happy sleep, thus soothing their emotions, quieting the thalamus.

The king fact, that which vitally concerns all the values and motives of life, from delirious, consuming eagerness to flat indifferences or killing hate, is that nothing can pass from the outside world into the domain of our intelligence without having its stamp of evaluation, of warm acceptance or indifference of chilling protest impressed upon it by the feelingful thalamus. Through this portion of the brain is relayed every sensory nerve that runs to the cortex, whether it carries environmental "news" from eye or ear, or a message from our department of

the interior, such as the call of urgent hunger.

And not only environmental and bodily experiences may be colored with feeling, but also ideas, visions thrown on our mental screen by memory or imagination or thought. A famous neurologist experimented mentally while lying perfectly inactive in bed, creating a cortical, imaginary picture of himself being grossly abused. In this way he baited his thalamus into a rage quite like that against actual plague and provocation.

Current psychology, which places intelligence or ideas first and feeling second, must reverse itself. Nor does behavior precede emotion, but follow it, as Cannon has shown. The simplex definition, "An emotion is the experience of behavior, a feeling of doing something," becomes inadequate, unacceptable, outlawed. The loading of perceptions and ideas with feeling or emotion, with "affect," as it is called, lays down the program of our lives. For where we feel, we act. The more *affect*, the more *effect*. No emotion, no motion. That president of the United States was probably right who said of himself, "Theodore Roosevelt is about four inches back of his eyeballs." His must have been a very vigorous thalamus!

Again the objector: "Do not all of us know of plenty of *feelingless* people, of the fishy-eyed, heartless, cold, calculating sort, who may be anything from great thinkers to great criminals?"

It is not total destitution of feeling that makes the criminal, but excess of one kind of emotion, or defect of another, or a warping or perversion. If he is not merely stupid or diseased, he is emotionally malformed or unbal-

anced. One such unfortunate was reported by examining psychiatrists as "without emotion," since he was unaffected, for example, by visits of his family to his cell. Yet revenge was undoubtedly a major motive to the crime; elation, exaltation, marked the notes he sent to the father whose daughter he had kidnaped; and something caused the wretched prisoner to plunge several feet from his high bed head first onto an adamant floor in an effort to break his neck.

"And is the dispassionate thinker also unbalanced?"

Consider Lund's experiment.² "Should all men have equal political rights?" He gave this proposition to two groups whose average position on the subject, as measured on a scale of belief, registered substantially the same. Then these groups, without knowledge of the underlying plan or object of the experiment, read identical arguments on the question, pro and con, except that Group A read the "pro" doctrines (not so labelled) first, and Group B the "con." A rating of belief was then taken, followed by the reading of the other side of the discussion, with a final rating.

Now, if these subjects had any such thing as pure reason, an absolutely uncontaminated, hundred per cent intelligence, an adding-machine that would dispassionately record the algebraic sum of all considerations as mercilessly as the mercantile mechanism disregards the feelings of the shopkeeper, we should expect the two groups to make a like record at the close, as they did at the opening of the experiment. Equals have been added to equals. But no: Group A, which read the affirma-

tive arguments first, registers decidedly on the positive side of the question; and Group B, impressed first by the opposite considerations, swings to the negative side. "First embraced, hardest effaced," seems to be the generalization—the same old reason, says Lund, why so many are Democrats and Republicans, Protestants and Catholics. To surrender a position, give up an argument, let our established feelings be violated, is fractional death, too much like giving up the ghost.

There is no such thing as a dispassionate thinker in the sense of being totally feelingless, without affect at all. There is not even a problem to one who does not *feel* it as such. Once our feelings are roused, thinking is a way of getting what we want. If intellect had sovereign independence, every one who got possession of the right idea would do the right deed. Little Johnny, if merely told about the effects of green apples, would never touch one.

Personality, let us repeat, is primarily feeling or emotion expressing itself through general intelligence, special capacity, and bodily organization.

Intelligence, then, as research has now demonstrated, does not give us the full span of a personality. It is one thing to have a good sawing- or thinking-machine, but quite another to care enough about the business to keep the wheels buzzing persistently. The four components of general intelligence, that is, observation, memory, imagination and thought, are simply so much unpowered machinery, mental cogs, ratchets and pawls, practically moveless until quickened by some feeling.

² Frederick H. Lund, *Emotions of Men*, pp. 38-41.

Better than the intelligence test as a basis for prophesying future achievement is the measure of the individual's primary emotions.

Special capacities, the exceptionally fertile spots in personality, appear to depend on a rarely permeable and nimble troupe of cells somewhere in the brain, as in the case of the lightning calculator. Indeed, one theory of intelligence is that it is just an ensemble of special capacities, particular intelligences, as one might say. Certain talents depend also, of course, on the consummate adroitness of some organ of the body.

But granting the endowment of special-capacity mechanisms in brain or body, the currents of emotion must vitalize them or they lie immobile. When Madam Schumann-Heink sings to her soldier boys, they do not need to be told that she loves them with her voice. Art itself is emotion converted into euphonious waves of air, or registered in felicitous curves of marble, or color or motion that calls us to repeat the lofty feeling of the artist.

And finally, body. How shall we regard this supporting servant of our minds? One eminent scientist insists that the most meaningful classification of animals is that based on the emotion which each type embodies. The timid gazelle has evolved the organs of fear, speedy legs to carry her to safety. The fearless tortoise and skunk have, the one armor, and the other a more far-reaching defence, which seem to embody their mental attitude. We appear to be discovering that man's corporeum in general, and each man's concrete embodiment in particular, is in some sense a picture of his personality and

even an index of the kind of mental disease that can strike at him.

By what divine right do certain biologists—some of them too certain—announce that nature's purpose when she installed in us a nervous system, was merely to integrate and adapt a body, a body which, presumably, for all she cared, might have been left as mindless as a mountain? If nature has purposes, why not at least keep our minds open to the view that her object in devising such a marvelous "material" instrument was to draw from it the music called mind? There is much deeper truth than is dreamed of outside philosophy in that quotation from Schiller which stands over the door of the Germanic Museum at Harvard: *Es ist der Geist der sich den Körper baut*. "It is the spirit that builds itself a body."

If feelings and emotions were taken out of the world, human life as we know it would stagnate and die. If we distort and unleash them, society will become a welter of banditry, rapine and murder. If we can form and educate them, we can make a genial fraternity of mankind, banish poverty, and with united front proceed to conquer those titanic forces which the ancient myth-makers regarded as gods. For the world is made of people, and people are powered with emotion.

To feel is to live. To cease to feel is to die, though we may conceal the demise from the public and postpone the funeral for a protracted period. To live completely is to pour well ordered feelings through the channels of general intelligence, special capacity, and the multiplex musculature of the human body.

THE QUEST FOR CULTURE

ORLIE M. CLEM

I

ONCE UPON a time there was a Pied Piper of Hamelin Town. Strange in appearance and clad in gypsy coat, he sped through the village streets. By one weird shrill note the spell was cast, and hundreds of enchanted children swarmed at the Piper's heels. Faster and wilder grew the music; louder and merrier rose the laughter of the children. On and on they followed; where, they knew not, nor cared. They reached the mountain. The mountain opened up, the Piper marched in; the children followed and were swallowed up.

Years have passed, but the spell of the Pied Piper still is unbroken. To-day keen critics and gloomy prophets of an industrial age behold a vast throng surging down the street; not immature children only but youths and maidens, men and women, all dancing their way into oblivion. The Piper plays on with the cheap, shrill, seductive note. The enchanted crowd, forgetful of life's noble symphony, cries:

Yonder goes the fife,
And what care I for human life?

On the last Armistice Day a metropolitan paper carried the following letter of a survivor of Verdun, addressed to a lost comrade:

Dear Buddy: It was a great fight that day at Verdun. You were young, gay, and hopeful. You were struck down; I was left. I am glad you did not live to see the aftermath. It is too awful. The light has gone out of men's souls. I congratulate you, and

am sorry that I too did not go on with you on that day.

How many men today feel thus distressed and depressed? How many men years ago hit the trail in the mountains, traveled on the royal roads in regal style, crossed the pontoon bridges of high hopes, tunnelled their way through the gray granite hills, and during all those years hopefully expected that fortune and happiness would be their own? And now they behold modern society with the painful interrogatory, "What is all this worth?" And yet Helen Keller is right when she says:

The very fact that we are still here carrying on the contest against the hosts of annihilation proves that on the whole, the battle has gone for humanity.

Man has ever yearned for an Eden of the soul. When Moses beheld the burning bush, he recognized a power and an ideal beyond self. And so it has been with man as he has sought the Golden Apples of the Hesperides, the Promised Land, the Age of Gold, the elixir of life. When man believed the land of the heart's desire lay in mysticism, he built the ancient pyramids; when in theology, the mediaeval cathedrals; when in wealth and power, modern industrialism. Should man decide that the land of the heart's desire lies elsewhere, he will try to attain it. For ten thousand years man has sought for an abundance of material goods. He now has it and is unhappy. He has created the machine, but has not mas-

tered it; he has gained a world, but has lost his soul. Stuart Chase is right:

To conquer the machine is the great adventure; the boldest, most exhilarating, most dangerous adventure that has ever challenged the intelligence and spirit of mankind.

Like Frankenstein man bows in humility before his monster. Even in proud America he stretches out his hands for the lost Eden of the soul.

And yet the case for man is not hopeless. If he is to re-capture his soul, he must first recognize that "The kingdom of God is within you"; second, that a world of incredible beauty and freedom is round-about; third, that for the first time in human history, thanks to the machine, man is being freed from endless, slavish toil. If man is to reclaim his soul, he must know that the machine is not the end, that wealth and power must justify themselves in happiness; that leisure may be a great boon or a great curse. Man in his present spiritual dejection should recognize that his own fundamental nature has not changed, he has billions of horse power at his command, and an economic surplus in storage. His present psychological defeatism is not inevitable, but the result of following after false gods.

The seeds of godlike power are in us still; Gods are we, bards, saints, heroes, if we will.

If an individual man in America would reclaim his soul, he must first find it. It has been parceled out among numerous babbitt and booster organizations. The individual is unable readily to locate or identify the parts of his soul. But he is reasonably sure that wherever they are, they are propagandizing for something "bigger and better."

Each fractional self is interested in statistics, population, size, wealth, and machinery. The whole self has tried to be all things to all men and at all times. The ineffective nature of such a polyglot personality in a complex society was anticipated by William James:

I am often confronted by the necessity of standing by one of my empirical selves and relinquishing the rest. Not that I would not, if I could, be both handsome and fat and well-dressed, and a great athlete, and make a million a year, be a wit, a bon vivant, and a lady-killer, as well as a philosopher; a philanthropist, a statesman, a warrior, an African explorer as well as a tone poet and saint. But the thing is simply impossible. The millionaire's work would run counter to the saint's; the bon vivant and the philanthropist would trip each other up; the philosopher and the lady-killer could not well keep house in the same tenement of clay.

The individual in modern society finds himself, like Stephen Leacock's horseman, going in all directions at the same time. Myriads of forces play upon and batter at the resistance of the individual's personality until often his body breaks and his spirit cracks. Seldom at the end of the day or even at the end of life can he pause to ask, "What is the meaning of it all?" If the individual would reclaim his soul he must re-discover, re-unite, and integrate its scattered fragments.

If the re-discovered soul is to be reclaimed from oblivion, it must be nourished by things of the spirit. It cannot live by bread alone; nor by wealth, statistics, power, or machinery. The physical frontier in America is closed, but the cultural frontier is and

will always be open. There is no surplus in art, or music, or poetry, or philosophy, or drama. The soul-to-be-reclaimed will recognize that culture is to be sought, not a gift from the gods. The soul has already learned that satiated people may be as indifferent to culture as well-fed cows or flocking pigeons; also, that culture is not restricted to the idle rich. The soul-to-be-reclaimed will recognize culture as a way of living, an integration of the whole personality, an opportunity to do something great and good with one's heart and mind. Such a concept of culture invokes anew Matthew Arnold's "Sweetness and Light" as an antidote to the turning of the wheels, the grinding of the clutches, and the screeching of the brakes in a machine age. In terms of such a philosophy, each element of culture is judged in terms of what it has to contribute to beauty and to conduct. Life does not consist of a getting and a having but a growing and a becoming. Such a philosophy attempts with Arnold to see life steadily and see it whole, yet agrees with George Sand that "The ideal life is the normal life as we shall one day see it." Culture becomes for the reclaimed soul a way of life.

If the individual in modern society would reclaim his soul, he must learn to be alone at times. The continuous swirl of life has developed in him an unreasoning fear of being alone. He must be going; he must not stop. Where? It does not matter. He must be with people. Whom? It is unimportant. Noise, excitement, people, swirl, have so conditioned his nervous system that to be alone with himself is intolerable. And yet the essential

traits of a reclaimed soul—serenity, poise, the capacity to see life steadily and see it whole, come from retreat within oneself. The choicest human spirits teach us this lesson: Christ, Mohammed, Buddha, Gandhi. When Christ was most sorely pressed, he withdrew for a quiet hour in Gethsemane. Gandhi is never alone when accompanied by his own noble thoughts. Aloneness provides for great souls the opportunity to readjust themselves to the infinite. The reclaimed soul must be able to endure and enjoy being alone.

The soul to be reclaimed must return at times to nature. Otherwise, it will crack under the strain of a machine society. The individual must seek frequently a re-charge of energy from nature's battery in woods, on mountain or lake or stream. The recuperative value of nature was recognized by Lord Byron:

There is a pleasure in the pathless woods;
There is a rapture on the lonely shore;
There is a society where none intrudes;
By the deep sea, and music in its roar;
I love not man the less, but nature more.

Nature's power to teach was very clear to Wordsworth who was always close to her heart:

To me the meanest flower that blows can
give
Thoughts that lie too deep for tears.

To Wordsworth nature was also a companion in times of trouble:

Knowing that nature never did betray the
heart that loved her.

Bryant likewise recognized nature as a versatile teacher:

To him who in the love of nature holds
communion with her visible forms,
she speaks a various language.

As indicated in the *Rhodora*, Emerson believed that nature was its own best defense, and needed no other:

If eyes were made for seeing,
Then beauty is its own excuse for being.

Shelley received fresh inspiration from a skylark, a cloud, or the west wind; Keats loved the serene music of autumn days; Wordsworth accepted all nature as his province. The soul to be reclaimed will seek respite in nature from the merciless tension of a machine society. If the soul totters, man will remember the words of Milton:

Accuse not nature; she hath done her part;
Do thou but thine.

Nature has the power to cleanse, to purge, to re-create. She is always gracious, fresh, and young. She is beautiful and bountiful, a friend, an oasis in a machine age.

To be alone and to commune with nature should enable the soul to reclaim its creative faculties. In the future, the machine will provide inevitable leisure, necessary for creativeness. Moses was the child of a bondswoman. He was reared in the home of a prince. He received the finest education and culture of Egyptian civilization. For forty years he had the practical experience of courageous leadership. And then one fine day he went up to the top of a mountain, and had a period of leisure, of respite. When he came down he brought the tablets of stone containing the Mosaic Law. Education, culture, practical experience, leisure; these were factors in the inspiration of Moses and the Mosaic Law. Likewise, Baker has shown that great discoveries in science have been made in periods of respite follow-

ing periods of intensive activity. Often the hunch came when the scientist was completely "off-guard." Newton and the apple, Archimedes and the bathtub, Morse and the telegraph, are familiar illustrations. The bright idea of Stevenson's Dr. Jekyll and Mr. Hyde came to him in a dream; likewise, Howe's "Battle Hymn of the Republic"; likewise, Mozart's "Magic Flute." Exclusive of technological inventions, America is almost barren in the creative arts. The problem is difficult because of the lack of a culture complex in the creative arts. It is impossible to conjure creative arts out of a vacuum. Also, man's soul neglecting repose and communion with nature has become dehumanized like the machine which he tends.

Throughout America are men and women who yearn to do the thing which they have always really wanted to do. It is the yearning of man in his long trek down through the ages. But prior to the machine and its corollary, leisure, the demands of food, clothing, and shelter have been so imperative that man could not realize his dreams. What tragic waste that much of Milton's genius should have been given to routine clerical duties; what a travesty that the superior brain of Edgar Allan Poe should have to earn bread by the most exacting duties of routine journalism! The machine makes it possible not for one but many artists like Shelley, scholars like Gibbon, artisans like Edison, adventurers like Lindbergh, to contribute to creative activities.

The bright idea of Gray's "Elegy" was no doubt a hunch, but it required three years to carve out his deathless lines and integrate his masterpiece.

Probably others have had such hunches, but could not spare the three years, and of whom it might be said:

Many a flower is made to blush unseen
And waste its fragrance on the desert air.

Today the submerged soul of many a creative artist has the opportunity to reclaim itself by daring to be alone, to commune with nature, and to utilize the leisure provided by the machine. Emerson wrote:

A man is like a bit of Labrador spar which has no lustre as you turn it in your hand, until you come to a particular angle. Then it shows deep and beautiful colors.

Among the saddest stories are those unknown and unknowable of individuals who believed they had the power to create, but who never had the chance. One desires to paint, another to play the violin or to compose a symphony; others to write a poem or a novel. But the eternal demand of routine duties, of responsibility, of making a living, has thwarted and killed the creative impulse. How many individuals truly exclaim at the end of life: "I was an engineer; I really wanted to be an artist." "I was a surgeon; I really wanted to be a sculptor." "I was a bookkeeper; I really wanted to be a poet." What greater tragedy than that the potential creative artist should pass to the dreamless dust knowing that there has been always beating at the doors of his soul a great desire to do some great thing which God wanted him to do, and he has missed his one great chance? He will not pass this way again. The machine provides opportunity today as never before in human

history for numerous creative artists to realize their potentialities.

It is true that there will be many idle dreams, castles in the air or in Spain. But opportunity will demand that each individual deliver or cease to boast of dreams.

I walked beside the evening sea
and dreamed a dream that could not be;
The waves that plunged along the shore
said only: Dreamer, dream no more.

It will be better for the individual to know that his dreams are but idle than for the whole stream of his life to be forever at cross currents with the filament of his heart's desire. It is to be expected that most men will not reach the land of the heart's desire. Stevenson was right:

A strange picture we make on our way
to our chimeras, ceaselessly marching,
grudging ourselves the time for rest; in-
defatigable, adventurous pioneers. It is true
that we shall never reach the goal. It is even
more probable that there is no such place;
and if we lived for centuries and were en-
dowed with the powers of a god, we should
find ourselves not much nearer what we
wanted at the end. O toiling hands of mor-
tals! O unwearied feet, traveling ye know
not whither! Soon it seems to you you must
come forth on some conspicuous hilltop, and
but a little way further, against the setting
sun, descry the spires of El Dorado. Little
do ye know your own blessedness; for to
travel hopefully is a better thing than to
arrive, and the true success is to labor.

The machine through providing leisure enables the majority of really potential creators to travel hopefully, to do the one thing which they desire most in all the world to do. For them it is not necessary that El Dorado be attained.

The individual who would reclaim

his soul in a machine age, must go for re-creation to literature. He will find much in man's past real and imaginary experience to aid him in meeting his own problems of today. Nicholas Murray Butler has well said:

If those who participate so loudly and vehemently in these quite futile discussions only knew something of the history of mankind and his efforts, his successes and his failures in the fields of economics, social and political endeavor, he would be able to discuss contemporary problems more intelligently.

It is now impossible for one mind to comprehend the complexities of modern civilization. Helpful orientation may be secured through such telescopic treatments as: Beard, *Whither Mankind*; Wells, *Outline of History*; Chase, *Men and Machines*; Spengler, *Decline of the West*; Siegfried, *America Comes of Age*.

II

But beyond the practical, the soul to be reclaimed is interested even more in the general cultural, liberalizing values of literature. If the machine age has made life dreary and standardized, and shabby, and shoddy; if the shine has been taken out of existence; if the "It" of life for the individual simply does not count any more; if he finds himself a creature of convention and a mechanical robot, he can find solace in the treasure vats of literature. Literature has great power to create for the individual a new idealism, reveal new Golden Apples, or new El Dorados. No matter whether one's fundamental philosophy is realism or idealism, literature has the power to elevate his life above the commonplace and to clothe the meanest things

with freshness and vitality. A skylark was never just the same after Shelley wrote:

Hail to thee, blithe spirit!
Bird thou never wert.

Nor a conk shell after Holmes:

This is the ship of pearl which poets feign,
sails the unshadowed main.

And Shakespeare's dew drop of poetry,

Finds tongues in trees, books in the running
brooks,

Sermons in stones, and good in everything.

The treasure vats of literature contain nuggets for all moods. When one is gay he may read Shakespeare's comedies or Riley's poetry; when sad, Tennyson's *In Memoriam*; when in a philosophic mood, Marcus Aurelius or Spinoza or Plato; when ambitious, Wordsworth's *Happy Warrior*. Finally, near the end of life, he may find consolation in Cicero's *De Senectute*. He may reflect on death with Tennyson:

Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea.

Or again with Browning:

No, let me taste the whole of it, face like
my peers,
The heroes of old,
Bear the brunt of it, in a minute pay glad
life's arrears,
Of pain, darkness, and cold.

The soul to be reclaimed will be free to follow his own taste in reading. In school days, his teachers decided what he should read. Also, stereotyped, soul-killing book reports were required; much time was spent in endeavoring to distinguish between

synecdoche and metonymy, simile and metaphor. The whole study process was stigmatized by endless analysis and vivisection. Now, the reclaimed soul is free to ask: "What is the author trying to do? Is it worth doing? Is he doing it well?" Above all, the reclaimed soul is free to enjoy a masterpiece in the large and as a whole. If he receives no inspiration from *Lycidas*, *Comus*, or Burke's *Conciliation*, he can seek vitality elsewhere.

Literature is a tonic which can liberate the soul from the vocational stench of a machine age. Literature can set man free of time and space, and make him a child of the ages. In the deathless lines of the great classics, their authors have not thought merely of men and conditions in their own day, but of all men everywhere, forever. They have been thinking of the race, of humanity. It is true of Dickens when he pleads for the unsuccessful. It is true of Sophocles' "Antigone" who faces death for insisting on burial rites for her brother slain in battle. It is true in Lincoln's letter to Mrs. Bixby:

I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic that they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

In this letter not only Lincoln was speaking, but the America of his dreams. Even more, all humanity was acclaiming the highest sacrifice. The universal element in human nature is the basis for the immutability of literature. Man's age-long and ever-recurring struggle with himself and his en-

vironment has been told in *Genesis*, in the *Iliad* and *Odyssey*, in *Paradise Lost*, in *Pilgrim's Progress*, in the *Inferno*, and in *Faust*. These stories will forever live because they are speaking for the race. To read them lifts one from his own confines of time and place. He becomes a member of the Great Society, a child of the ages.

The individual who would reclaim his soul from the clutches of a machine civilization, must recognize that vocational efficiency and material goods do not represent the goal of man's life. Today, vocational efficiency is the dominant philosophy of American life. Farmers plant more corn to feed more hogs, to make more money, to buy more land, to feed more hogs, through an endless cycle. Teachers take more courses to earn more credits, to obtain more degrees, to make more money, to take more courses, ad infinitum. The same cycle of futility has been even more barren for captains of big business whose game is the amassing of unusable millions. Despite their confident brag and bluster, these machine barons know their souls are sold to the machine; they are defeated by life. The position of the industrial worker under the machine god of efficiency has been stated by Sir Auckland Geddes:

There is a realization of the aimlessness of life lived to labor and to die, having achieved nothing but avoidance of starvation and the birth of children also doomed to the weary treadmill.

F. W. Taylor has further said:

The ideal of efficiency in industry is to simplify the work to such a degree that it can be done by the trained gorilla.

What hope for reclaiming men's individual souls in such a civilization?

The situation, however, is not hopeless, but full of promise if men will dig deep and look for guidance to the everlasting hills. While men cackle like confused geese, the machine itself has laid humanity's golden egg. The machine has provided surcease from toil and the opportunity for self-perfection. Some facts appear evident. First, in the future the individual will work very few hours; second, the work will involve little drudgery; he will probably be a puller of levers, a pusher of buttons, or an oil can carrier. Third, he will have an unprecedented amount of leisure. When man was cast out of Eden in the old Hebrew scriptures, the curse of toil was placed upon him, "From the sweat of thy brow thou shalt eat bread." During man's long pilgrimage down the centuries, in the grime and dust of the day, in factory or in field, he has been promised that in "Paradise Regained" man will not labor any more. Now, the machine has ushered in the millenium. The pre-machine's moral code was, "He who will not work shall not eat." The moral code of the machine age is, "He is unworthy who will not try to perfect himself." The individual in his quest for a personal interpretation of life will strive to be more than a boorish vocationalist. The supreme test for the reclaimed soul will lie in his utilization of leisure for the enrichment of personality.

Our present leisure activities reflect the tension, the tempo, and the aimlessness of a people in the vice-like grip of the machine. Bruce Barton reports an interesting piece of informal research of the leisure activities of 32 passengers in one chair car on a train out of Boston:

Thirteen asleep in various awkward positions; 2 at work (earnest looking men with brief cases); 6 looking straight ahead with bored expressions; 5 reading fiction; one reading serious book; 2 doing crossword puzzles; one playing solitaire; 2 playing bridge. Here were 32 Americans with five hours on their hands and almost all of them bored.

Ask-me-another combinations, crossword puzzles, picture puzzles, aimless automobile driving, luxurious feeding, sex excitement, gambling, bridge, globe trotting, jazz, cigarettes, cocktails, and rouge represent typical leisure time activities. Such pursuits do not provide the first requirement of a good leisure time activity. They do not provide a release from life but are pathological substitutes. It is no wonder that Maxim Gorky remarked when at Coney Island, "What an unhappy people it must be to turn for relaxation here." Such activities provide little informal education. And yet how important informal education is, James Harvey Robinson indicates:

Let anyone review what he has learned in life. He will find that his effective and living knowledge has come in the most informal and seemingly casual manner.

It is not surprising that one-twentieth of our people are committed to mental disease hospitals and that one-tenth are really eligible for psychopathic institutions. Such paradoxical concepts as mechanical leisure and slavish pleasure give neither release nor education to a soul to be reclaimed.

When leisure time activities are considered in terms of a release from life, contribution to informal education, and personal pleasure, the individual soul has a chance to be reclaimed. A busi-

ness man plays golf not for business reasons but for the fun of it. A famous painter, like Maxwell Parish, tampers with machinery; a statesman like Woodin composes music; an engineer sings in a church choir or a community chorus; a banker loves to paint; a teacher of Latin has a workshop in his basement. The scope of wholesome individual interest is as broad as the gamut of life's activities. Briggs writes:

What is interesting? Everything. The structure of a fugue or of an atom, a formula in chemistry or physics, a Greek subscript, a cornroot louse, a mediaeval monk, clinging tendrils of the ampelopsis, a bird flying among the syringia, a stone from the field, an ode of Anacreon.

Life is enriched through interests. Bacon was right, "The more good things we are interested in the more we live." Also, Sanderson of Oundle, "God pity the man without enthusiasm." A soul thus set free will not engage in athletics primarily by proxy; nor under the rigid discipline of machine-like supervision. He will learn to play games of some degree of permanence. Leisure when so conceived means an opportunity to move with unhurried pleasure among our interests.

The fine arts—painting, sculpture, music—offer much promise to a sincere soul seeking reclamation from the clutches of the machine. Helen Keller in *Three Days to See* telescopes this promise as follows:

On the second day of sight, I should try to probe into the soul of man through his art. The things I know through touch I should now see. More splendid still the whole magnificent world of painting would be opened to me from the Italian Primi-

tives with their serene religious devotion to the moderns with their feverish visions. I should look deep into the canvases of Raphael, Leonardo Da Vinci, Titian, Rembrandt. I should want to feast my eyes upon the warm colors of Veronese, study the mysteries of El Greco, catch a new vision of nature from Corot. Oh, there is so much rich meaning and beauty in the art of the age, for you who have eyes to see.

Wiseltier shows the power of art to transcend the material world as follows:

Let us put it this way, we live in two worlds at the same time: a physical, material world in which we eat, sleep, work, dodge traffic, and make merry; and a spiritual world, created by men and women of imagination, poets, writers, musicians and artists, which we enter only when we have the key to unlock its doors. We must be able to tune in on this wonderland or the voices of the air reach us not. It is in this spiritual world that we spend most of our leisure hours. Here we see the skies of this wondrous world through Turner, Vermeer and Renoir; the shady nooks and little pools through Inness and Corot; its rivers and streams through Vincent, Homer, and Metcalf; and its immortal emperors and kings through Van Dyck, Holbein, and Velasquez. We can see people live again in eternal youth in the paintings of Raphael and Reynolds; we catch a glimpse of peasant life through the genius of Mauve, Breton, and Millet.

It was through art that Goethe found an escape from the turmoil of life. Art has the power to reclaim a bewildered soul from the talons of a machine age.

Souls reclaimed from the machine have the opportunity to build the greatest edifice of culture the world has yet seen. They are the heirs of the emotional and intellectual output of all the ages: Greek temples, mediaeval

cathedrals; Wordsworth, Shakespeare, Homer, Goethe; Wagner, Beethoven; Plato, Spinoza; Copernicus, Darwin. Not only the works but the silent voices of the "Choir Invisible" should inspire men to noble effort. Americans have unwittingly received contributions of culture from all the earth. Russians and Italians have brought music; Frenchmen and Greeks have brought beauty, and color, and form; Jews have brought the transforming influence of a great spiritual culture; the oriental has brought philosophy; many have brought their primitive folk songs and dances and handicrafts. Thus far America has made little attempt to integrate these kimberleys of culture. Thus far our Americanization program has been designed primarily to divest foreigners of their cultural heritage and teach them the Star Spangled Banner.

In creating a cultural edifice, reclaimed souls should remember that unlike the physical frontier the cultural frontier will never be closed. There will be no overproduction in philosophy, or art, or poetry, or music, or drama, in good works, or in courtesy. They should remember also that while specialization of the machine may narrow vocational outlook, general utilization of the machine's products should enrich life. The reclaimed souls as builders of culture can depend upon an inarticulate hungering of the human heart for a way of life. The prophetic Gladstone dreamed of industrialism and wealth as a necessity for a spiritual society. Reclaimed souls must eternalize this dream. Otherwise, as James Truslow Adams has well said, "The statistics of size, population, and wealth mean little without the

dream." Heirs of the culture complex of all peoples of all the ages and the machine's golden egg of leisure, reclaimed souls as builders of culture may well exclaim with Wordsworth:

Bliss was it that dawn to be alive,
But to be young was Heaven.

III

As previously indicated, man was condemned in the Hebrew scriptures by the fiat of Jehovah to everlasting toil. Few individuals have ever openly questioned the justice of this divine fiat. But the machine and its golden egg encourage men today to ponder this problem. Who is man and what is personality; what is human energy that it should be burned out in ceaseless and uninteresting drudgery in field, foundry, or shop? Pre-machine morality has demanded that men like to work. Do men really like slavish toil? Was the body of man and the soul of man created for a dreary, hopeless treadmill? But some say that such toil is honorable. Do men really believe this? Others say that toilers will receive their reward in Heaven. One wonders. Others say that the problem is not important, that only the lower classes, the crude, the ignorant, and the vulgar do such work. What fine respect for human personality. What a splendid tribute to the image of the creator. A deep-seated conviction is crystallizing that man was made for something better; that there is nothing honorable about ceaseless, soulless, ignorant drudgery. Men are coming to suspect that the lot of the common man since the divine fiat has not been honorable. The fact is that in Greece and Rome he was a slave and did not count; in the Middle Ages he was a

serf bound to the soil and sold with it. In industrial America he has been a machine tender pinioned to the machine, and the victim of soulless, repetitive work, having no interest in the machine except his few shekels of gold, and so much like the machine that he would not bleed if one should prick him with a pin. The conviction is crystallizing that man was made in the image of his creator for something better than ceaseless, soulless, repetitive toil.

Both the idealist and the realist have come to believe that the past lot of the common man has been unduly glorified. Poets, artists, and philosophers have striven to bestow dignity upon the humblest units of humanity. Wordsworth did it in *Resolution and Independence*; Burns in *A Man's a Man for A' That*; Markham in *The Man With the Hoe*. Bret Harte did it with his argonauts and Mark Twain and Riley with their pioneers. The conviction is emerging, however, that such treatments are but romantic illusions, poetic fallacies. The stern fact is that life for the common man has been ugly, devastating, uninteresting, vulgarizing. He has not been happy; he has been hopeless, miserable. He is now wavering between restlessness and ennui. And now for the first time in all history, there is an opportunity to really elevate the common man. The machine and its golden egg of leisure offer an escape from the weary treadmill.

Gloomy prophets have little hope that culture, that "sweetness and light" can be made to prevail. They doubt the infinite longing of the human spirit for better things. They forget that when the land of the heart's desire was in military power

man gave to the world Caesar's Tenth Legion, Frederick the Great's tall soldiers, Napoleon's Grand Army, the Kaiser's war machine. When the land of the heart's desire was in theology, man gave to the world mediaeval cathedrals; when it was in wealth and power, he gave modern industrialism. The heart's desire today for all the Russians is in the machine. For this ideal no burden is too heavy, no sacrifice too great. It is a flaming religion. Reclaimed souls have faith in the ultimate desire of the human spirit for perfection. They know of man's quest for the good, the beautiful, and the true while in the midst of conquest, drudgery, and vulgarity. To such quest the immortal achievements of Periclean Athens, Augustan Rome, Renaissance Italy, Louis XIV France, Elizabethan England bear witness. But reclaimed souls cannot forget that the France of the proud kings with its rich contributions of furniture, books, clothes, and manners was an aristocracy of a few cultivated ladies and gentlemen served by a host of illiterate serfs. The machine and its golden egg can demonstrate that the real land of the heart's desire lies after all not in military power, nor in wealth, nor in mechanics, but in the culture of the human spirit.

Reclaimed souls recognize in the machine and its golden egg the opportunity for commonality of culture. They believe there is a song in the soul of every man. One person wants to sing, another to paint, another to dance, another to play. All want something great and good to do with their hearts. The golden egg of leisure provided by the machine reveals "those flashes of the grand style, those majestic traits in common men and women every-

where." "I was common clay," says an old Persian proverb, "until roses were planted in me." Reclaimed souls do not insist that all men should create. They should all appreciate, enjoy. One does not need to be an artist in order to appreciate Rembrandt, nor an architect to appreciate Notre Dame de Paris, nor a geologist to appreciate the Jung Frau or the Matterhorn. In past periods of greatest cultural achievement, the entire society of freemen has shared in and contributed to the culture complex. Randall has well said:

Yet without an understanding and appreciative audience, without the inherited techniques, above all without the shared emotional experiences to inspire them and lend significance to their forms, what could have come from even a Sophocles or a Phidias, a Dante or a Giotto, a Michelangelo, a Shakespeare, or a Goethe? The supreme art has worked with the feelings and symbols of a great imaginative tradition.

Carleton Parker reveals clearly America's weakness when he says:

In Florence around 1300, Giotto painted a picture. The day it was to be hung in St. Mark's the town closed for a holiday, and the people with garlands of flowers and songs escorted the picture from the artist's studio to the church. . . . We probably produce per capita one thousand times more in weight of ready-made clothing, Irish lace, artificial flowers, terra cotta, movie films, telephones and printed matter, than these Florentines did; but we have with our 100,000,000 inhabitants yet to produce that little town, her Dante, her Andrea Del Sarto, her Michelangelo, her Leonardo Da Vinci, her Savonarola, her Giotto, or the group who followed Giotto's picture.

Reclaimed souls recognize in the machine and its golden egg an opportunity to reproduce on an even larger scale that group of forgotten men,

women, and children who followed Giotto's picture. Such a renaissance will occur in a machine age when the land of the heart's desire is not wealth but culture. Many will then agree with Stevenson:

The world is so full of a number of things,
I'm sure we should all be as happy as kings.

Reclaimed souls recognize that the kingdom of God is within you. The finest fruits of culture are a conquest, not a gift. There are no slogans, *clichés*, or short-cuts whereby culture may be parceled out. Mechanics and organization may be one means to culture, never the end. Except as a means to an end, as Arnold pointed out, "Machinery tends to materialize our upper class, vulgarize our middle class, brutalize our lower class." America's fetish for the physical, for bigness, for organization does not represent culture. Johan Bojer in his charming story, *Kari Aasen in Heaven*, describes one section of Heaven in which the saints were ever engaged in electing themselves chairmen of committees (positions coveted in real life but never attained). He no doubt had in mind America. Votes for women, eighteenth amendment, primary elections, recall of officials, popular election of senators, education for efficiency; all such things are but machinery. To use Thoreau's phrase, they "mean heaping up a great pile of doing for a small diameter of being." Such futile fetishes will no more inspire men than electricity will galvanize a mummy. They are not the real links of progress or culture. Chapman and Counts have well said:

America has achieved economic prosperity, material abundance, mastery over physical nature; but unless this achievement

promotes the more abundant life, unless it fosters simple kindliness, unless it increases the love of justice, unless it kindles a love of the beautiful, unless it stimulates the desire to know, unless it fashions a generous philosophy of life, unless it makes men happier, it is barren and unprofitable.

Reclaimed souls must not mistake machinery for culture.

The commonality of culture which reclaimed souls envisage for the future has its roots in the ultimate yearning of the human spirit for a better way of life. Such a culture does not mean spats, Oxford or Harvard accent, polish, graceful bows, or social ceremonies. It does not refer to prize fights, syncopated jazz, or cheap revues. It does not make man an ape of his companions. It does not refer to asceticism, precisianism, or provincialism. It rejects utterly George Moore's statement:

Humanity is a pig-sty where liars, hypocrites, and the obscene in spirit congregate; and it will be so till the end.

The envisaged culture represents a search for the meaning of and a way of life; an attempt to see life steadily and see it whole. It utilizes the historical tradition and the fruits of contemporary society. For the individual it involves such elements as discovering and integrating one's soul, being alone, creativeness, wholesome use of leisure through avocational interests, fine arts, literature, and drama. Such a culture takes its creed from Pindar, "Become what you are"; and its golden rule from Matthew Arnold, "Life is not a getting and a having but a growing and a becoming." Hence, it means increased sweetness, light, life, sympathy. It will not be reserved for philosopher or king. Those who have eyes may see; those who have ears may hear. It recognizes that the greatest of all societies is one of the spirit; that no one is a member who neglect personal improvement. It rejects a quantitative theory of culture, and insists that machinery and organization should never be confused with culture.

Ignorance is the night of the mind, but a night without moon or star.—CONFUCIUS

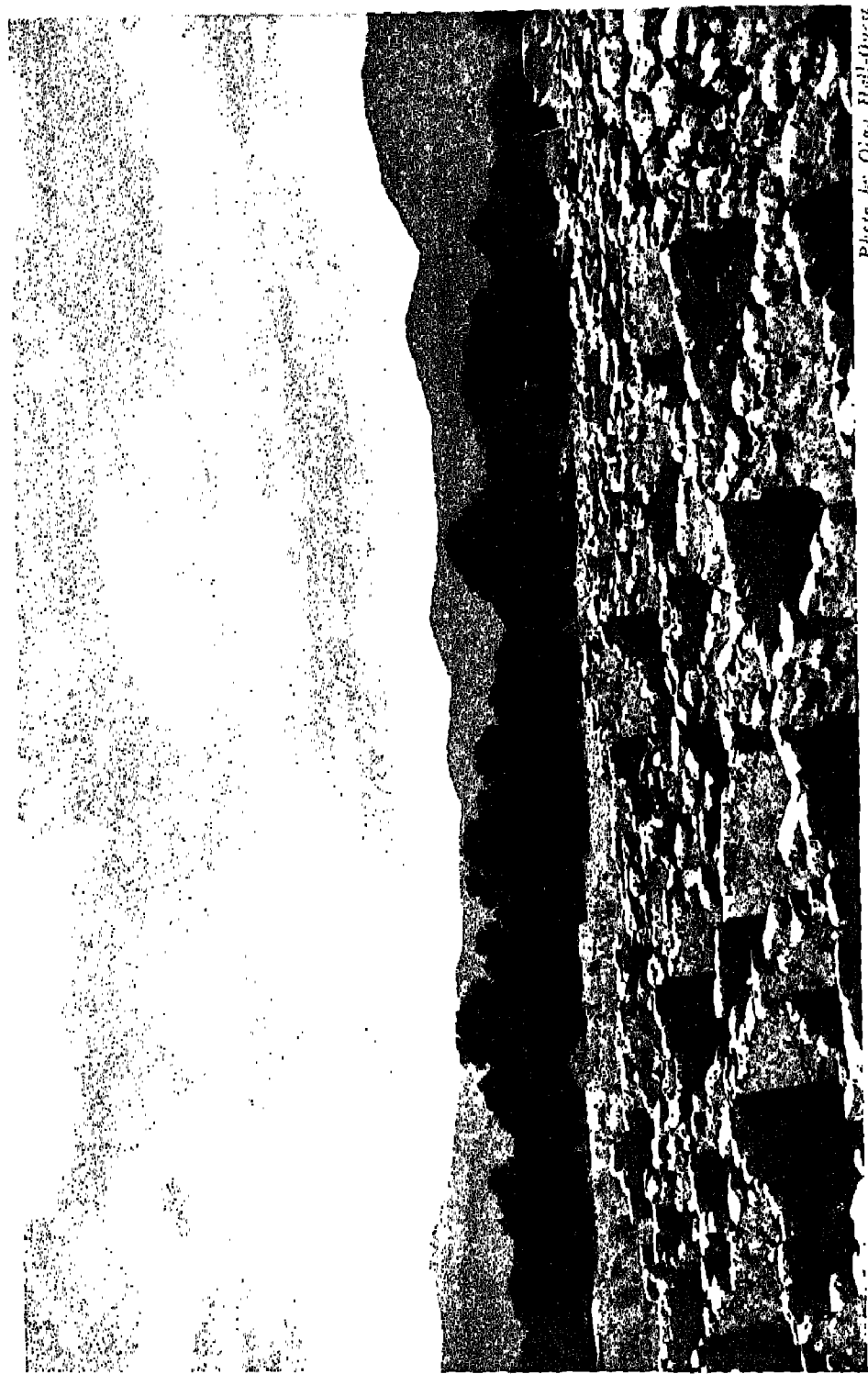


Photo by Olga Hall-Quest

RUINS OF THE GREAT COMMUNAL HOUSE ON THE SUMMIT OF PUYÉ CLIFF—NEW MEXICO

O WORDLESS TEARS

By CARL HOLLIDAY

O wordless tears—the tears of man—
 Poured forth since immemorial time!
When shall you cease? When ever can
 Humanity lift from the grime
Of toil and grief its furrowed face
And know the meaning of our race?

Shall we forever hold the rod
 In threat above our brother's back?
Shall we not see in him the God,
 Prometheus-like upon the rack—
Bound by our greed to sweat and weep
That we may idle pleasures keep?

O God of all, grant to us yet
 To see in others what we are!
To know how vast the age-old debt
 The world owes them whom it doth mar!
Give us the heart to lift the load
Mankind has borne beneath our goad.

Even so, O Lord. Then shall we know
 The fullness of the joy that Thou
Hast meant for us. Then shall we grow
 Unto those virtues which endow
The soul with peace. Oh, then shall Earth
Rejoice because it knows its worth!

JOHN DEWEY: GIOVANNI GENTILE

J. B. SHOUSE

I

THE MORE one considers relations between idealism and pragmatism, the more it will be realized that there is no insurmountable barrier to prevent the fellowship of pragmatists and idealists on common educational ground. Such community of thought is not inherent in the systems themselves; but it may be tolerant and understandable.

To this opinion I have given voice in other connections. "Pragmatism has many relations in common with idealism. Indeed, it seems possible to regard pragmatism as a phase of idealism. However, pragmatism rests upon a more dynamic psychology than does idealism, or it is idealism new-stated in terms of modern psychology." "It is no far-fetched conclusion which views pragmatism as a modified idealism, with little emphasis on metaphysics, but with high value placed upon thinking as the driving and guiding force in human activity. . . . Liberally disposed idealists may discard much of the pragmatic doctrine and retain the method it offers for the achievement of idealistic objectives (in education), and in so doing feel that they have not abandoned their idealism."²

¹ *Kadelpian Review*, 10: p. 161, January, 1931.

² *Peabody Journal of Education*, 10: p. 358, May, 1933.

³ Calkins, Mary Whiton, *Persistent Problems of Philosophy*, p. 399.

⁴ Bakewell, Charles M., "Continuity of the Idealist Tradition," In Barrett (ed.), *Contemporary Idealism in America*.

⁵ Holmes, Roger W., "Gentile and Idealism in Education," *Progressive Education*, 8: p. 146, February, 1931.

For the judgment of an idealist who sees no inconsistency in an idealist's acceptance of the essential psychology of pragmatism, I go to Calkins: "It is furthermore important to stress the truth that pragmatism, as an emphasis on the significance of feeling and action, is no independent system of philosophy but a psychological . . . doctrine compatible as well with idealistic as with realistic, with monistic as with pluralistic, systems."³

As another example of American idealists who, at least in part, accept the psychology so characteristic of pragmatism, I nominate Bakewell.⁴ "Again, there is no conflict between idealism and pragmatism insofar as the latter is voluntaristic, emphasizing the practical and insisting that thinking is determined by human needs." "Into a world bound by fate, you cannot squeeze freedom, any more than you can translate motion into rest. But if we start with freedom we can perhaps account for fate. So the idealist starts with freedom, with spontaneity, creativity, that is, with soul or freedom."

With Gentile's idealism we must compare Dewey's pragmatism, at least in respect to educational implications and applications. Gentile's whole educational program rests on absolute idealism; as Mussolini's first minister of education, Gentile prepared for Italy an educational scheme consistent with his idealism. "And, what interests us more, Gentile has given both in theory and in practice, the outstanding interpretation of idealism in education."⁵ Dewey makes no secret of the

fact that he formerly espoused this same philosophical system. Indeed, he confesses to continued admiration for the work of Hegel. "Were it possible for me to be a devotee of any system, I still should believe that there is greater richness and greater variety of insight in Hegel than in any other single systematic philosopher—though when I say this I exclude Plato, who still remains my favourite philosophic reading."⁶

In the same account Dewey tells us what he saw to admire in Hegel. I find the statement somewhat surprising, for Dewey appears to have discovered an aspect of Hegel's thought that is not commonly noted; Hegel does not usually appeal as a spiritual liberator. "Hegel's synthesis of subject and object, matter and spirit, the divine and the human, was, however, no mere intellectual formula; it operated as an immense release, a liberation. Hegel's treatment of human culture, of institutions and the arts, involved the same dissolution of hard-and-fast dividing walls, and had a special attraction for me." If it was some sense of freedom from excessive intellectualism which Dewey brought away from Hegel, and which he was later unable to support in further pursuit of idealistic thinking, that may account for his abandonment of idealism.

Bixler's hypothesis as to the influences which led Dewey to a change of position is interesting. For he makes one of his characters say: "But if the philosopher could only come with me to my Berkshire farm, he would see that the natural environment is both more elemental and more pervasive than the social, and he would talk more about the logical determinants of our thinking, which are simply the forms we impose on the natural. Why, even Dewey was an Hegelian idealist while he retained the influence of his life in Vermont. It was only after he went to live in Chicago, and later New York, that the social note became dominant in his writing."⁷

What reads to the writer as Dewey's clearest exposition of his essential postulates is found in his book entitled *The Quest for Certainty*.⁸ The substratum of it all is the implied proposition that security is the end most sought by man, an end imposed upon him by the uncertainties of existence, by the way. To the degree that early man did not merely accommodate himself, largely through resignation, to the inevitable, he sought security through the process of winning the favors of the controlling powers. Later he discovered the efficacy of his own capacities when directed toward self-supply and self-protection. An extension of the first tendency, in the form of philosophy, issues in deprecation of the second, and has an amazing vitality. Direct action is the way out, however, and thought needs to be diverted from speculative activity to the practical solution of the pressing problems of actual living.

Childs⁹ is impressed by this same "precariousness of existence." "Man

⁶ Dewey, John, "From Absolutism to Experimentalism." In Adams and Montague (eds.), *Contemporary American Philosophy*, vol. II.

⁷ Bixler, Julius Seelye, "Dialogue in Limbo." *Harvard Teachers Record*, 5: p. 139, June, 1935.

⁸ Chapter I, "Escape from Peril," is, in particular, the foundation for the statements of this paragraph. The paragraph is not intended as a paraphrase of Dewey's chapter, but merely as the writer's own sketch of its general point of view.

⁹ Childs, John L., *Education and the Philosophy of Experimentalism*. Quotations are from Chapter III, "Has Experimentalism a Metaphysics?"

lives in a world where all sorts of things are happening; some of these happenings are friendly, others are hostile to his interests." Childs is even doubtful whether "the development of science has actually reduced the uncertain, hazardous factors in human existence." In that "modern man has invented a method of making inventions" we have gained. But "that technical changes occasioned by new inventions often call for the most radical readjustments in the whole cultural life of man" means periods of social maladjustment. "These social maladjustments are impressive testimony to the changing, uncertain, precarious character of modern civilization."

By such observations about the nature of existence, Childs approaches the metaphysical question that he set for himself. Dewey, also, leads up to a consideration of metaphysics through some such avenue.¹⁰ "As against this common identification of reality with what is sure, regular and finished, experience in unsophisticated forms gives evidence of a different world and points to a different metaphysics." "If we follow the classical terminology, philosophy is love of wisdom, while metaphysics is cognizance of the generic traits of existence. In this sense of metaphysics, incompleteness and precariousness is a trait that must be given footing of the same rank as the finished and the fixed." "The world is precarious and perilous." Man finds the world of such and such character; the world is of that character. The pragmatist has stated his metaphysical theory in characterizing the world of

the conditions of human existence.

Childs asserts that "the world view of the experimentalist is revolutionary partly because it is so naïve." Many may entertain a lingering suspicion that Dewey has isolated the problem too easily and described it in seductively simple terms. That is no particular concern of the present discussion. But it is of importance to our purpose that Dewey's position brings him so immediately to the problem of education. The very nature of the world determines the essential character of human activity and, therefore, of development into that activity. The transition from metaphysics to education is direct and logical.

It may be surmised that the perception of this intimate relationship is what has given Dewey his standing. For it is through his interpretations of education rather than through his philosophy as such that Dewey has become known. For him educational thinking and philosophic thinking are identical, or at least coincide at many points. "Although a book called *Democracy and Education* was for many years that in which my philosophy, such as it is, was most fully expounded, I do not know that philosophic critics, as distinct from teachers, have ever had recourse to it. I have wondered whether such facts signified that philosophers in general, although they are themselves usually teachers, have not taken education with sufficient seriousness for it to occur to them that any rational person could actually think it possible that philosophizing should focus about education as the supreme human interest in which, moreover, other problems, cosmological, moral, logical, come to a

¹⁰ Dewey, John, *Experience and Nature*. See Chapter II, "Existence as Precarious and as Stable."

head."¹¹ "The most penetrating definition of philosophy which can be given is, then, that it is the theory of education in its most general phases."¹²

Given this conception of the essential unity of philosophy and educational theory, Dewey has been in a unique position. He has been able to speak of the philosophy of education with rare authority, against an uncommonly broad philosophical background.

The description of the educative process flows naturally from such a source. Education is to concern itself with the problematic in human experience, not the remote but the near-at-hand. Education must be, in essence, training in the method of scientific thought, for problems can be solved only through sound thinking. Problems of existence are real; they vary with life stages, but one's current problems are experiences with the nature of the world; one's current problems possess reality. A school pupil can perceive what are for him real problems—to be ignored or to be solved; these problems provide the point of departure for that training in thinking which Dewey regards as the most fruitful form of education.

"Idealism," says Gentile,¹³ "is the negation of any reality which can be opposed to thought as independent of it and as the presupposition of it." If we go only so far in quoting Gentile we have an acceptable definition of

idealism, it seems to the writer. To be sure, some non-idealists assert that there is no common ground whatsoever on which present-day idealists meet as idealists.¹⁴ That idealists may not be in agreement much beyond the point of Gentile's sentence may be conceded. Gentile himself is not content to stop where we have stopped. He goes on to say: "But more than this, it (idealism) is the negation of thought itself as an activity, if that thought is conceived as a reality existing apart from its developing process, as a substance independent of its actual manifestation."

Gentile is clear on this point by reason of his reiterations. The very title of the book quoted (*Theory of Mind as Pure Act*) is indicative of his emphasis. "Mind according to our theory is act or process not substance. It is very different from the concept of mind in the old spiritualistic doctrine. That theory, in opposing mind to matter, materialized mind. . . . We can also say of our mind that it is our experience, so long as we do not fall into the common error, due to faulty interpretation, of meaning by experience, the content of experience. By experience we must mean the act of experiencing, pure experience, that which is living and real."¹⁵ "From this theory that mind is development, it follows that to conceive a mind as initially perfect, or as becoming finally perfect, is to conceive it no longer as mind. It was not in the beginning, it will not be in the end, because it never is. It becomes. Its being consists in its becoming, and becoming can have neither antecedent nor consequent without ceasing to become."¹⁶ "By thought is meant present thinking in act, not thought defined in the ab-

¹¹ See footnote 6; here p. 23.

¹² Dewey, John, *Democracy and Education*, p. 386.

¹³ Gentile, Giovanni, *Theory of Mind as Pure Act*. Translation by H. Wildon Carr, p. 18.

¹⁴ For example, see articles by F. C. S. Schiller and by J. B. Pratt, *Journal of Philosophy*, vol. 30, 1933.

¹⁵ Same as footnote 13; here p. 20.

¹⁶ *Ibid.*, p. 39-40.

tract."¹⁷ "The one is act, the *thinking*, the other is *what is thought*, the opposite of thinking. The thinking is activity and what is thought is a product of the activity, that is, a thing. The activity *becomes*, the thing *is*."¹⁸ "That is, it (thought) posits itself as *act* which is never *fact*, and thereby it is pure act, eternal act."¹⁹

Now this insistence on thought as pure act is of central importance to Gentile's system, for it is the basis of his denomination of his own idealism as absolutism. When he goes beyond a basic definition of idealism he reveals his absolutism, or, as he prefers to say it, his *actual* idealism. "An absolute idealism cannot conceive the idea except as thought in act . . . were the idea not the act itself through which it is known, it would leave something outside itself and the idealism would no longer be absolute."²⁰ In what way the theory of mind as pure act supports the argument for absolutism need not concern us here. It suffices that we call attention to the fact that Gentile does rest his absolute idealism upon it. This theory of mind is, however, of such considerable significance for Gentile's educational doctrine that we have laid some stress upon it as the essence of his peculiar position.

¹⁷ *Ibid.*, p. 255.

¹⁸ *Ibid.*, p. 259.

¹⁹ *Ibid.*, p. 81.

²⁰ *Ibid.*, p. 256.

²¹ *Ibid.*, pp. 253-4.

²² Indeed, Gentile devotes the closing chapter of *Theory of Mind* to refuting the suspicion that his philosophy is a mysticism rather than an idealism.

²³ Lest the reader infer that Gentile's doctrine is incompatible with practical school measures, I quote the following judgment: "Immediately upon the seizure of the Government in 1922, Mussolini invited the ablest man whose services he could command—Giovanni Gentile—to reform the educational system from bottom to top." Philip W. L. Cox, "Aspects of Italian Education," in *Kadelpian Review*, 14: p. 317, May 1935.

Having noted Gentile's avowals of fidelity to idealism we need not be surprised in slightest degree to observe that he sees the common objections to the pragmatic conception of truth. "Every form of pragmatism is skepticism in so far as it depreciates an act of cognition in order to appreciate it as a practical act. There cannot be a practical act with no cognitive value, that is, an act which does not posit before the mind an objective and universally valid reality. So far as philosophy is concerned the Kantian moral has no (moral) value unless the postulates, to which the practical use of reason is inseparably bound, are true and proper cognitions. So likewise with regard to philosophy, the economic character of the concepts of science, according to the new pragmatists, is not really and truly economic, unless the schemes and symbols of science in order to be useful are true. We ought, therefore, rather to say that they are useful in so far as they have a truth."²¹

II

This, then, is about the situation as it stands at this point: John Dewey—ex-absolute idealist, a leading pragmatist who offers a rather matter-of-fact account of the nature of reality, with well-known ideas about education as the development of ability to think in relation to practical situations; Giovanni Gentile—absolute idealist, critical of the epistemology of pragmatism, with an almost mystical conception²² of the nature of reality.²³ It would appear that we should anticipate educational views from Gentile quite in opposition to those that Dewey sup-

ports. Nevertheless, certain resemblances are evident, and it is just those resemblances, unexpected as they are, which give interest to the comparison.

Let us start with Gentile's conception of the relation between education and philosophy. "In all times philosophy has found to hold the problem of education in its bosom."²⁴ Considered by itself this is highly reminiscent of Dewey's intimate linking of education with philosophy. Such interpretation seems justified by a reading of Gentile. Like Dewey, he finds education a provocative of all the fundamental problems of philosophy; study of education virtually becomes study of philosophy. However, philosophy is a term used by Gentile with such broad connotations that one hesitates to affirm positively that the suggested interpretation is the one Gentile would make, obvious as it appears. Here we tread upon the uncertain ground of his hints of mysticism. Is philosophy a system of thought or is it the spirit of the true education? "Philosophy is the actualization of the spirit of the teacher, a perennial realization of one's self in the concept of the real to make of it a fundamental conviction, blood of our blood, spirit of our spirit, our character, our life."²⁵ By either interpretation the cognate character of education and philosophy is sustained and, to that extent, the parallel with Dewey holds.

As to the relation between school life and out-of-school life, this is said:

"The abstractness of the school consists in the fact that I do not feel myself the same I inside and outside the school."²⁶ And this: "The great defect of the school is its detachment or abstraction from life. . . . Education as preparation for the future confirms this error."²⁷ This point of view, so clearly and unequivocally entertained by Gentile, is manifestly akin to Dewey's thought.

One is again reminded of Dewey when he reads the following: "The educative process is the continual positing and satisfaction of problems or needs. A need is a spiritual moment. . . . Need is sensation, acquaintance, hunger as actually felt, that is in which the I is immediately present, not as an abstract concept. . . . The same immanence of the I applies to moral as well as physical needs. . . . The real intellectual problem is also a need; the deeper it is, the more it is felt."²⁸ Although one does not find that Gentile relates this feeling of need directly to the thinking process as the method of satisfying the need, as does Dewey, still each demands *real* problems as the point of departure for education. The identification of self with the event is further emphasized by Gentile, in another connection: "To resolve dead history into living history, for example, Platonism, means to unite Platonism, which is a spiritual moment, with myself, and to realize myself as that spiritual moment."²⁹

Only one other illustration of the overlapping thought of these two men may be included here. I, therefore, select it with care. "Even the most certain historic event is being constantly changed according to the point of view

²⁴ From a summary of Gentile's *Outlines of Pedagogy as Philosophic Science*, given by M. M. Thompson in his *Educational Philosophy of Giovanni Gentile*, p. 147.

²⁶ *Ibid.*, p. 203.

²⁷ *Ibid.*, p. 157.

²⁸ *Ibid.*, pp. 165-6.

and new discoveries. Nothing is final."²⁸ Such statement is consistent with Gentile's philosophy of becoming. Thought as pure act implies development; rethinking implies new thinking. To say that Gentile and Dewey both posit the world as an ever-changing world is true enough. To Gentile this is so because of the constant identification of the active, developing self with the world, whereas with Dewey it is so because of the constant change of the conditions of existence. The former view is consistent with Gentile's absolute idealism; the latter, with Dewey's pragmatism. Both sides cry out that nothing is final.

²⁸ *Ibid.*, p. 151.

There is no occasion to comment upon the areas of complete dissimilarity of educational opinion, in making such comparison as we have been making. The phenomenon of the situation is found in the coincidences. These coincidences may not be much more than superficial appearances in some cases, while significant in others. At the least there is more common ground than might have been anticipated. Starting from opposed premises, the two points of view cross each other wherever the element of the vitality of thinking is involved. To Dewey, this is the essential means to the end of the security of human life; to Gentile, this is no means, but the very essence of life and of reality, and thinking is synonymous with mind.

When I met him I was looking down and when I left him I was looking up.—A Yankee definition of personality

AN UNPUBLISHED POEM OF PHILIP PENDLETON COOKE

W. J. HOGAN

POE ONCE characterized Philip Pendleton Cooke¹ as "undoubtedly one of the truest poets of our day,"² and John Rueben Thompson declared at Cooke's death that "what he has left us is full of promise that he would become one of the most famous."³ Two pairs of letters are further proof of the high regard which Poe held for Philip Pendleton Cooke. From Cooke's letter to Poe written in 1846,⁴ it is known that Poe had asked Cooke to write his biography, and that Cooke had actually begun on it:

"You propose that I shall take up your memoir where Lowell drops it, and carry it on to the present date of your publications. I will do so, if my long delay has not thrown the work into the hands of some other friend, with entire pleasure. I, however, have not Gresham's Magazine for February 1845, and if you still wish me to continue the Memoir you must send that number to me."

In the answer Poe writes:⁵ "Not for the world would I have any one else to continue Lowell's Memoir until I have heard from you. I wish you to do it (if you will be so kind) and nobody

else. By the time the book appears you will be famous, or all my prophecy goes for nothing, and I shall have the *éclat* of your name to aid my sales. But, seriously, I do not think that any one so well enters the poetical portion of my mind as yourself—and I deduce this idea from my intense appreciation of those points of your own poetry which seem lost on others."

In a letter to Cooke in 1839:⁶ "I have an inveterate habit of speaking the truth, and had I not valued your opinion more highly than that of any man in America I should not have written you as I did." In the same letter Poe writes that he has just received a letter from Washington Irving praising the *Fall of the House of Usher*, "but from the bottom of my heart I assure you, I regard his best word as but dust in the balance when weighed with those discriminating opinions of your own, which teach men that you feel and preceive."

Probably the best known of Cooke's poems is "Florence Vane." At the Vineyard, a very comfortable brick house commanding a magnificent view of the Blue Ridge Mountains, traces yet remain of the garden where Cooke was sitting as he heard his young wife singing early in the morning. The artistic flourishes of the manuscript even intensify the lovely sentiment of the lines:

I loved thee long and dearly,
Florence Vane;
My life's bright dream and early

¹ Cooke was born at Glengary, the son of John R. and Maria Pendleton. Both the Cooke and Pendleton families were prominent in Virginia history. Philip was the elder brother of John Esten Cooke, the Southern novelist.

² *Southern Literary Messenger*, Vol. 5, p. 669.

³ *Southern Literary Messenger*, Vol. 7, p. 675. Thompson succeeded Poe as editor of the *Messenger* in 1847.

⁴ *Life and Letters of Edgar Allen Poe*, Vol. II, p. 263, James A. Harrison.

⁵ *Ibid.*, p. 266.

⁶ *Ibid.*, p. 51.

Hath come again;
I renew in my fond vision,
My heart's dear pain—
My hope, and thy derision,
Florence Vane.

The ruin lone and hoary,
The ruin old,
Where thou didst hark my story
At even told—
That spot, the hues Elysian
Of sky and plain,
Florence Vane.

Thou wast lovelier than the roses
In their prime;
Thy voice excelled the closes
Of sweetest rhyme.
Thy heart was as a river
Without a main—
Would I had loved thee never,
Florence Vane!

But fairest, coldest wonder.
Thy glorious clay
Lieth the green sod under—
Alas the day!
And it boots not to remember
Thy disdain—
To quicken love's pale ember,
Florence Vane!

The lilies of the valley,
By young graves weep,

The pansies love to dally
Where maidens sleep.
May their bloom, in beauty vying,
Never wane,
Where thine earthly part is lying,
Florence Vane!

It has just been my good fortune to have access to a short unpublished biography of Cooke by his cousin, John Pendleton Kennedy.⁷ This biography contains several interesting bits of information about the life of the poet but it is particularly valuable because it contains a poem which has never been published.

The romance between Cooke and the lovely William Anne Burwell⁸ is told with some detail, and allumes vividly the character of the young poet. Cooke admitted to Kennedy "that during that time he lived pretty much altogether in the stars—seldom moving about by day, and riding by moonlight and starlight, backwards, and forwards, between Mr. Burwell's and his father's, stopping sometimes for hours together, by the banks of a cool stream, or on some high knoll, stretched out at length upon the grass, meditating what he described to me as a great amount of nonsense—but among which I have no doubt there were some very good verses to his enchantress—the Wilyan of his idolatry—a name visible at this time all about where he haunted—it being carved on the trees around him, and rewritten over the doors, and about variously in the multitudinous verses that adorned the walls of his Bower."⁹

Kennedy also tells with a great deal of detail of the experience Cooke had of being treed by a fierce hound dog: "I will now relate a little incident of somewhat ludicrous adventure, that

⁷ The manuscript along with the manuscript of Cooke's published poems, *Froissart Ballads*, is in the possession of Mrs. A. B. Bevan, the grand-daughter of Philip Pendleton Cooke.

⁸ Miss Burwell was the posthumous daughter of William Burwell of Carter Hall, which is considered one of the finest of all the colonial estates in the Valley of Virginia. It is now owned by Mr. Gerald B. Lambert.

⁹ It is interesting to recall Poe's words to Cooke in a letter: "It makes me laugh to hear you speaking about 'romantic young persons' as of a race with whom in the future, you will have nothing to do. You need not attempt to shake off or to banter off Romance. It is an evil you will never get rid of to the end of your days. It is a part of yourself—a portion of your soul. Age will only mellow it a little and give it a holier tone." Harrison, *op. cit.*, p. 54.

happened to Cooke when he was yet very young—just in the first flush of his romance of life—in what may be called the green romantic condition—some seventeen or eighteen years old—neither altogether boy, nor altogether man. It was his unhappy fate to be treed one night about twelve o'clock, by an old, fierce 'possum and coon dog, that haunted around the Bower of his fair—owned by some of the servants there who were fond of sport. Philip was in the habit of mounting his fiery black horse named Reindeer, and ride across country to the home of the maiden fair, whom he so worshipped in his young romantic affection. What glowing thoughts, all attuned to harmony, must have crowded his tumultuous soul upon these night rides to the mistress of his young wild heart. Thus all alone, and full of the dreams of his boyish love, he would haunt at mid-night the home where slept the lady of his romance. And so it happened that one night old Hector was at home—his master, old Cock-eye Ned, not having taken to the forest that night in search of his usual game, although the night was a fine one for the purpose. A fierce, truculent old savage was old Hector in his nature, and no respecter of persons at all in the night. And so it came as he lay listless 'irritant of mood' no little, that he was denied his usual roaming of the forest, he espied something moving about in the dim shadows of the grove, which straightway with all the impetuosity of his fierce nature, he made ferocious attack upon." The young lover took refuge in the nearest tree, and finally had to be rescued, much to the discomfiture of the young Romeo.

Cooke is chiefly remembered as a writer of ballads, and it is especially interesting to find an additional ballad which he wrote but never published. The story is told with great completeness, each line developing its part of the story. The cadence of the verse is delightfully harmonious upon the ear:

THE BALLAD OF COUNT HERMAN

Count Herman, Count Herman,
Take charger and ride;
For the robber
Hath stolen thy bride.
I saw him but now,
On a colt of grey
And the falsehearted lady
Rode fast at his rein.

Count Herman hath mounted
His trusty black steed;
And called on the Virgin
His errand to speed.
And with a neigh to the winds
And with hoof to the hills,
The charger hath answered
His master's stern will.

Through the paths of the forest,
By burg and by shore—
Over rock, over sod,
Over brake and moor—
The haughty Count Herman
Rode fast and alone,
'Till his weary ear gathered
The rush of the Rhone.

In a vale by the Rhone,
When the vine and the wild rose
Had sunk with the sun
Into charmed repose,
The robber knelt low
To the bride of the Lord,
And soothed her fierce sorrow
With wile and with word.

Oh, sweet were thy whispers
Thou robber

Young king of the Viol
 And Lord of the Lay!
 The grief of the Lady
 Is turned into joy,
 And she stoops her soft cheek
 To the beautiful boy,

One hour—another,
 The lovers saw pass—
 Their roof the wild vine
 And their couch the soft grass.
 But the shadowy wings
 Of the third fleeting hour,
 Bore the tramp of a steed,
 To their love-haunted bower.

A struggle of anguish,
 A cry and a moan;
 A plunge that scarce troubled
 The breast of the Rhone
 May solve the dark riddle
 When ever again,
 Met the robber and lady
 In peace or in pain.

Ye may hear the truth sung
 In the old Madrigals
 How the moody Count Herman
 Passed back to his halls.
 And how the false lady
 Pined dreary and lone
 In a convent high-perched
 On a crag by the Rhone.

Cooke's poetry is full of feeling and beauty, and his poems are perfect examples of the work of a real Virginia *dilettante* who loved poetry but lacked the urge to use the pumice stone. The poems embody forms that fill us with delight, they represent charmingly to the mind the splendors of the scenery of nature; they contain many passages of heroic fire; and they show knowledge of human nature in descriptions of the actions and passions of men of strong and impassioned character. The versification is graceful and easy—in

the main, flowing and harmonious. The thought they contain is that of the scholar, a man of sense. The language is well chosen, well studied, and of a scholarly propriety, and elegance. They contain also a rigorous and fervent expression of feeling, manly and finely natural, far apart from the sickly and pallid sentimentality that pervaded a good deal of all literature of his time.

The story of his short life is an excellent example of a misspent life. The poet was forced to prepare himself for the career of a lawyer, and acquitted himself in neither activity as well as his ability deserved. In 1846 he fought vainly to check the lethargy that was choking his poetry:

"So have passed five, six, seven, eight years, and now I am striving after long disuse of my literary veins to get the rubbish of idle habits away and work them again. My fruit trees, rose bushes, poultry, guns, fishing tackle, good hard-riding friends, a long-necked bottle on my sideboard, an occasional client, etc., etc., make it a little difficult to get from the real into the clouds again. It requires a resolute habit of self-concentration to enable a man to shut out these and all such real concerns, and give himself warmly to the nobler and more tender sort of writing—and I am slowly acquiring it."¹⁰

Cooke belonged to a family that had long been famous at the Virginia bar, and many of his friends had scant sympathy for his following the Muse. Although he answers spiritedly the suggestion that he abandon poetry, and devote all his attention to the law, it is easy to see that such criticism would dull somewhat his poetic enthusiasm:

¹⁰ *Southern Literary Messenger*, vol. 7, p. 680.

"What do you think of a good friend of mine, a most valuable and worthy, and hard-riding one, saying gravely to me a short time ago, 'I wouldn't waste time on a dammed thing like poetry; you might make yourself, with all your sense and judgment, a useful man in settling neighborhood disputes and difficulties.' You have as much chance with such people, as a dolphin would have, if in one of his darts he pitched in amongst the machinery of a mill. 'Philosophy would clip an angel's wings,' Keats says, and pompous dullness would do the same. But these very persons I have been talking about, are always ready, when the world generally has awarded the honors of successful authorship to any of our mad tribe, to come in and confirm the award, and buy, if not to read, the popular book. And so they are not wholly without their uses in this world. But woe to him who seeks to climb among them. An author must avoid them until he is mounted on the platform, and can look down on them ashamed to show their dullness by keeping their hands in their pockets, whilst the rest of the world are taking theirs out to give money, or to applaud with. I am wasting my letters with these people, but for fear that you may think I am chagrined and cut by what I abuse them for, I must say that they suit one-half of my character, moods and pursuits, in being good kindly men, rare table companions, many of them great in field sports, and most of them rather deficient in letters and mind: and that in an every-day sense of the words, I love and am loved by them."¹¹

But in the ideal scheme of his life, as he hopes it to open, he plans to abandon poetry at forty and follow politics—"If the world manifest any disposition to hear my utterances, it will be abundantly gratified. I am thirty: until forty literature shall be my calling—avoiding, however, to rely upon it pecuniarily—then (after forty) politics will be a sequitur."

A letter to his publishers asking to be informed as to the remuneration from writing, shows vividly his enthusiasm for poetry:

"I have a moderate and sure support for my family. But I must add (or forego some gratifications) two or three hundred dollars per annum to my ordinary means. I might easily make this by my profession, which I have deserted or neglected, but it would be as base as a treadmill to me: I detest the law. On the other hand, I love the fever-fits of composition. The music of rhythm coming from God knows where, like the airy melody in the Tempest, tingles pleasantly in my veins and fingers; I like to build the verse cautiously, but with the excitement of a rapid writer, which I reign in and check; and then, we both know how glorious it is to make the gallant dash, and round off the stanza with the sonorous couplet, or wit with some rhyme as natural to its place as a leaf or a tree, but separated from its mate that peeps down to it over the inky ends of many intervening lines. . . . This unepistolary sentence has considerably fatigued me. I was saying, or about to say, that I would be obliged to you for information as to the profitability of writing for periodicals."¹²

Possibly the criticisms of some of his friends encouraged a habit of procrast-

¹¹ *Southern Literary Messenger*, vol. 7, p. 681.

¹² *Southern Literary Messenger*, vol. 7, p. 683.

tionation, which he admitted "is a poison of my very marrow. Moreover, since 'the first whisperings of the leaf,' my whole heart has been in the woods and on the waters—every rising sun that could be seen, I have seen, and I never came in from my sport until too much used up to do more than adopt this epitaph of Sardanapalus: 'Eat, drink, etc.' Moreover, Mr.

Kennedy and others were poking me in the ribs eternally about my poems, and I was driven to the labor of finishing them. I groaned and did it, and sent them to Griswold (editor of Graham), and have left the task of carrying them through the press to him: and only lie passive, saying with Don Juan (in the slave market of Adrianople, or some other place) 'would to God somebody would buy me.'"¹³

¹³ *Southern Literary Messenger*, vol. 7, p. 684.

WISDOM FROM THE MIDDLE PERIOD OF CHINA

One thread does not make a rope.

A narrow-minded man resembles a frog in a well.

Bend your neck if the eaves are low.

Don't put two saddles on one horse.

To talk much and arrive nowhere is the same as climbing a tree to catch a fish.



SITE OF TWO-STORY CLIFF HOUSE—PUYÉ RUINS—NEW MEXICO

Photo by Olga Hall-Quest

EDITORIAL

THE EDUCATIONAL FORUM

Rarely does one find in educational magazines references to general periodicals although articles of interest to educators and parents are not infrequent in such magazines as *Harpers Monthly*, the *Atlantic Monthly*, the *American Mercury* and *Scribners*. *The Nation* and *The New Republic* often discuss educational problems. Necessarily untechnical these general treatments of subjects bearing upon various phases of educational aims, content, method, and support reflect opinions of educators and laymen alike. It is clear that the editors of these publications respond to widespread demands for such articles. Few laymen read professional educational journals (one might add that few educators and teachers read them); nevertheless, the public is interested in education. *The New York Times*, *The Herald Tribune*, *The Sun* (all of them New York dailies) devote many pages to educational news and discussions within the field of education. For several years *The Kadelgian Review* contained brief reviews of articles in general magazines bearing on public and higher education, and this practice will continue in THE EDUCATIONAL FORUM. There seems to be value in recognizing that such articles reach a large reading public and that they contribute to "the climate of opinion" which, soon or late, affects the public's attitude toward the nation's schools. And it is likely that editors of educational journals can learn not a little from the editorial

policies of the general magazines, be they "slicks" or "pulp".

Important trends may be observed among the general magazines. Several of them are now appearing in new formats. Some time ago *Harpers* enlarged its page size. *Scribners* became pulpy for a while with a format wholly outside of the *Scribner* tradition. Today it appears again recostumed in a format that commands admiration for its artistic design and stimulating content. It is now distinctly "slick". *The American Mercury*, having lost its verve with the departure of H. L. Mencken as its unique editor, now joins the pocket-size class. During the past summer *The Atlantic Monthly* published in three installments a detective story, and now issues in pamphlet form selections from its featured articles together with announcements of forthcoming content—all for ten cents! Numerous digests are trying to compete with *The Readers' Digest*. *Esquire* (which many educators and teachers borrow) now crowns itself with *Coronet*, the first number of which marks it as indeed America's most beautiful magazine. *Life*, America's distinguished vehicle of humor, says farewell with its present November issue and has now become exclusively pictorial. Some of its outstanding features will be incorporated in the enlarged *Judge* which thus falls heir to an aristocratic heritage.

To a degree the general magazines have influenced educational periodicals.

cals as may be seen in *The Educational Digest* and *Building America*.

In the midst of these developments THE EDUCATIONAL FORUM makes its appearance. A continuation of *The Kaddelpian Review* the quarterly is now designed as a general literary educational magazine open to discussions of topics of interest to educators and layman alike. Careful attention has been given to the new format. Some of the features of its predecessor are retained. A significant addition is the editorial board, several members of which have already given important counsel. Each succeeding issue, it is believed, will offer the reader a wide variety of discussions, timely and thought-provoking, by men and women eminent in their respective fields of interest.

It is customary to make inquiry concerning a magazine's editorial policy. THE EDUCATIONAL FORUM is in no sense a vehicle of propaganda. It seeks to provide opportunity for the discussion of topics broadly educational and cultural. Espousing no particular theory of education the magazine will view critically all educational theories, and welcome to its pages representatives of widely differing points of view. As a medium of exposition and inter-

pretation the magazine, it is hoped, may be instrumental in penetrating the fog of misunderstanding that envelops educational thought here and abroad. The need of such exposition, interpretation, and evaluation is acute. Educators find themselves enlisted in a professional civil war which is really a conflict of accents. Teachers are bewildered, restless, and often cynical. Parents and citizens in general are no less disturbed. The great imperative of the hour is illumination of meanings. Terms must be scrupulously defined, values must be studied in the light of comprehensive experience.

As all editors know the first issues of a new format are experimental. Doubtless THE EDUCATIONAL FORUM will not appear smoothly ironed in the beginning. Constructive criticism will gladly be received. It is encouraging to know, however, that already many distinguished writers have promised to contribute to its pages. From many quarters have come hearty endorsement of the magazine as a literary exponent of educational aims and problems. Upon the completion of the present volume readers will see the editorial policy more fully revealed.

Today is not yesterday. We ourselves change. How then can our works and thoughts, if they are always to be the fittest, continue always the same. Change indeed, is painful, yet ever needful; and if memory have its force and worth, so also has hope.—CARLYLE

BOOK REVIEWS

BIOGRAPHY

I WALKED BY NIGHT, Being the Life and History of the King of the Norfolk Poachers By Himself. Edited by Lilius Rider Haggard. 182 pp. E. P. Dutton and Co. \$3.50.

In binding as well as in contents this book has the tang of the open country. The author, for evident reasons, anonymous, has told his story through a second party. Quaint, rugged, shrewd, the King of the Poachers of Norfolk, England, tells not only of his day-by-day exploits in his unlawful pursuits, but comments understandingly on life and its problems with a simplicity which is refreshing. The locale of the story is laid in a remote section of the county, where for several generations life has not changed in its essentials, and where it still exhibits a singular aloofness from hurried, modern "desirable but often night-mare passage of progress." The author's editor, who himself has experienced the same scenes, finds in the book an authentic picture of localities such as this, and of the simple rural life in a remote area which is now rapidly being changed (if not spoiled) by the rushing tempo of modern life.

The narratives recounted were written by the author in a penny-exercise book, given to a farmer's wife, and finally, having come into the editor's hands, were set forth in the present volume. There are many ballads of the old days, some not before recorded in any collection. The illustrations, by Edward Seago, do more than adorn the text, they form an integral part of it. The language is in the quaint old style commonly used generations ago. The arrangement is the editor's, the author having recorded his memories as they came to him, without definite or logical arrangement. As printed it is the autobiography of a common man, uncommonly recounted.

Among the people witchcraft and charms held full sway. If a member of the family died the bees were told; mistletoe was used as a cure for whooping cough; a pig's foot carried in the pocket, or a potato, or a piece of sulphur was sure to drive away rheumatism; the blade of a knife was driven into the door posts as protection against witches; seed was sown and fowls were set by the moon. As a naturalist and out-of-doors man the poacher learned the ways of nature—of vipers, hedgehogs, stoats, weasels, owls, jays, otters, moles and rats—and sets down his observations of their behavior with uncommon insight. He writes of snares and how to make them, of the training

of hunting dogs, of nets to catch partridges and pheasants, of seines for catching the fish. Having been fined and having served several terms in jails and prisons he writes of his experiences, and records his reflections upon the penal system. For a time he had a position as Keeper for the owner of an estate so that he saw poaching from the other side. And at one time he even led a movement to restore the rentals, which had been mysteriously withheld, to the poor to whom they justly belonged.

At the age of seventy, awaiting the "last Roll Call," he finds satisfaction in the fact, that, while, like Robin Hood he robbed the rich (although he did not give to the poor), he never raided a hen roost nor took any but common property. His notion was that game was as much his as any one's else, for "Did not God say that he gave all the beasts and birds for the use of man, not the rich alone, and the green herbs for the healing of the nation?" Though his philosophy led him to conflict with the law he feels a satisfaction in his life, and thinks that, if he had his life to live over again, he would still be a poacher.

This is a book of the out-of-doors. It is unusual in its point of view and in its method of treatment. It has adventure, homely philosophy, and humor. Lovers of the open country and of nature will revel in the original and unusual narrative.

ECONOMICS

ECONOMIC ESSAYS IN HONOR OF WESLEY CLAIR MITCHELL. By His Former Students on the Occasion of His Sixtieth Birthday. 519 pp.

Perhaps no subject has been of more compelling interest during the "depression" days than economics. There has been a supreme faith that some way or other a study of economic laws would reveal the "Open Sesame" to continued prosperity and well-being. But often the economics prescribed was little more than wishful thinking about the problems involved. Amid a plethora of panaceas it is refreshing to pause and read a volume written by authorities in their respective fields, and one which bears the stamp of modern scholarship.

On Mr. Mitchell's sixtieth birthday a group of eminent economists pay their tribute to their former teacher by means of the highest token of regard, namely, proof that his instructional endeavors had resulted in scholarly endeavor, and that the frontiers of accurate knowledge are being pushed forward by his students. The group are

now prominent in their field in such prominent institutions as Columbia, Rutgers, University of Chicago, Yale, Howard, Pennsylvania, the University of Stockholm, and the University of Birmingham (England), as well as in such research institutions as the Twentieth Century Fund, the New York State Board of Housing, the National Bureau of Economic Research, and the International Labour Office.

Many of the persistent problems of the day are encompassed, including among others, low-rental housing, collective bargaining, cycles in residential construction, purchasing power of the masses and business depressions, the Marxian right to the whole product, capital goods as they affect the business cycle, urban decentralization, economic planning, the changing structure of economic life, the middle class in economic development, overcapacity, internal migrations, and plateaus of prosperity and plains of depression. Taken together they form a rather well-rounded outline of current discussion and thinking in the economic field.

The collection brings together, in condensed and simplified form, the main trends and subjects of interest in the present situation. The sections are uniformly well-written with a clarity which, even to the layman and amateur in the field, is refreshing. Though addressed primarily to professional economists the treatment is non-technical except for a discussion of problems of the index-number theory.

EDUCATION

A CORRELATED CURRICULUM: A Report of the Committee on Correlation of the National Council of Teachers of English by Ruth Mary Weeks, Chairman. English Monograph No. 5. National Council of Teachers of English. 326 pp. D. Appleton-Century Co. \$2.00.

It is true of this report, as it is true of others which have appeared in recent years, that it represents enormous labor by conscientious students of educational problems, and is a veritable treasure chest of material which alert teachers should have within easy reach. One is impressed, however, with the problems that surround the application of the contents. However deeply one may believe in correlation, fusion or integration (the present report uses all three of these terms) the practical outcome of such treatments of subject material must depend upon resources of reading matter. The typical high school of one hundred pupils in a small and poor district can not supply what comprehensive correlation demands. On pages 150 and 151 of the report, for example, are suggestions that in the main lie beyond the possibilities of the typical, small high school. Another problem cen-

ters in the equipment of teachers in such schools. Who is sufficient unto the adoption of even a modicum of the content in this report, in small communities? And by small is here meant small cities as well as rural areas. What has just been said is not intended as a criticism of the quality of the report itself. If its recommendations could be adopted and fully realized the high schools would enjoy a new renaissance. In fact the report is too good! It is so ideal that it will doubtless be enthroned among the dowager ideals of curriculum construction and be devotedly studied by dreamful teachers of English in some dust-shrouded English seminar. Only this and nothing more. The same regretful comment must be made on most if not all current efforts to enrich and integrate the curriculum. One of the major problems of public education is how to develop adequate libraries, sufficient time for the pupils to use them, efficient librarians and teachers to gear and run them, and, not of least importance, ample space for stacks and reading room both in the central library and in the class-room branches.

A study of the Report itself yields deep satisfaction. The theory of correlation is clearly expounded. Numerous directions by experienced teachers are made available. Excellent reading lists abound. In the Appendices entitled "The Many-Colored Dome of Life" are detailed statements by experts in a variety of fields: Robert A. Millikan in Physics, Raymond Pearl in Biology, Charles A. Beard in History, Ralph Barton Perry in Philosophy, Ralph Adams Cram in Architecture and Daniel Gregory Mason in Music, to mention only a few. The book as a whole deserves a central place in courses on the education of teachers. Its vision seems utopian but certainly its point of view wherever adopted will reveal new meanings, and establish literature as the medium through which all subjects of the program may be seen as related expressions of culture. If the National Council could see its way clear to a supplementary report concerned with the small high school in less populous areas such a report would probably be more influential than the present one.

AMERICAN LIFE AND THE SCHOOL CURRICULUM. By Harold Rugg. 471 pp. Ginn and Company.

For sixteen years the author has set himself the task of portraying the industrial-democratic scene, and interpreting it in terms of education. In this volume he brings together in synopsis all of his former works and gives a "full-length treatment of the problems of American Life and Culture." He sees America as at the beginning of a new age, the "Great Transition." Believing as he does in a collectivist program for the future, he sets forth the pronouncement that *government in a democracy IS education*. This is Aristotle's conception.

In sketchy outline Book I develops the main trends in the Industrial society in which the leading nations are now involved. The importation of European ideas and the resultant psychology of the American mind form the basis for an understanding of our modern society. The schools of the machine age are seen as mechanized and formalized replicas of our industrial life. In the period just ending, although many schools sensed that something was lacking, rearrangement and "tinkering" rather than fundamental reconstruction were resorted to to bring the schools in tune with the responsibilities of modern times. Much more is demanded.

In common with a substantial and vocal group, who believe that the present dislocation is not merely the result of the financial depression, but of fundamentals of life itself, and who are certain that our social structure must be very much different in the future, with schools radically reorganized, a pattern is presented for education as it will exist in the "New Social Order." Continuing the theme presented in a former book, the author pleads for the "child-centered school," although here the social implications are not, to the same extent, overlooked.

The interpretation of freedom, posited some years ago by a prominent group of educators in America, cannot be supported by the author. The doctrine of "indoctrination" is frankly accepted, but as the result of the influence of face-to-face groups, the agencies of communication, and the climate of opinion which surround the person. A regimented economy, such as is found in some present-day European countries, is unthinkable in democratic America, where the way of "democratic consent" through exchange of opinion must be the favored method. Instead of a new society designed in advance, Mr. Rugg would have controversial issues taught in schools, as a basis for formulating the pattern. He insists that the disputed areas are the exact points in which one learns to act intelligently amidst the changing scene in which controversy and contradictory and confused opinion are the usual pattern of events. The educator then, is not one who will "change the social order," but one who will lead in the study of society. He must make as scientific a study of society as possible, and must build the school curriculum about the discussion of controversial issues. Among the concepts accepted in the author's discussion are the new organismic psychology, the activity school, the integrated curriculum, creative expression, and the "school as life."

The viewpoint of the treatment is decidedly liberal in tone. There is an excellent bibliography of modern books supporting the theses which are proposed. On the whole it is a good summary of the general point of view of a course entitled *Fundamentals of Education* which has been presented by a group of faculty members at Teachers

College, Columbia University. As a synopsis of the author's own previous work, and as a clear and comprehensive exposition of the tenets of an influential group of modern educators, the volume will be valuable for all who are groping towards a revised curriculum which will meet the needs of the modified structure of society in which we are now living. One does not need to agree with all the positions taken to receive great stimulus from reading the book; in fact, disagreement and rebuttal of some of the views presented may be fully as stimulating as a ready acceptance of them.

AN EXPERIMENTAL INVESTIGATION OF TEACHING OF TEAM GAMES. By Elizabeth G. Rogers. Teachers College, Columbia University Contributions to Education, No. 680. Bureau of Publications, Teachers College, Columbia University. 65 pp. \$1.60.

The author of this doctoral thesis here reports "an attempt to substitute for the trial and error process a practical contribution to the science of physical education by the presentation of objective evidence of the effectiveness of certain methods of teaching a selected group of team games." The study has its roots in the issue: scrimmage vs. technique. Should there be frequent scrimmage and little practice of techniques, or the opposite? Which is more effective in the long run, the empirical approach or the scientific? The present study is based on experiments in the elementary school, alone. Three methods of teaching were evaluated experimentally: (1) playing the game without practice of any game techniques, (2) practicing isolated game techniques for 90 per cent of the class period and playing the game for only 10 per cent of the time, and (3) practicing the game techniques in relation to felt need for improving skill in those techniques while playing the game. The results of the study support the conclusion that the third of these methods is most effective in the seven elementary schools of Cleveland with eight special teachers of physical education and approximately six hundred fifth and sixth grade boys, and six public elementary schools of Lakewood, Ohio, with six classroom teachers and approximately five hundred fifth and sixth grade boys, used as subjects.

The author calls this method a "common sense appeal" and adds, "the procedure of developing a need for improving skills, planning for and carrying out practice in those skills for which pupils feel a need and then putting them back into the game (to test the worth of the practice as well as to make a better game) seems to bear a resemblance to Dewey's analysis of reflective thought and to the familiar laws of learning-readiness, exercise and effect." An important inference

seems to be justified by the results of the study, namely, that general methods are more effective than special methods. "It would seem, then, that special methods courses could be eliminated from the curriculum for the education of teachers without significant loss to the entrant teacher." Where teachers express preference for special methods courses (as shown in the Carnegie Foundation Study) this choice may well be due to apathy toward making the necessary applications to particular situations. A high per cent of teachers seek "how to do it" courses, rather than courses in theory. One may add that one of the major needs in current programs of teacher education is a thorough-going course in educational theory divided into two sections, one preceding student teaching, the other following, thus giving the student both preview and review, checked by practice. The present study, it would seem, has significant implications for educational method in all fields of learning.

EDUCATION AS CULTIVATION OF THE HIGHER MENTAL PROCESSES. By Charles H. Judd. 206 pp. The Macmillan Co.

Although small in compass this report of studies sponsored by The Carnegie Corporation and the Carnegie Foundation for the Advancement of Teaching deserves a place among the few highly significant contributions to education in recent years. Devoted to reports "of studies which throw some light on the nature of the more advanced forms of thinking and on the effectiveness or futility of the educational methods employed in the endeavor to cultivate these forms of thinking" the book presents data bearing on "The Relation between Recall and Higher Mental Processes" (by Ralph W. Tyler), "Language and Relational Thinking," "The Number System and Symbolic Thinking," "Algebra, A System of Abstract Processes" (by Ernest R. Breslich), "The Content of Secondary-School Courses in the Natural Sciences as Revealed by an Analysis of Text-books" (by J. M. MacAllister), "Results of Tests of Scientific Thinking," "Learning as Acquisition of Specific Items of Experience and as Organization of Experience," followed by a closing chapter on "Applications of the Psychology of the Higher Mental Processes." Obviously a contribution to educational psychology the book, likewise, is an authoritative item in the bibliography on supervised study.

The results of the several studies show that many students, while developing facility in recall, did not gain corresponding facility in the higher mental processes of applying principles and drawing inferences; that progress from grade to grade

did not reveal a consistent development of ability to employ word-meanings; that not a little of the work done in numbers left the pupil weak in conceptualizing in mathematics, this being true particularly in algebra where the tendency to rely on authority is particularly strong; that textbooks in the natural sciences lack (except in a few instances) guidance that stimulates thinking, a lack that is accounted for, in part, by the stress on the facts of science rather than on situations that call for reasoning, analysing, and understanding the essential relationships among facts. The author emphasizes the need that learning be viewed as organization of experience, and that the old "path" psychology be abandoned for the "pattern" type. "The psychology of the higher mental processes teaches that the end and goal of all education is the development of systems of ideas which can be carried over from the situations in which they were acquired to other situations. Systems of general ideas illuminate and clarify human experiences by raising them to the level of abstract, generalized, conceptual understanding."

Professor Judd is aware that his data are comparatively meager, for little investigation has been attempted in this field. The data available clearly support the often repeated criticism that public and higher education does not foster synthesis. The curriculum as a rule is an aggregate of fragments of knowledge the synthetic meaning of which the pupils do not understand. This criticism does not imply the need of units as opposed to subjects. Within each learning situation there is need of generalization or conceptualizing. Memorization and mere reading of words continue to be the prevailing method of learning in most schools. The author well says that the difficulties which the supervised-study movement encountered were and are explained by the fact that "teachers do not know how to guide pupils in their study because they are ignorant of the most economical and most effective methods of learning," and by the further fact that "pupils are so habituated to methods of learning which do not lead to independent thinking that they do not readily exert themselves to adopt methods of effective intellectual procedure." Although many volumes have been written on "thinking" it seems fair to conclude in the light of the data in this book, and on the basis of wide empirical observation that American children are not being taught to think and that in certain fields thinking is not desired by supporters of the schools. Thinking is hard work; often it may be dangerous. It requires time but in American schools there is no time for the long exposure. Our method is the snap-shot. Professor Judd has given a few facts. The all-important question is: what will, or can, educators do with them?

EDUCATION FOR ADJUSTMENT. By Harry N. Rivlin. 419 pp. D. Appleton-Century Co. \$2.25.

The important development known as mental hygiene has evolved through psychoanalysis and psychiatry a significant literature in which are described various techniques for treating the many forms of psychoses and neuroses discovered by these forms of applied psychology. Valuable as are the contributions in the field of mental hygiene it is unfortunate that problem cases are widely considered as bordering on some form of insanity. In the present volume the author presents the true educational significance of mental hygiene as "an attitude and a point of view that should influence everything the teacher does professionally: her method of asking questions as well as her manner in accepting answers; the procedure followed in administering tests and that governing her supervision of playground activities; the appeals by which she stimulates the pupil's desire to participate in classroom activities and the measures to which she resorts to bring the unruly into line; her attitude toward the asocial child, such as the young thief or the bully, and that toward the unsocial pupil whose timidity prevents him from mingling with others." Professor Rivlin confines his discussions to the positive phases of mental hygiene, and offers a rich assortment of procedures for preventing emotional maladjustment, the improvement of mental health, and the modification and removal of emotional disorders and personality defections of normal pupils. It is not a clinical handbook that is now offered to teachers and supervisors. The psychiatrist comes, or should come, into the picture only when all other cures have failed, and it is the author's thesis that in the classroom prevention is worth vastly more than later efforts to cure.

Sound and informing chapters explain many of the problems that arise in the typical classroom. Significant studies are reviewed and their findings interpreted. The teacher is shown as more than a dispenser of subject assignments. Teaching is personality cultivation, but no teacher can be expected to handle problem cases without knowing the psychological and sociological causes and conditions responsible for them. The older books on school discipline may now be viewed as crude attempts to deal with problems which are now seen to be not essentially within the area of ethics but within mental hygiene as the author interprets the term. Hence in this book one finds discussions of incentives and punishments. Much is said about the conflict between school and home, and not a little about the teacher's own personality as potentially or actually responsible for pupil misconduct or maladjustment. In a word, here is the old field of classroom management with a

new sowing and a new process of cultivation. The importance of this development can not be estimated too highly. Intellectual growth is promoted or hindered by emotional conditions, and it is in the realm of emotions that educational research faces its most baffling problems. If these can be solved it is safe to predict that many intellectual problems will either vanish or be more readily coped with.

ESSAYS ON EXAMINATIONS. By Sir Michael Sadler, C. L. Burt, C. Spearman, et. al. 168 pp. The Macmillan Company, London. 5 shillings.

In 1883 grants were made by the International Institute of Teachers College, Columbia University, through the assistance of the Carnegie Corporation and the Carnegie Foundation, for the study of examinations in England, Scotland, France, Germany and Switzerland. A committee was appointed in each country. The present volume is the third of five volumes to be issued by the English division, by whom six of the nine essays were written.

A study of the English system is particularly enlightening because of the experience which this country has had with examinations. In the leading essay (the longest), which traces in detail the history of the scholarship system in England, Sir Michael Sadler makes this observation: "The scholarship system in its present form is a distinctive mark of English education. In no other country is it so widespread, so well endowed, or so largely assisted by public authorities out of public funds. In none has it so strong an influence upon methods of teaching and upon the course of educational administration. . . . It has had a continuous history of more than six hundred years and may be traced back to a far earlier time."

While noting the need for improvement the volume is permeated with the notion that examinations have a vital function to perform.

The first half of the volume is concerned with a historical sketch of the system under the title "The Scholarship System in England to 1890 and Some of Its Developments." Other essays develop the present use which is made of examinations. In a timely discussion by Professor Burns, lecturer in Citizenship at the University of Glasgow, their bearing upon needs in the modern world, with changes which are necessary, are exhaustively set forth. The modern world is different in its social relationships, its "economic life"; impersonal standards supersede the personal in modern production; a greater number of people are now engaged in distributive trades; women are taking a more active place in public affairs and in the professions. Because of the new conditions, "Examina-

tions should provide tests of competence for fulfilling some function in the modern world" and must be varied according to the multiform demands of modern life. As society changes more and more, greater emphasis must be placed upon imagination and originality rather than upon memorizing, and the balance between "*tradition* and *originality*" be changed to give more weight to ability needed in facing new issues.

Mr. Cyril Burt, of the University of London, traces historically the use of psychological tests. "The Special Place Examination," which is the means of distribution of all pupils among the various kinds of post-primary schools, has been criticized for much the same reasons that objection has been given to the Regents Examinations in the United States, the claim being made that it hampers teaching in the lower schools. From being merely a selective test, which determines the pupils who shall have the advantages of England's limited secondary school facilities, it ought to become a diagnostic test which will more accurately appraise the aptitudes and interests which fit a pupil for more advanced education as well as his general ability.

English teaching has been the subject of much study and criticism in England. Particularly is it aimless, of the "Write Anything about Something for Anybody" type. A section on this subject is contributed by the President of St. Johns College, Oxford.

The final chapters of the book deal with examinations, past and present, in the German states.

Since examinations form so large a part in the educational pabulum of all countries, since they are admittedly in need of radical reform, and since they must shift in type as the social life and the educational philosophy change the present study has immense significance for future educational administration. Interest is no less intense in the United States than in England. The study now being made by the British, as well as by other European countries, should throw much needed light upon our own educational problem. The volume is written with characteristic English thoroughness. A significant feature is that attention is given to the consideration of examinations as they affect life. In American educational discussion they have too often been discussed as if they were merely an educational administrative device with little implications for extra- and post-school life.

FUNDAMENTALS OF PSYCHOLOGY IN SECONDARY EDUCATION. By S. C. Garrison and K. C. Garrison. 599 pp. Prentice-Hall. \$2.80.

Workers in the field of secondary education will find in this compact volume a comprehensive

and economically detailed survey of educational psychology as applied to the problems of learning in high school. Organized in three parts the first treats of "Progress toward Maturity," the second considers "The High School Subjects," and the third reviews a number of items pertaining to "Personality Development." The authors have moved with clear eye among the innumerable data derived from more recent investigations, and have evolved an organization of material which is lucidly presented and highly significant to administrator and teacher alike. The chapter on reading emphasizes, as do few discussions of difficulties of learning on the secondary level, the pervasive and interpenetrating function of reading in practically all of the subject-matter fields. Although brief the references to appreciation indicate a clearer understanding of this process than appears in any other book with which the present reviewer is familiar. In the chapter on mathematics the authors wisely stress the unity of mathematics and deplore the usual division of this field into arithmetic, algebra and geometry. Their analyses of difficulties and errors should be helpful particularly to less experienced teachers. The least satisfactory chapters in this reviewer's opinion are the two on "English" and "Modern Languages." Nothing is said about "general language" and the history of words, the latter providing opportunity for pupils to observe how "modern languages," including English are closely related and how English and Latin may be studied together to no small degree. The chapters on "Guidance, Character and Personality" are so sketchy that one may well question their right to a place in the book. By and large, however, the authors have written a valuable book. It offers in convenient form a rich store of information and supplies terse and sound interpretations of the data presented.

GENERAL SCIENCE FOR TODAY. By Ralph K. Watkins and Ralph C. Bedell. Illustrated. Revised Edition. 715 pp. The Macmillan Co. \$1.72.

The authors have adopted an organization that brings the contents of general science into clear view as socially vital. Fifteen units are employed, each given a simple descriptive title, such as "Water on the Earth," "Life on the Earth," "The Control of Natural Forces," "The Control of Light," "How We Manage to Keep Alive." Each unit contains one or more chapters and is introduced by a preview entitled "What You May Expect to Find in this Unit" and a boxed statement of "Problems that this Unit Will Help You Solve." Following most of the chapters are sections on "Things to Do," "Other Things To Do," "Unit-Organizing Activities," "Facts and Prin-

ciples You Should Remember" and a Reference List entitled, "You Will Want to Read Some of These." Clearly printed and wisely illustrated the book is a model text in its field written in the language of pupils, intimate in style and lucid in exposition. Of special importance are the numerous provisions for the pupils to think with scientific facts. The book is not a mere survey of knowledge but a clear and vital guide to an understanding of this knowledge through the pupil's own generalization and application.

LEARNING AND TEACHING HISTORY IN THE MIDDLE GRADES. By Mary G. Kelty. 694 pp. Ginn and Company. \$2.40.

Though the present volume is based on a former book of the same general character written by this author it is in a real sense a new book, because so much had been modified, either by addition or omission, that to all intents and purposes it supersedes the one written seven years ago.

Several introductory chapters explain the general philosophy and theory of education which underlies courses in history. The reader is warned not to expect too much from the mere introduction of social science into the schools. An eclectic among the different schools of thought represented by social science teachers, the author believes that both the integrationists and subject-matter specialists may have worthy arguments in favor of their respective position, each trying to reach the same general goal. The unit plan, or a variant of it, seems desirable as a teaching technique, although there is a decided similarity between subject-unit and integrated treatment. Such moot points as workbooks, discussion methods, conversation, biographical study, the use of visual aids, the outline maps are analyzed and recommendations made. The subject of "drill" receives considerable attention, although those whose philosophy of education consider that it has no function are invited to omit reading the section. There is an excellent description of the equipment which is desirable for the Middle grades.

Perhaps the portion of the book which will be most immediately useful to the classroom teacher is the more than five hundred pages which explain in detail how specific topics may be taught. It is a detailed guide for teaching each unit or chapter of the curriculum. Each unit is sub-divided into a number of smaller "stories." Thus, if the unit requires six weeks of time, the story requires only one. In each story detailed suggestions are made under the following topics: conversational approach; reading and study (with bibliography consisting of textbooks and extensive readings); discussion; multisensory aids; general activities;

drill games; and testing. Each unit closes with a series of tests (tests of place, time, persons, historical terms and comprehension). Because all of this material is specifically listed and organized, the teacher is saved an immense amount of time. Rarely is a guide-book furnished which has such an encyclopaedic wealth of detail. As a reference book for teachers as well as in furnishing guidance for them in teaching it is superb.

MODERN COLLEGE READINGS. Edited by George Paul Butler and Associates. 536 pp. Prentice-Hall. \$1.75.

The authors state that the criterion followed in making each selection in the book was the value of the story or essay to the students. Applying the principle of variety and simplicity, a principle urged by Sir Thomas Eliot, Roger Ascham and John Milton, the book aims not only to be a collection of qualitative writings but a help whereby students may learn to read with speed and comprehension. Hence each of the two sections ("Stories" and "Essays") is preceded by directions for reading and each selection is followed by directive study questions. Biographical and interpretive editorial notes accompany each story and essay. The book, therefore, is not a mere compilation of college reading material but distinctively a reader's guide that is helpful not only in appreciating the selections themselves, but in reacting to reading in general. In addition the authors give instructions to teachers and to students and bibliographies for both groups. In the main the treatment records the usual method of instruction in literature, and the book, therefore, is a ready tool for teaching of such type. It is our belief, however, that this is not the method *par excellence* for developing appreciation of literature. It is academic, no doubt necessarily so, but not vital or realistic. The usual reader does not, probably need not, react to his reading in the manner suggested by the questions. Within its limits the book can be recommended, but there remains the need for a wholly different type of guidance, one that will quicken a deep desire for reading as one of the arts of leisure.

MODERN HISTORY REVIEW BOOK. By J. O. Loretan and J. H. Landman. 204 pp. The Review Book Co. 68c.

Built upon the principles of unit organization, visualization, current events, cultural progress, and designed, specifically, for students aiming to take Regents and College Entrance Board Examinations the authors of this review book, one of them instructor in History at the De Witt Clinton High School and the other a member of the History Department of the College of the City of New York, have prepared a very helpful summary of

the salient material in modern history. Typographically and pictorially the book is a worthy addition to the series of Review Books now being issued. The book contains a Classified Bibliography, Index, and Specimen Examinations given in 1933, 1935, and 1936. Until some genius arrives to devise more adequate measures of fitness for promotion or entrance upon advanced studies examinations must be accepted and coped with as well as present intelligence permits. As an aid to the many young people who seek educational opportunities a book such as this, written simply, concisely and lucidly, published inexpensively and administratively reliable, may be considered essential. The service it can render is far-reaching. Moreover, the layman who seeks to promote his own education will find it a valuable aid.

NURSERY SCHOOL AND PARENT EDUCATION IN SOVIET RUSSIA. By Vera Fediaevsky and Patty Smith Hill. 265 pp. Illustrated. E. P. Dutton and Co. \$2.50.

One of the evils attending present discussions by social philosophers is the "either-or" attitude toward people whose ideology the opponents attack. Extremists are likely to believe that their fellow proponents are saints and their opponents, devils. To some people anything Russian today means world salvation; to others Russia is synonymous with world enslavement. The little word "red" has attained the connotation of revolution and blood. But the rose is red and there is nothing lovelier than the soft blush of a baby's cheek. Ideologies often blind us from seeing that mankind as a whole is driven by the same hungers and that certain desires are dominant the world over. One of these common traits is the protection of infants and mothers. The western code commands: women and children first; in Russia today the code demands: infants and mothers first. The difference runs deep. Enlightened America has no special transportation equipment for mothers and children; Russia has. And in the book before us the hundred illustrations and detailed descriptions can leave no doubt that Soviet Russia is guarding the life of her people at the source.

Of special interest in this book are the descriptions of the "creches" or boarding institutions whose two-fold objective is "to liberate woman from the care for her children while she is working or studying and to enable her to take part in the social and political life of the country; and to give children a communist educational foundation." These institutions have multiplied so rapidly that in 1935 there were nearly a million in operation with an additional five and a half million open in rural areas during the summer. In these creches infants and young children are given physical and mental supervision. Each creche has a council composed of teachers, parents,

and representatives from the workers' committee of the communist unit of the plant and its women's organization. The creche as a whole is planned to meet the needs of the working mother and her child. Some of the creches operate twenty-four hours daily; others have two or three shifts, others are called Long Day creches. These schedules simply mean that if the mother works by day she may leave her child at the creche for this work period; if she works by night, she may do the same, and so on. There is always a creche open to coordinate with the mother's schedule of work at factory or elsewhere. Every conceivable attention is given these children by trained caretakers. Here, then, the nursery school is fulfilling a paramount need in a nation's life.

The book describes in rich detail the practices in these nursery schools. One may study photographs of shower baths, babies asleep in baskets, excursions to a piggery, infants sitting and playing at specially adapted tables, babies at work and children gathering strawberries, musical work with nurslings, tables for babies' meals, many kinds of play apparatus, toys, exhibits for children, etc., etc. Drawings are provided for those who are interested in making similar equipment elsewhere. In a word here is a hand-book of nursery education that can be used as a guide the world over. A copious bibliography takes the reader far afield.

In addition to the foregoing the book throws light on Soviet Russia's attitude toward marriage, family life, birth control, illegitimate children, and education in general. It is a revealing contribution and far more effective toward an understanding of this phase of the Soviet than many learned expositions of Marxism.

OCCUPATIONAL CIVICS. By I. K. Giles. 390 pp. The Macmillan Co. \$1.40.

Two principles underlie the organization of this pupil text in guidance: (1) description of vocational opportunities and (2) correlation of such material with other subjects in the curriculum to the end that the pupil may understand the meaning of the respective vocations in the light of cultural development, general education and social attitudes. Thus the book contains not a little history and activities in English composition. The range of content is wide including earth occupations (agriculture, fishing, mining); commerce (sealing, office work, transportation, communication, banking); manufacturing and building; and such professions as engineering, law, social service, religion, health, education, the fine arts. Four chapters contain vitalized descriptions of the origin, organization, function of government, and how one may become a worker in this field. The book closes with excellent counselling on leisure time living, how to prepare for occupational "adventures," how to get started and what standards

to adopt. Three sections are of special value to the teacher: "Leads for Source Material," "Suggestions for Reports," and Bibliography. The book is well indexed. Copiously illustrated and effectively planned as a text the book is also a rich source of information, entertainingly written and soundly pedagogical. The author has made a significant contribution to a field that has long needed a textbook of this kind.

PROVISIONS FOR GENERAL THEORY COURSES IN THE PROFESSIONAL EDUCATION OF TEACHERS. By Obed Jalmar Williamson. 185 pp. Bureau of Publications, Teachers College, Columbia University. \$1.85.

In the whole realm of education there is a decided drift away from the emphasis upon the *minutiae* of education and towards the fundamental principles. This no doubt results from the re-examination which we have been forced to make in an age of confused standards in government, economic life, political theory, and educational endeavors. Principles, underlying philosophies, a search for a firm and stable groundwork and framework, and the notion that essential reformation must be made in our elemental conceptions have aroused an interest in the essentially theoretical, and have caused a reaction against the narrowly, minutely, and superficially constructed points of view. And so the study which the author has made is most timely and valuable.

About one-half of the ample volume is concerned with a study of the development of courses in general educational theory. Beginning with the pioneer and yet humble work of Rev. S. R. Hall, the founder of the first normal school in America, the widening scope of the subject is depicted through a whole prophetic line of educational reformers—David Page, E. A. Sheldon, Edward Brooks, Francis W. Parker, William T. Harris, G. Stanley Hall, Charles DeGarmo, Frank and Charles McMurry, William H. Kilpatrick, Boyd Bode, and John Dewey being among them. The threads of influence are unraveled, including the practical moralizing aims of the earliest period, the Pestalozzian strain made known by Sheldon, the Hegelian dualism of Harris, the Herbartianism of DeGarmo and the McMurrys, the Pragmatism of William James and John Dewey.

The present stage is seen as one of confusion which demands a fundamental reorganization of point of view, which to the author means adoption of the position advocated by the group known as Progressive educators. He has analyzed the points of view of present-day teachers of theoretical courses in normal schools and teachers colleges, has studied the educational equip-

ment which they have (and which he finds woefully lacking), and has examined their social points of view by the use of Harper's *A Social Study*.

He concludes that there is a great need for a philosophy of education which would be based upon a study of the American democracy, and which might lead to social and economic reconstruction, and in which the school will play a larger rôle than formerly. As the basis for such a philosophy he suggests concrete books of the "progressive" type, as well as the more abstract volumes written by Mr. Dewey. To make a practical theory, and to keep it workable, he finds it necessary to have the theoretical courses closely allied with the work of the training school of the teachers college, and with the work of teachers-in-service.

The volume is well-constructed, and the threads of the historical skein are painstakingly traced. It makes a distinct contribution to the literature of present day theories of education. The suggestion can be ventured that the study would have been even more complete, especially in its later stages, if it had recognized more adequately certain points of view in philosophy which are emerging at the present time, and which are at variance with the position which he himself has adopted. In a time of confusion the whole situation in philosophical thought is needed for consideration if the philosophy which is emerging is not to be only partial. Present day philosophies may need re-revision in a very short time, because they lack those elements which make for an enduring foundation over a relatively prolonged period.

PHILANTHROPY AND LEARNING (With Papers). By Frederick Paul Keppel. 175 pp. Columbia University Press.

Standing aloof from the academic procession in a "cultural No Man's Land," the Secretary of the Carnegie Corporation of New York Views the educational scene. The book consists of fifteen addresses on varied subjects given during the last nine years. The title of the volume is drawn from the leading article on "Philanthropy and Learning" which was an address delivered before the Graduate School of Brown University, and which recounts the work which the various foundations are doing in promoting education and research, utilizing the income from a fund which now totals over \$8,000,000 for this service.

A broad range of subjects is found. Such broad social problems as the future of the social movement and the implications of the changing social order in American cultural activities are ably analyzed. The future high school and secondary school are envisioned. Such specialized subjects as measuring the effects of surveys, the ap-

preciation of the arts, the work of collegiate registrars, the architect and his opportunity, and the place of oriental languages for college students are set forth. There is an excellent appreciation of President Lowell's work at Harvard. Andrew Carnegie, whose work for libraries is so universally known, is celebrated as a "founder." And the future of alumni education is examined. Extracts are given from the annual reports of the President of the Carnegie Corporation for the years 1931-1935, setting forth the present program of the foundation and the philosophy by which it is governed.

The book not only accounts for the stewardship of the author in administering one of the leading foundations and trusts, but summarizes the policies which have been followed. To any one interested in the larger problems of educational philosophy and administration the volume comes as a welcome revelation leading to a deeper appreciation of the place which these organizations have had and still have in promoting and diffusing learning and understanding.

THE CONSTRUCTION AND USE OF ACHIEVEMENT EXAMINATIONS. By Herbert Hawkes, E. F. Lindquist and C. R. Mann, Editors. 497 pp. Houghton Mifflin Company. \$2.40.

This volume, prepared under a grant from the Carnegie Foundation, is designed to help the million or more individuals in the country who are under the necessity of preparing examinations for classes or other groups, and particularly for those who must prepare them for the classrooms of the schools and for the first two years of college.

A hundred pages are allotted to the general subjects, such as the theory of test construction, the construction of tests and definition of the objectives to be measured. The bulk of the book treats of examinations in the major subject fields: the social studies, the natural sciences, foreign languages, mathematics and English. The more technical subjects like agriculture, art, drawing, mechanical ability, clerical ability, etc., have been omitted. Each subject is analyzed for the types of testing most needed, and a rich body of illustrative material is incorporated in the book. No lists of available tests are supplied (except in the case of Latin) this being a theoretical discussion of achievement examinations, rather than a guide to the use of existing tests.

A final chapter on the uses and abuses of examinations is worthy of careful study. Many of the traditional reasons given for examinations are examined critically and are found less important than has been thought. Their "Emergent major function" is in connection with edu-

cational guidance, rather than in maintaining standards or selection.

This is a collection of principles lying at the root of a system of examinations rather than a manual. It is the belief of the authors that more and more reliance must be placed upon the various "test services" for the construction of tests and that the teacher's function, partly because of lack of time for construction, must remain in using the resources furnished by co-operative groups, which can render her the expert service she so badly needs.

THE TEACHING OF MATHEMATICS. By Raleigh Schorling. 247 pp. The Ann Arbor Press.

Teachers of mathematics doubtless will be delighted to have this book as a constant *vade mecum*. It contains quotations from addresses and writings of specialists, six chapters on the "Aims, Principles and General Objectives of Mathematics," six chapters on "The Reform Movement in Secondary School Mathematics," five chapters on "The Five Major Tasks of a Mathematics Teacher" (including problem solving, how to secure and maintain interest, the new psychology of drill), three chapters on "The Techniques of Troublesome Spots" and two on "Sidelights on the Teaching of Mathematics" (The Use of Historical Materials and Mathematical Recreations). Among the features are outlines on Essentials in grades seven, eight and nine, specific directions for teaching particular units and sound counsel on problem cases. The book is highly authoritative and altogether practical. Written by a well known authority the numerous directions here given offer opportunities for vitalizing a field commonly depreciated because its inherent difficulties are as skillfully analyzed by the teacher. Lucid exposition, patient direction, meticulous supervision are imperative. Professor Schorling is a safe guide.

FICTION

GONE WITH THE WIND. By Margaret Mitchell. 1037 pp. The Macmillan Co. \$3.

Here is a book to be heartily recommended to those readers who like the kind of book that they must pry themselves loose from at two A.M., and which will be eagerly snatched up again at the earliest opportunity the following day. For such readers the longer the book the better, and, though Miss Mitchell has also satisfied the requirement of length to the extent of a thousand-odd pages, it is reported that many of those who have by now read the book—and their number is one of those numerical phenomena that makes publishing his-

tory—are clamoring for more of the same story. But it is the tantalizing interest in what may be the final resolution of the personal relationship of the two central characters that draws this reader-interest on. The book in its large scope and plan is definitely and well finished.

Gone With the Wind tells again in terms of historical fiction the tragic story that has been told so many times in one way or another, the story of the passing of the old South, but it is not just another book about the Civil War—about southern colonels, southern belles, southern heroes, and a too fabulous, too glamorous life to seem real. The beautiful women, the gallant, reckless men, and all the other characters one finds in the typical romantic novel of the South are here, but the hero in this exceptional instance is the black sheep of an old Charleston family who justifies his reprehensible conduct, according to the standards of southern gentility, by the logic of his own reasoning, and the heroine, an unconventional, wayward belle who has been cut from the same pattern but who “had lived too long among people who dissembled politely not to feel disturbed at hearing her own thoughts put into words.” These two, Rhett Butler and Scarlett O’Hara, are the most completely and strongly realized characters in the book, and the story of their personal fortunes, played against the background of the collapse of the civilization of the old South and of the crucial years of the period of Reconstruction, is dominant. Serving as counterpoints in this dramatic pattern of the survival of the fittest are Melanie Wilkes, fine lady who never had to think about being one as Scarlett did because she *was* one, and Ashley Wilkes, dreamer-dilettante and hopeless misfit after his world had been swept away.

It is fitting to the artistic purposes of her story that the scenes of Miss Mitchell’s vigorous and swift-moving narrative are laid in the comparatively new country of north Georgia and in the crude, bustling city of Atlanta. Here among the first families of the County was that of Gerald O’Hara, belligerent, stocky little Irishman who had come to this country with a price on his head, won his plantation, Tara, in a game of cards, and later had the further extreme good fortune to marry a high-bred Coast aristocrat, a great lady who became a kind of ministering angel to the man she had married, after a first disappointment in love, and to their children. “The heartbreak and selflessness that she would have dedicated to the Church were devoted instead to the service of her children, her household and the man who had taken her out of Savannah and its memories and had never asked any questions.”

Of the three O’Hara girls it was Scarlett who was the pride and joy of her father’s heart, because she was Gerald’s own daughter, though she longed to be like the beloved Ellen. In spite of

Ellen’s and Mammy’s unremitting teachings and scoldings Scarlett could not be made to conform to the pattern of the southern gentlewoman—she found out early in life that her own code served her best, and that code was simply to follow the dictates of her own impulsive nature, even when it meant declaring her love to a man who was engaged to another woman. She became a predatory little female instinctively distrusting her sex and constantly chafing under the restraints imposed by a code to which she could not subscribe because of the conflicting strains in her blood. But Scarlett’s inheritance from her shrewd Irish peasant father gave her the equipment necessary to survive the debacle of the war, for along with the unscrupulousness and ruthlessness in her were the other qualities of the strong—courage, fortitude and a driving determination,—and these qualities are magnificently exemplified in Scarlett’s conduct during the harrowing days when Atlanta was under siege, during the wild, mad flight from the devastated city, and throughout the even more terrifying days of Reconstruction when the threat of death and worse constantly hung over her.

For this is the story of the Civil War as it affected the lives of those behind the lines in gray—the lives of the women, young, old, married, widowed and single. The women who worked for long sickening hours in the crowded hospitals, who held patriotic bazaars and passionately espoused the Cause, who drove to the battlefields and brought back the lifeless bodies of their sons, and who, when the booming of cannon was at last silenced, either turned resolutely to the building of a new life upon the desolate ruins of the old or continued to cling tenaciously to the old forms, living dimly and furtively in a shadow-haunted world. For Scarlett there was no hesitation and no vain regrets, there was only Tara to be saved, Tara that was one of the few plantations in the County that had escaped destruction at the hands of the invaders. The story of her desperate struggles at rehabilitation with most of the slaves gone, with marauding Yankees still infesting the country, and under the terrific pressure of carpet-bag rule is thrillingly told. Never before, perhaps, in fiction has the whole story of the Reconstruction period been so vividly set forth.

Whatever dissatisfaction some readers may feel over the incompleteness of the book’s ending it is nevertheless right. For all her conquests over men’s hearts Scarlett never understood them—not any one of the three she married nor the one whom she cherished in her heart for so many years as a kind of romantic dream. But for Tara she had from the beginning to the last the same passionate love that her father had felt. Tara she both understood and loved, and in the end with the bitter ashes of defeat in her mouth, for all her successes in business, she returns to it as she had once

and again returned in the old days to the comforting strength of her mother's arms. "She thought of Tara and it was as if a gentle cool hand were stealing over her heart. She could see the white house gleaming welcome to her through the reddening autumn leaves, feel the quiet hush of the country twilight coming down over her like a benediction, feel the dews falling on the acres of green bushes starred with fleecy white, see the raw color of the red earth and the dismal dark beauty of the pines on the rolling hills."

KIT BRANDON: A PORTRAIT. By Sherwood Anderson. 373 pp. Charles Scribner's Sons. \$2.50.

In the midst of the sound and the fury—the babble of loud voices, the noisy promise-making, the accusations hurled back and forth, the general clamor to be heard—it is like escaping to the open country and breathing fresh air to pick up this book of Sherwood Anderson's and listen to the story he tells so quietly about Kit Brandon. It is the same groping, disturbed poet we have heard many times before, the same Sherwood Anderson exploring the American scene, searching the heart of puzzled America in the isolated mountain sections of the Southern Highlands, in the big industrial towns, along the highways—wherever there are people struggling with "the dim assignment of life." And if he does not have the answers to the questions he raises at least it seems more salutary to give thought to his findings than to listen to the shoutings of politicians. It is as though having learned these things, having got a little closer to the truth, we might hope, somehow, sometime, to put the puzzle-pieces of our living together a little less crudely.

We Americans are a lonely people—there is something that separates us, curiously and persistently, Mr. Anderson is repeating, like a refrain, in his present book. He warns us against making too easy, too little understood, classifications of people, pigeonholing them as this, that, or the other—"making these terrible Mason and Dixon line judgments, believing in them." The mountain people, for instance. We, in another world, get our set impressions of them from the newspapers, the magazines and the popular fiction we read—they are a dangerous lot of illiterates engaged in bloody feuds and forever defying the "law." But Mr. Anderson who has lived among them reports that "they are of every type, incipient poets, honest hard-working men, killers, horse traders, liars, men faithful to friends unto death, stupid ones, smart ones, God-seeking ones."

And the Kit Brandons we read about during the time of the great American Experiment—the screaming headlines: "Queen of the Rum-runners Caught." What did it mean to us? That she had

"got hers" and the feeling of satisfaction in the efficacy of the law. Mr. Anderson's story of Kit Brandon, a "queen of the rumrunners"—a beautiful "notorious" woman—gives us a very different feeling. Kit told it to him driving across the wind-swept South Dakota plains, often over dirt roads on bitter winter days, for she could think better driving a car. Sometimes the story is in Kit's own words, again it is Mr. Anderson telling it for her, and now and again he is interpreting her thoughts and feelings or telling us what he himself thinks and feels.

Kit was the daughter of a moonshiner, living on a mountain farm in a little cabin with a dirt floor where there were creeping, crawling things that she thought were companions everyone had. When the whiskey-making was going on up the hollow she stood guard. She ran away from this life, became a worker in a cotton mill, in a shoe factory, in a five-and-ten store. In the mill she had waked up to a new kind of excitement in life—the speed of the machines—the thread coming dancing, dancing—"It made you want to dance." She was not moved by the young radical, Agnes, who felt so deeply the contempt held by the town people for the workers and who wanted "something wiped out." She was reaching out for other things—for fine clothes, fast cars, "a kind of style in life." It was the prohibition era, the high-tide of American prosperity, and Kit realizes her ambitions by marrying the son of a bootlegger, the leader of his gang. She became a driver for Tom Halsey—stayed with the "racket" for the sheer excitement of it—and through her experiences came to know the moral corruption in American life. Not in herself or the gang she worked with since law enforcement officials were often hardly one remove from the law-breakers, since those "higher up in American society" bought the stuff the bootleggers ran to them, since prosecuting attorneys sent to jail men from whom they had bought liquor. In the end Kit realizes it is not expensive clothes and fast cars that she wants but "some sort of work that did not so separate her from others" . . . she wanted a "real partnership in living."

This book is not only a portrait of Kit Brandon and the portrait of an era—it is a rueful commentary on something that runs through the whole fabric of American life. That "something" can be summed up, perhaps, in the thumbnail sketch that Sherwood Anderson gives of Tom Halsey: "The man Tom Halsey, as his figure was unfolded before me by Kit, became to me more and more an American figure. He became more and more an earlier American, one of our pioneers, a pioneer of business, of industry, I thought. He was like a man building a railroad across the continent in an earlier day . . . stealing land along the railroad as he went . . . corrupting legislatures of

States as he went. He was like a fur trader, of an earlier day . . . breaking down the morals of Indians. He was an organizer in steel, in oil, he was a chief."

GENERAL LITERATURE

Burning City. By Stephen Vincent Benet. 80 pp. Farrar and Rinehart. \$2.00.

This is Mr. Benet's first volume of verse since his memorable *John Brown's Body*, and for the most part the collection of both long and short poems will not disappoint the large following who have become enthusiastic admirers of this distinguished American poet. Here again we find in his poetry the strong feeling for social justice, the discriminating sense of values, the vivid but restrained imagination and mastery of technique.

Few poets have been able to record with such exquisite sensitivity and such absolute rightness, the sights, the sounds, the smells, the tempo—in a word, the "feeling"—of the proud, sky-scraping city of New York as Mr. Benet has in his "Notes to Be Left in a Cornerstone." The theoretical visitor who comes "with Time" to "gaze upon our ruins with strange eyes" some two thousand or more years hence will do well to get his impressions of what the great city was like from these "Notes" rather than from the museum exhibits and the films for

. . . "the maps and the models will not be the same. They cannot restore that beauty, rapid and harsh, That loneliness, that passion or that name."

And for those today who know New York in all its moods and weathers, in all its faces, how sharp the emotion of recognition—of "the clear sky, the rag of sunset beyond great buildings" . . . "the strong shadow cutting the golden towers" . . . "the scritch-scratch, scritch-scratch, like the digging of iron mice." And the poignantly true note of today and all tomorrows, perhaps—"All cities are the loneliness of man."

Mr. Benet speaks neither for the Left nor for the Right, whatever these may signify, in "Litany for Dictatorships" and "Ode to the Austrian Socialists," but for all those nameless ones who believe

"In parks and elections and meetings and not in death,
Not in Caesar. . . ."

Speaks with a burning, moving sense of righteousness against "a peppermint-star and the praise of the Prefect State."

The finest of these longer and more important poems is the "Ode to Walt Whitman." Surely this magnificent poem will become as great a "classic" as *John Brown's Body* has already become. The

strength, the beauty, and the passion of its writing make it forever memorable to one sensitive to the best expression in poetry. Among the dozen short poems "Memory" and "The Lost Wife" seem to stand out as the best. Both poems are written in tender mood and with lyric simplicity. Neither can be quoted effectively, the mood depending upon the intactness of the poem.

There are a number of poems in this collection to which one will not want to return, but there is enough and to spare to make it a significant volume of verse—a volume to treasure and to pass on to others with enthusiasm.

THE COMPLETE WORKS OF SHAKESPEARE. Edited by George Lyman Kittredge. 1561 pp. Ginn and Co. \$6.00.

To issue all of the works of Shakespeare under the authoritative editorial supervision of Professor Kittredge in one durable and handy volume and at a reasonable price marks a moment of high achievement in American publishing. The present edition "includes all the plays and poems that are ascribed to him, in whole or in part, on satisfactory evidence." The text has been determined by a fresh collation of the original editions and a liberal conservatism marks the acceptance of the conjectural emendations of modern scholarship. Here the penetrating scholarship of Professor Kittredge is evident. No liberties have been taken with the stage direction as they appear in the old texts, or with divisions into Acts and Scenes and "locations." Modern punctuation, however, has been employed. Each play is introduced by a brief critical statement regarding the date of authorship and sources. The arrangement of the plays follows that of the folio used. The printing is clear and well spaced. Altogether it is a distinguished edition, a tantalizing prerunner of the edition with modern punctuation upon which Professor Kittredge is now working.

THE FLOWERING OF NEW ENGLAND. By Van Wyck Brooks. 550 pp. E. P. Dutton and Co. \$4.00.

Sub-titled "A Literary History: 1815-1865" this volume introduces what the author intends to be a comprehensive history of American literary culture, in several volumes. Mr. Brooks, however, does not write history in factual and chronological sequence. In the present interpretive study of literary New England his innumerable items taken from countless sources appear in fictional form and flowing narrative in which historicity and imagination are artistically interwoven without statement of sources. The reader, therefore, has no opportunity to test the author's accuracy; there is no need to do so. Mr. Brooks can

be trusted with facts. As a critic he is entitled to his own evaluation and reading of the documents. It is a narrative not of individuals, so much, as of thoughts and feelings, of moods and ambitions, of a people's sudden awareness of potentiality quickened into creativeness by George Ticknor upon his return from Europe, and the inspiration that came from his cargo of ideas. However certain Philadelphia may have been that she was the Athens of America Boston was determined to be not only Sparta but Athens as well—Periclean Greece, no less. It is of this self-conscious Boston that the author mainly writes, beginning the story with the Boston of Gilbert Stuart, for many years its mentor and lion. Of Harvard in 1815 Mr. Brooks has much to say. Its standard of learning was not too lofty; the "Harvard indifference" resembled that of Oxford. Harvard was chiefly concerned with the mind as the root of character. The ideal is worth noting:

"A clear, distinct mentality, a strong distaste for nonsense, steady composure, a calm and gentle demeanor, stability, good principles, intelligence, a habit of understatement, a slow and cautious way of reasoning, contempt for extravagance, vanity and affectation, kindness of heart, purity, decorum, profound affections, filial and paternal." It was this type that Boston "celebrated in its marble busts."

In Boston, new and old, move the figures that Mr. Brooks selected as illustrative of New England culture: Ticknor, Bancroft, Longfellow, Emerson, Hawthorne, Alcott, Thoreau, Dana, Holmes, Lowell, i.e. Boston in the cultural sense, not the geographical. This was the scene of the New England "Renaissance," or as Santayana has called it, "Indian summer." Around these men and women who belonged to the literary *élite* came into being what Mr. Brooks likens to the Spengler "culture-cycle," for the New England authors belonged to a homogeneous community, intensely religious, simple, unwealthy, undiscovered by itself, timid and shy at first but soon courageous to try the wings of imagination and thus to lose sense of home and neighborhood and acquire critical understanding. It is of this New England mind that the author writes, more than of its voices, although much is said of them.

The New England that was, and doubtless will never be again, had Boston as its dominating culture center, just as Italy had Florence. In time Boston gave way before New York, the "world-city," and today no one has the temerity to designate any city as the Florence of America. The old Boston was one large family; there was pride of memory dating from the Revolution in which New England played a major role and the New Englanders were proud to be "heirs of the Revolution." The Puritan God-State was not forgotten. Calvinism remained strong. Where else were con-

ditions so favorable for the birth and growth of a literary circle which is unique in the literary history of America? To read in detail of its members, their thoughts and efforts to define and promote ideas is to read one of the most significant chapters in American history.

The book is vast; it demands slow and thoughtful perusal, for it is not only a history of literature but of American philosophy in its formative period; but nowhere is it heavy or dull. Here is appreciation of literature and history with understanding, imagination, valuation and sensitive feeling expressed with beauty, wit, and often unforgettable phrase.

HISTORY

NAPOLEON AND HIS MARSHALS. By A. G. Macdonell. The Macmillan Co. 368 pp. \$1.00.

It is commonly believed that battles and wars are won or lost by generals, an impression usually stamped by the large place given to generals in popular histories. Without minimizing the significance and importance of the general attention needs to be focused upon his aides and upon those who carry out his directions. Upon these rests the arduous burden of putting plans into action and supervising their execution. Little space has been given to these field supervisors in the popular histories of military campaigns. Here, however, is a book that takes the reader behind the scenes, and one quickly becomes absorbed in the activities of men who in private life had been counts and princes, lawyers and merchants and manufacturers but now the support of a master strategist and later to be kings, viceroys, ambassadors, governors and diplomats. Eighteen of such men served Napoleon in the beginning; eight were added subsequently.

The author devotes his pages to episodes in the careers of these marshals and makes dramatically vivid the military actions in which they participated as Napoleon's aides, although not always as obedient as the Emperor demanded. It was the marshals who demanded Napoleon's abdication and one of them addressed the emperor in the intimate second personal singular: "It is thine own insatiable ambition. Thou hast sacrificed everything to it, even the happiness of France. I care no more for the Bourbons than I do for thee." Most of the marshals, as stated, came from humble walks in life. Their names are usually associated with their later careers: Augereau, son of a working mason—Duke of Castiglione; Bernadotte, gascon—King of Sweden; Berthier, son of a surveying engineer—Prince of Neufchatel; Bessieres, son of a surgeon—Duke of Istria; Brune, son of a lawyer; Davout, son of an officer—Duke

of Auerstadt; Lannes, son of a peasant farmer—Duke of Montebello; Lefebvre, son of a miller—Duke of Danzig; Macdonald, son of a soldier—Duke of Raranto; Marmont, son of an officer—Duke of Ragusa; Massena, son of a tanner and soap manufacturer—Prince of Essling; Moncey, son of a lawyer—Duke of Conegliano; Mortier, son of a farmer—Duke of Treviso; Murat, son of an inn-keeper—King Joachim I of Naples; Ney, son of a barrel-cooper—Prince of the Moskowa; Oudinot, son of a brewer—Duke of Reggio; Soult, son of a lawyer—Duke of Dalmatia; Suchet, son of a silk manufacturer—Duke of Albufera; Victor, son of a soldier—Duke of Belluno.

The book contains personal sketches of all the marshals, characterizations, personal and social and army incidents, lighted with humor and biting criticism. Historically sound, as attested to by competent students, the book is a gripping human document that throws further light upon Napoleon and the human atoms that exploded Europe. The book is entertaining, informing and picturesque.

PHILIPPINE INDEPENDENCE. By Grayson Kirk. 278 pp. Farrar and Rinehart, Inc. \$2.50.

Within the pages of this discussion are encompassed the main facts regarding the movement for the independence of the Philippines—all arranged in logical sequence by a master authority on the subject. Frankly designed as a "case study in the motivation of contemporary national policy," it furnished an excellent sample of the tangled web of events and causes which lead to political action.

Perusal of the first chapter entitled "Assuming the White Man's Burden" convinces one that more than mere altruism was involved, when America, embarking on an "imperialistic" policy, chose to insist that Spain should cede the Philippines to America. Of course, it was declared from the beginning that the motive was one of interest in the welfare of a backward people, rather than of advantage to the conqueror.

Under the favored position offered trade between the Philippines and the United States expanded rapidly, and yet in this fact may be found one of the principal reasons why the United States had been persuaded recently to sign an act making provision for ultimate independence. Internal markets of citizens of the United States had brought about competition with imports from the Philippines. Under the pressure of blocs, such as farm groups and the American Federation of Labor, augmented by lobbyists and propaganda from the Philippine leaders themselves, sufficient pressure was brought upon Congress to grant their demands. The American Dairy interests, the cane and beet sugar growers, the Cuban sugar

interests, the manufacturers of cordage, the cotton seed interests, and the patriotic societies, coupled with the willing aid of senators and congressmen attentive and subservient to these groups, were able to force action.

By the terms of the agreement for independence economic arrangements were made which will make American withdrawal effective when a sufficiently stable government has been established. Gradually the special advantages which have been enjoyed will be withdrawn.

The author brings the whole movement for independence into question, and suggests a revision of its principles. He shows cogently that the islands will be unable, in all probability, to gain elsewhere the trade that will be lost in America, and that the industry of the country will be strangled because of the ill-founded fears of the American groups. While he commends the constitution which has been adopted by the Filipinos, he questions whether the stage of education at which the island residents have arrived is sufficiently high to carry on successfully the task of democratic government. He sees the problem of Japanese expansion as a distinct possibility. Japan may be forced to find new areas for her population, and may look with favor upon the Philippines which furnish a potential land supply, and who furnish in large quantities the lumber she so much needs. In view of the dangers and difficulties involved the author is convinced that the United States must continue to discharge the obligation which she assumed when she took over the Islands. A semi-protectorate would, he thinks, meet the situation. The author hopes that the existing act may be reformed in accordance with the concrete suggestions which he makes.

The text is supplemented by President Hoover's Veto Message, the Tydings-McDuffie Act, passed in 1934, and the Constitution of the Philippines. The latter has many ideas abstracted from the fundamental law of the United States, but has also many more liberal clauses some of which are thought by the author to be an improvement upon our own.

All in all this is a vigorous and informative discussion of a national problem fraught with great significance to the future interest of the United States and the world. The text is well documented. The case is well made. Those interested in matters of public policy will do well to examine this argument carefully.

SWISH OF THE KRIS. By Vic Hurley. 301 pp. E. P. Dutton and Co., Inc. \$3.00.

Vic Hurley has specialized in writing about the Southern Philippine Islands. Recently his *Southeast of Zamboanga* was reviewed in these columns. In contrast with his earlier books, this new volume is an historical study. And now, when the United

States is about to withdraw from the Islands, the book is of especial interest.

This is a tale of almost four centuries of struggle against the conquistadores of Spain climaxed by seventeen years of guerilla warfare waged by the Moros against the American forces. It is a compelling narrative giving accurate data about their customs, system of slavery, dowry and wedding rites, their methods of warfare, their religion, and their burial customs.

No tale of adventure exceeds these thrilling accounts of battle, of deeds of heroism, of those who run *Amuk*. Grim tales of fighting are found side by side with milder tales of family life and romance. The Mohammedan is convinced that if he dies fighting, he is assured of an early entrance into the presence of Allah. Both Spaniard and American were amazed at the ferocity of his onslaughts and at his devil-may-care courage. His indomitable courage in fighting springs from this belief. The Kris was a full match for the Toledo Blade of the Spaniard, and furnished sturdy resistance to the American Krag rifle. To the author "the Moros are a grand people. . . . Every one of them is valiant. There never was a Moro who was afraid to die. Death in the field of battle is a privilege. . . ."

Few of us in America have given thought to the fact that we, as a nation, have Mohammedan wards, that we condone a system of slavery among them, and that of all who have ruled them, America is the only nation which has ever won their confidence, albeit with strong measures in the beginning. The granting of independence to Spain is fraught with serious forebodings, and there is anxiety over the effect that an attempted rule by the Filipinos will have upon the Moros. The author believes, and seems to have good reason for his view, that the Moros will resist the change of masters, and that rebellion and the "Swish of the Kris" will again be heard (and felt) in the land. Being the first complete history of the Mohammedan Moros, this is a volume of exceeding interest to the historian as well as to the general reader. The *Larwan Code* is printed in full, an intensely illuminating document, when considered as the constitution of the backward people. A dramatic book of warfare and adventure, it is authentic history. Particularly interesting are the accounts of the governorships of General Leonard and Brigadier General John J. Pershing. The latter secured the experience and recognition, which were to bring him to the fore in the course of the World War.

The writer has the gift of colorful and dramatic phrase. A vivid and imaginative style raises the account from a prosaic historical narrative to the heights of intense pageant and drama. It is both informative and exciting.

THE RENAISSANCE. By F. Funck-Brenzano. 320 pp. The Macmillan Co. \$2.50.

So many books have been written on the Renaissance movement and on its particular phases that the well informed reader may be permitted to doubt that in a single, comparatively small volume important additional material is likely to be found on the period as a whole. The present volume is notable not because it adds to the rich fund of knowledge about Europe's Golden Age but because the author with consummate artistry has portrayed the Renaissance against a social as well as cultural background, and thereby made vividly dramatic the numerous scenes and episodes in and through which the humanistic ideals found expression. It would have been correct to entitle the book, "The Story of the Renaissance." Here is pageantry so colorful and varied that the reader will find it difficult not to complete the reading in one sitting. First is the scene of the Gothic Night, a brief kaleidoscope of the ninth and tenth centuries. Then appear two figures, Columbus and Copernicus, followed by a group of bankers and speculators, among them Ambrose Hochstädter, the Fuggers, and the Medici. It is made clear that these bankers and merchant speculators were directly responsible for the revival of art and learning through their generous purchases of objects of art, paintings and manuscripts. The portraits of the Fuggers and the Medici are unforgettable. Of more than passing interest is the account of Humanism and its relation to the church. Popes and priests alike almost foresook the sacred scriptures while they preached and wrote in the spirit and vocabulary of the Greek and Roman classics. They prayed to Jupiter and to Zeus. Erasmus murmured, "Saint Socrates, pray for us." Earlier Christianity had been almost destroyed by Mani; now Cicero and Virgil became the prophets, and the wonder is that the church did not wholly become a revival of Greek and Roman theology and philosophy.

The author deals realistically with the popes and shows how public opinion of the times sanctioned nepotism and complacently viewed papal intrigues for temporal power. The popes were expected to take care of their families. "This was exactly the doctrine of the contemporaries of Alexander VI and Julius II. The first act of every new pope was to provide for the aggrandizement of his own kin. They were not actuated in this by motives of favoritism only, but of policy, as a means of fortifying their own authority and facilitating their government by a concentration of power in the hands of their own circle." Lorenzo de' Medici remonstrated with Innocent VIII in 1489 in a revealing letter:

"Others have not waited so long as Your Holiness to play the Pope: they wasted no time on nice

points of honesty. Your Holiness is not only free before God and man to act as you will, but your very restraint may be misinterpreted and used against you. Devotion and duty combine to compel me to warn Your Holiness that as a man is immortal and a Pope is only what he makes himself, his personal dignity cannot be bequeathed; his only patrimony is the honours and gifts he can bestow in his lifetime."

Three of the popes are discussed at length: Sixtus IV, Alexander VI and Julius II. Strange characters and stranger symbols of righteousness and holiness. The chapters on "The Concordat," "The Reformation," and "Catherine dei Medici" should delight Hollywood's best scenario writers.

The Renaissance is essentially a gallery of portraits in which the meaning and significance of the period are so graphically interpreted that one needs no lengthy exposition of its philosophy. The author writes in popular vein but his numerous documentations leave no doubt that here is a scholarly study, as well. For student and layman the book is invaluable as a source of facts which illumine many pages of history.

WASHINGTON AND HIS AIDES-DE-CAMP.

By Emily Stone Whitely. Illustrated.
The Macmillan Co. 217 pp. \$2.50.

Between this volume and *Napoleon and His Marshals* (reviewed in this issue) there are interesting similarities and differences. Like Napoleon's marshals Washington's aides came from humble origins. While their careers could not eventuate in kingdoms, principalities and duchies most of them became famous: Alexander Hamilton and John Trumbull, for example. Some of them were destined to become ancestors of distinguished Virginia families: Edmund Randolph, Peter Presley Thornton and Peregrine Fitzhugh. Unlike the marshals of Napoleon all of Washington's "family" came to him as very young men, barely twenty years old, and, unlike the French marshals, they remained loyal to their commander to the end of their careers. Some of them left the service early; others died of wounds; others were Washington's companions after he retired as Commander-in-Chief. Among the many facts revealed in this book one stands forth as unforgettable: Washington's deep gratitude for the loyal and efficient services rendered him by his aides. The author writes: "When General Washington in his address spoke of the peculiar services and distinguished merits of the Gentlemen who had been attached to his person during the war, recommending them to the favorable patronage of Congress, the paper he was holding shook so that he was obliged to support it with both hands: 'It was impossible the choice of confidential officers to compose my

family should have been more fortunate.'"

The author writes anecdotally. One finds here the scenes in which Arnold lived and from which he rushed into the completion of his treachery. The story of young Varick's implication as Arnold's secretary and the rôle of madwoman played by Mrs. Arnold are graphically related. Varick was never accused but he requested trial, was acquitted of all suspicion, and later became Washington's recording secretary responsible for the writing of the history of the campaigns. Simply and tersely written the brief accounts of Washington's aides throw new light on Washington and the enormous burdens that rested upon his shoulders, not the least of which was the indifference of Congress and the consequent lack of funds for the campaigns. Here the human side of Revolution is sharply etched. No small part of Washington's success lay in his ability to choose the right kind of man for the most delicate and confidential mission.

PHILOSOPHY

A MESSAGE FROM ARUNACHALA. By Paul Brunton. 223 pp. E. P. Dutton and Co.
\$1.75.

Into the midst of frenzied living comes this thoughtful and quieting message from Red Mount or The Hill of the Holy Beacon in India. Inspired by the last of the Maharishies, Mr. Brunton here records what he wrote far from the snarling pack of humanity. The little book comments on such ordinary things as politics, business, society, the world crisis, religion, intellect, music, solitude and leisure, happiness, suffering, the self. The writing is so simple, direct; the thoughts so placid that at first one may feel that the message is quite ordinary and even trite. But often one meets with such reflections as the following: "Although I work harder than the average man, I have a great sympathy for a man who was observed to sit for hours on a log of timber in Florida. When asked about his occupation, he calmly answered that he could spare no time to work. Was he busy communing with his Over self? Who knows what rich reward he gained from his silent soliloquies?" The author gives a new beatitude: "Blessed is the man who has found his own self." Under religion comes this flash: "The scientist has begun to strip away the disguise of this universe, and to scent the presence of its Creator." One can easily understand "Pleasure is our easy substitute for Happiness." This epigram is meaty: "The few write for posterity, the many for prosperity." Another offers: "The anxious-browed have no other support than prudence; the spiritually-minded, providence." It is, therefore, the kind of book that might be read at a Sunday-

evening fireside; at chapel exercises or by oneself in the center of the storm. How much of the wisdom is the author's and how much of it India's need not be measured. The well of wisdom does not reveal the springs that give it life.

MAINLAND. By Gilbert Seldes. Charles Scribner's Sons. 443 pp. \$3.00.

To Mr. Seldes America is a pluralistic land of uncertainties. It rejects the One-God-State and all finalities and perfections. In *Mainland* he attempts to discover the meaning of this elusive America, not so much for himself as for the world. The reader will find him critically loyal to American institutions. There is here no overt or subtle propaganda for any international system but a frank charge against abusive capitalism. The author in common with any observant transcontinental traveler who has passed through scores of smaller cities and towns in the middle west believes that the safety of America can best be guarded by the people in the Mississippi valley where the simple standards of American life are still maintained. In the author's *credo* are such articles of faith as Democracy, the superiority of the common man over the intellectual, the support of the engineer in his attack upon capitalist and servile laborer, large scale production, the independence of American literature and art, and the desirability of improved change if thereby can be restored to Americans "their sense of freedom, their sense of endless possibilities, their right to work for what they want." He believes that when the middle class rises to defend its liberties in terms of American conditions and opportunities new powers will be revealed, for it was this class that fought for liberty in the eighteenth century. Both the revolutionary movement and the sense of despair upon which it rests were given to the American people by the forefathers who had faith that on this continent a new sovereignty could be established, without crown or throne, but firmly rooted in the individual's right to rule himself.

Mr. Seldes does not believe in any entangling alliances with the ideologies of present-day Europe. Americans must define their own destiny. The major problem of the hour, as he senses it, is how to enable our people to understand that liberty comes not automatically but creatively; "it is something that men create in their own time by their own efforts because they need it to be satisfied in their own lives."

Mainland is provocative and informing. The American scene is reviewed: art, literature, capitalism, democracy, government, history, industry, intellectual interests, movies, radio, religion, sectional emphases. Men and women who have contributed to the present America are discussed; such men as Irving Berlin, Van Wyck Brooks, Henry Ford, Theodore Dreiser, Hoover, Theo-

dore and Franklin Roosevelt, Woodrow Wilson, Santayana. Clear-eyed evaluations of fascism and communism guide the reader to an understanding of the meaning and implications and applications of these social philosophies. All of this, and much more, is expressed in lucid and often brilliant sentences. It is a book for the general intelligent reader who seeks to know more definitely what America means. Mr. Seldes may not be altogether right, but one knows what he thinks and *Mainland* is a sharply focused view of a nation and culture little understood at home or abroad. Here is something definite to consider. One American has spoken straight from the shoulder in behalf of faith in our national endowment to preserve and invest what is distinctly our own, without help from a distorted and deluded Europe.

OBITER SCRIPTA. By George Santayana. Edited by Justus Buchler and Benjamin Schwartz. 319 pp. Charles Scribner's Sons. \$2.50.

The incidental writings of George Santayana have been assembled chronologically from the author's scattered lectures, essays and reviews over a period of thirty years. The editors, with the author's approval, have made a few deletions of inessential matter. They have compiled a long list of Santayana's writings, a task that many will deeply appreciate. The author's Preface is wholly charming: "The selection shows the editors' real sympathy with the latent impulses of my mind; and at the same time these occasional effusions probably reveal more clearly than my formal works the mental climate in which I have lived. Fancy peeps out somewhat timidly in one or two places; but other passages, I fear, betray how much I have suffered from a slack education, conflicting traditions, deadening social pressure, academic lumber, and partisan heat about false problems. That pure philosophy to which I was wedded by nature from the beginning, the orthodox human philosophy spoken of in one of these papers, has never had time to break through and show all its native force, pathos, and simplicity. I ought to have begun where I have ended." The reader, however, will smilingly shake his head in negation.

The present collection includes a sweeping variety of topics: "The Two Idealisms," "What is Aesthetics," "Hamlet," "Plotinus and the Nature of Evil," "The Indomitable Individual," "Philosophical Heresy," "Literal and Symbolic Knowledge," "Penitent Art," "The Unknowable," "Some Meanings of the Word Is," "Dewey's Naturalistic Metaphysics," "Overheard in Seville," "An Aesthetic Soviet," "Proust on Essences," "Ultimate Religion." To review any one or all of them would require far more space than can here be allotted. Suffice that it is a re-

vealing book. Brief mention, however, should be made of two of the selections because of Mr. Santayana's references thereto in his letter to the editors. One of these "Some Meanings of the Word Is" he states contains his whole philosophy in a very clear and succinct form. The others "The Unknowable" and "Ultimate Religion" he considers his best works both in style and sweet reasonableness.

In the essay on the meaning of "Is" seven distinct meanings of the word are briefly noted: identity (A is A). Here Santayana refers to his well-known doctrine of "essences" by which he means "any ideal or formal nature, anything always necessarily identical with itself." Essences, then are unchanging; "essences can be exchanged, not changed." Is means also equivalence (*aqua is eau*), i.e. words and sensations may signify the same thing in many ways. Definition is a third meaning, but definitions do not reveal essences. Predication, such as, the wine is red, is a loose statement. No object is any one of its qualities. Existence is noted by "is" but this means a place in the flux of things. Is can not here designate essence. Is may mean actuality and then applies to spiritual reality. Finally "Is" may mean derivation but again when we say, this is a spark, we simply mean that a point of light has come from a source which is not stated. Of these meanings Santayana adheres only to "Is" as expressing the reality of essences revealed by intuition.

In "The Unknowable" the meaning of essences appears even more clearly, as in the following quotation: "what exists is the substance at work, and this substance is never an idea hypostatized. It is prior to all ideas and descriptions of it, the object that in their rivalry they are endeavoring to report truly." Elsewhere in the essay we note the rôle of faith in intuition. "The knowledge that mankind claims and rejoices in . . . consists in information about removed facts, intuitively undiscoverable. To a mortal creature, hounded by fate, and not merely engaged in seraphic contemplation, absent things are the things important to know; it is they that have created us, and can now feed or entice us; it is they that our mortal nature hangs upon and looks to with respect.

To those who seek for a clear statement of Santayana's conception of religion the following quotation from "Ultimate Religion" will suffice. That it has deep significance will be realized by not a few: "For we recognize universal power, and respect it, since on it we depend for our existence and fortunes. We look also with unfeigned and watchful allegiance towards universal truth, in which all the works of power are eternally defined and recorded; since in so far as we are able to discover it, the truth raises all things for us into the light, into the language of spirit. And, finally, when power takes the form of life, and

begins to circle about and pursue some type of perfection, spirit in us necessarily loves these perfections, since spirit is aspiration become conscious, and they are the goals of life: and in so far as any of these goals of life can be defined or attained anywhere, even only in prophetic fancy, they become glory, or become beauty, and spirit in us necessarily worships them: not the troubled glories and brief perfections of this world only, but rather that desired perfection, that eternal beauty, which lies sealed in the heart of each living thing."

By their selections, and orderly arrangement, the editors bring to the reader a progressive revelation of Santayana's thoughts in these beams which radiate from his personality. The book is a treasure chest of wisdom.

READINGS IN THE PHILOSOPHY OF EDUCATION. By Edward A. Fitzpatrick. The Century Catholic College Texts. A. Appleton-Century Co. 809 pp.

The 738 readings in this source book were chosen from Catholic and non-Catholic sources and have here been organized in a manner that deserves unstinted praise. This feature of organization alone raises the book to an eminence far beyond others in its class. The Contents section is thirty-one pages long and here each of the readings is listed numerically, first, under the main title of the section, and, secondly, under its divisional sub-head, as well as according to its specific title and author. Consequently the scope of the book is given panoramic outline in the Contents and each desired reading may quickly be located. The classification-skeleton is admirably constructed. Thus under "The Philosophy and the Science of Education" appear the sub-titles: "What is Philosophy?" "What is the Science of Education?" "The Relationship of the Science and the Philosophy of Education," "Science and Philosophy as Supplementary," "Science and Philosophy as Opposed," "Special Need for a Philosophy of Education," and "Trends and Current Issues." Each reading is given a summarizing title, as, "The Comprehensive and Systematic Knowledge," "Philosophy is Completely Unified Knowledge," "The Speculative and Critical Function of Philosophy," "Philosophy, a Theory of Life." The author and his assistant here reveal themselves as meticulous and scholarly compilers.

Moreover the book is not a mere *potpourri* but the result of a careful analysis of the nature of education and of the educational process viewed statistically and dynamically, and the relation between education and the fundamental social institutions. The author writes wisely when he states: "I think a philosophy of education would gain greatly if all the sources of an interpretation of

life were utilized. This is particularly true of literature. I began this book with the idea of using literature as a source of a philosophy of education. I wanted to use more works from contemporary literature, but that did not prove to be feasible. In any case, the principle is fairly well illustrated by the use of some of the major and minor English classics. Neither students nor teachers should feel that their exclusive intellectual pabulum should be books on pedagogy but that every field of human experience and of human knowledge is potential grist for the mill." Here is a point of view that has been signally ignored in the development of educational philosophy.

As the product of a Catholic scholar much space is given to Catholic sources but the author well comments: "I always believed that our educational scholarship should consult all available sources. Catholics should not neglect non-Catholic sources, nor should non-Catholics neglect or disregard Catholic sources." To this we heartily agree. One finds that the authors most frequently quoted are Nicholas Murray Butler, John Dewey, Ross Finney, MacVannel, Pius XI, but among others included are Bagley, Coffman, Colvin, Emerson, Freeman, Goethe, Horne, William James, Kilpatrick, Locke, John Stuart Mill, Pestalozzi, Plato, Rousseau, Ruskin, Thorndike, as well as Thomas Aquinas. The list is cosmopolitan. Among the topics given the largest amount of space are "Aims of Education," "Catholics," "Character," "Christ," "Christian," "Church" (Catholic), "Civilization," "Community," "Culture," "Curriculum," "Democracy," "Environment," "Evolution," "Experience," "Family," "Financing Education," "Free Will," "God," "Guidance," "Hereditry," "Home," "Ideal," "Individual," "Industry," "Infancy," "Learning," "Man," "Methods," "Mind," "Morality," "Nature," "Personality," "Philosophy of Life," "Plasticity," "Potentiality," "Psychology," "Race," "Religion," "School," "Science," "Self," "Social Inheritance," "Society," "State," "Tests," "Values," "Vocation," "Waste," "Will," as well as "Education," "Philosophy of Education," and "Philosophy."

The non-Catholic will find here important quotations presenting the Catholic views on education but in no sense is the book, for this reason, unsuitable for general use. There is here a scholarly survey of educational thought that should be known to educator and teacher alike. Additional material from oriental literature would have interested this reviewer and others who recently have studied the orientals' valuation of education. The book as it is, however, is superior and merits a place in all courses on the philosophy of education, whether in Catholic schools or not. Too much can not be said in praise of page composition and the printing.

THE SPIRIT OF MEDIAEVAL PHILOSOPHY.

By Etienne Gilson. Charles Scribner's Sons. 490 pp. \$3.50.

The twenty lectures delivered by the author on the Gifford Foundation at the University of Aberdeen in 1931 and 1932 are here published as the defense of the thesis that mediaeval philosophy is *par excellence* a Christian philosophy and not an application of Aristotelian and Platonic concepts to the metaphysics of theology. In the sense that the Middle Ages evolved a philosophy sufficiently independent to deserve the attribute mediaeval, as distinguished from ancient or modern, many writers have questioned the accuracy of such classification. The author faced the difficult task of proving the existence of this philosophy as a system of thought quite distinct from theology, and the even more difficult one of making clear that this philosophy has its roots not only in Christian concepts but profoundly in Jewish ideas of the nature of God and man. The lectures converge to the conclusion that "the Middle Ages produced, besides a Christian literature and a Christian art as everyone admits, this very Christian philosophy which is a matter of dispute." The author posits that "the spirit of mediaeval philosophy is the spirit of Christianity penetrating the Greek tradition, working within it, drawing out of it certain views of the world, a Weltanschauung, specifically Christian." The significance of the author's thesis is not limited to an interpretation of Augustine, Bernard, Bonaventure, Duns Scotus, and Thomas Aquinas, but, by implication, to an evaluation of modern philosophy, as well, in so far as the latter is a descendant of the former. In other words, it is of interest to study the major systems of philosophic thought as a fusion of Hebraic, Hellenic and Christian concepts.

It is necessary to follow the author's argument openmindedly for he bases the defense of his thesis on the doctrine of revelation and in so doing places revelation on a par with reason as the source of philosophic concepts. Thus the supernatural element, i.e. revelation, qualifies as a witness to the soundness of reasoning. The supernatural fashions the structure of Christian philosophy. The author, therefore, calls Christian "every philosophy which, although keeping the two orders formally distinct, nevertheless considers the Christian revelation as an indispensable auxiliary to reason." Again, "to reveal in history the presence of an influence exerted on the development of metaphysics by the Christian revelation would be to demonstrate so to speak experimentally, the reality of Christian philosophy."

In this necessarily brief review it is impossible to trace all the evidence that the author commands. Suffice that reference be made to the

concept of substance or being. He examines the Platonic and Aristotelian conceptions of God and finds that in neither is God viewed as pure being, i.e. as the only God, absolute, immutable, the source of all. Plato's Demiurge of the *Timaeus* is only one of many gods. Aristotle directed in his will that there should be erected at Stagira two marble statues, one to Zeus Soter and the other to Athene Soteira. Aristotle is shown to have been a pluralist in the citation, "We must not ignore the question whether we have to suppose one such substance or more than one, and if the latter, how many?" Not from Greek philosophy, the author concludes, came the concept of the absolute and only God. The concept came from Moses in the reference to Jahve as the "I am." And Moses could not have borrowed it for nowhere in ancient thought does this concept appear except first in Exodus. It came to Moses through revelation.

Employing the comparative historical method throughout the author examines the concepts of analogy, causality and finality, Christian optimism, the glory of God, providence, anthropology, personalism, knowledge, intellect, love, free-will, law and morality and conscience, and finds that all of them derive from Judeo-Christian sources and become the frame-work, and in no small measure, the content of mediaeval philosophy. And its point of view would later affect the development of profane philosophy.

Toward the end of his absorbing study the author considers the philosophy of history in the Middle Ages and here notes that the Augustinian view of the world as an unfolding awareness of the being of God with the Kingdom of God as the sublime end and consummation was generally accepted. Man is an intermediary between God and nature, i.e. he is neither but is in a state of becoming, moving from instant to instant toward self-realization, and this becoming is a manifestation of universal unfolding toward the flowering of divine purpose.

The reader will find in this book a masterly exposition couched in impeccable style, copiously documented but smoothly flowing as the author advances his argument. Aside from proving his thesis the author contributes invaluable interpretations based upon the careful exegesis of original sources, and thereby illuminates a long period of thinking which hitherto has been either ignored or deemed insignificant in the history of philosophy.

TRAVEL

THE SOUTHERN GATES OF ARABIA. By Freya Stark. Illustrated. 327 pp. E. P. Dutton and Co. \$3.75.

Those who will "discover" Freya Stark in her present and latest book will probably look

up her earlier book on Persia, and those who have already made her acquaintance through reading "Valleys of the Assassins" will certainly not fail to read "Southern Gates to Arabia." For here is no ordinary traveler and no ordinary writer of travel books. Being the only woman, among four men, who has been honored with the Burton Medal by the Royal Asiatic Society would be distinction enough, but there has been added to the qualities of the scientific traveler and adventurer in this unusual person the gifts and skills of the literary practitioner with the happy result that not only has science been enriched by her explorations in far countries but the arts as well. It would seem that whatever Miss Stark undertakes distinction in one form or another were destined to mark her accomplishment. Only two other women have made the difficult journey through the Hadhramaut in Southern Arabia and she is the first to go there alone.

Looking at the picture of Sa'id, standing among the rocks like a little black devil, one is not likely to envy this intrepid little Englishwoman—"I am only five foot two"—her experience of crossing the bleak, rugged wastes of mountain, plateau and walled valley with only beduin for companions, but Miss Stark saw Sa'id as "a gay and friendly little bearded man, with full lips and a straight nose and low forehead, horizontally wrinkled, from which his woolly curls were tied back in a girlish way with a broad, ragged band round his head." It was the same with the rest of those seven or eight beduin, each of whom is vividly described, not as strange devil-like creatures, but as individuals with the same likeable, or unlikeable, qualities to be found in the personalities of other human beings. But one does not learn these things by insisting, as other "Nasara" had done, on living apart from them. "I have often felt before," Miss Stark says, "that to sit over the fire with one's fellows in the evening, when the work is over and the talking begins, is the only sure way of keeping harmony and friendship." Wherein this intelligent and democratic woman reveals one important secret of her success in penetrating the fastnesses of strange countries and strange personalities.

We learn in an engaging introduction that it was the writings of an old sea captain that inspired her to undertake this journey through the Hadhramaut, the land where since time immemorial frankincense has been gathered and sent along the old trade routes by Arab camelmen to places and ports far and near. Only the people here, and no others among the Arabians, could look upon the incense tree, the tree that bears gum that varies in colour "from clouded tears of amber, or jade green pale and luminous as moonlight, to a pebbly mixture brown as the bed of a Dartmoor stream." The ancient caravan

route, for control of which great empires fought and fell, is dead now and the key city of Shabwa and the port of Cana long since deserted and buried under sand—"the Arab sailing fleets, whose shapes are as ancient as these invisible buried ruins, pass unwittingly by the market of ghosts, hugging the twisted volcanic shore when the monsoon drops to winter quiet, on their way to the wharves of Aden. . . . Here in sheds dim with aromatic dust and impalpable spicy perfume, where pale bars of sunlight lie on the half-transparent gums, women bend their veiled heads over the shallow baskets, and with small hennaed fingers sort out the various grades."

Although illness prevented the attainment of Miss Stark's final objective—a visit to the site where the buried city of Shabwa lies—the account of her varied experiences from Aden to Makalla and thence up the Wadi to Shibam leaves nothing to be desired on the part of the reader. Here surely is as rich an assortment of travel experiences, made so by sensitive perceptions and a rare ability to record them, as one could hope to find in a year's reading. Whether she is watching a soli-

tary dhow riding at anchor "her spars and delicate tracery tremulously reflected," an approaching houri at night "swishing like a black shark in the pather of the moonlight," or looking out from her window upon "the living browns and fawns of camels couched in circles"—whatever the picture may be it comes to instant and palpitant life under the sure, swift strokes of the artist.

And there is always the warm, human touch, the delicately perceptive attention to the small unnoticed details of life as well as a beautiful awareness of her physical surroundings. Visiting a mean little school in Fuwa she observed the small boys sitting in the half-darkness "some reading and some pretending to read" and in the doorway "their negro teacher aired his naked torso and short white beard, benevolent and pleased with the hum of learning." In one of the better schools in Makalla all the children "could produce a welcoming poem, uttered with the appropriate gestures and more or less acute signs of misery, but with an obvious feeling for social obligations behind it."

The best of a book is not the thought which it contains, but the thought which it suggests: just as the charm of music dwells not in the tones but in the echoes of our hearts.—OLIVER W. HOLMES

REVIEW OF CURRENT PERIODICAL LITERATURE

EDUCATIONAL

BREED, FREDERICK S. "The Liberal Group in Education." *Educational Administration and Supervision*. 22:321-330. May, 1936.

An evaluation of the claims of radicals especially as regards projects and activities.

"The popular partial truth, Education is life, is not equivalent to the proposition, Life is education. If life were education, why have educators?"

Such doctrines as "freedom of expression," the "abrogation of discipline," and "curriculum construction by the pupil are logical corollaries" of a radical outlook. The last is considered the choice of the "fanatic frenzies." Both "subjects" and "projects" have a place in the school curriculum. The true liberal uses both.

BRIGGS, THOS. H. "What Curriculum Organization for Secondary Schools?" *Educational Administration and Supervision*. 22:265. April, 1936.

The curriculum will be made on the basis of "goals of democracy." It "cannot be made incidentally by teachers restricted by their training and by the demands of their daily duties but by a central body of experts." It will be a new series of units with real importance in the social order.

CONANT, JAMES B. "The University Tradition in America—Yesterday and Tomorrow." *School and Society*. 44:385-391. September 26, 1936.

There are four ultimate sources of strength in a university: (a) "the cultivation of learning for its own sake"; (b) "the general educational stream of the liberal arts"; (c) "the educational stream which makes possible the professions"; and (d) "the never failing river of student life carrying all the power that comes from the gregarious impulses of human beings."

The picture of the university is bound up with preserving the proper balance between these four ingredients.

COOPER, ALICE CECILIA. "Writing the School Pageant." *Education*. 57:8-14. September, 1936.

Here are specific directions for construction of the pageant, from the selection of the theme, through the selection of materials, to a conclusion in writing and presentation. An excellent

bibliography is of distinct value to one who aspires to authorship in this field.

The author of the article is a seasoned teacher of English on its creative side, and is herself the writer of a number of stimulating articles.

HUTCHENS, ROBERT M. "The Confusion in Higher Education." *Harper's Magazine*. 173: 449-458. October, 1936.

Causes of the confusion are: love of money (the service-station conception of a university; the attempt to teach undergraduates and graduates in the same institution are results of the scramble for money); a confused notion of democracy (with a confused notion of democratic control); and an erroneous notion of progress (which creates an anti-intellectual university).

JANEWAY, ELIOT. "Modern Life and Cloistered Oxford." *Travel*. 67:16-19 ff. October, 1936.

In the old Oxford, Shelley found "Learning sitting very comfortably in an easy chair, and sleeping so soundly that no one can wake her."

The town itself has changed under the impact of a large motor industry, and by an invasion of her seclusion.

Students pledge themselves, "under no circumstances" to take up arms or to wage war. Students join communist clubs. Degrees are conferred upon industrial magnates. The modern world is making itself felt.

JUDD, CHARLES H. "This Era of Uncertainty in Education." *School and Society*. 44:353-360. September 19, 1936.

The main uncertainties are: (a) with regard to the desirability of universal education above the elementary level; (b) whether or not vocational education is as valuable as cultural; and (c) whether the organization and methods in subject matter now dominant, will be retained.

Because old adjustments are obsolete and new ones unmade, confusion and turmoil result. "Social invention and courageous initiative are demanded." Dr. Judd has faith that a new unity will emerge, which will not be a mere compromise.

KREY, A. C. "Art Returns to Education." *Journal of Higher Education*. 7:345-355. October, 1936.

Older teachers were often "artists." Under the wave of scientific reform in education, definite

results were demanded, statistics found much favor. After a generation of experience, there is again an examination of the relationship between "art" and science. So many concomitant factors are found in teaching that are unmeasurable. Many observations are made which can not be reduced to exact measurement. There is always a margin of "art." But, "however tantalizing the pursuit, the art of teaching returns to education, not as an enemy, but as an incentive, to science."

MANN, CHARLES R. "Professional Service in Education." *Occupations*. 15:7-9. October, 1936.

Educators have an opportunity and an obligation to guide schools by clinical methods.

"For centuries the desired results of training have been expressed in those familiar old Latin words, *Mens sana in corpore sano*. Having won public confidence in clinical methods that result in *corpore sano*, may we confidently expect that *mens sana* will also result when professional educators use appropriate clinical methods in schools?"

POUND, ROSCOE. "The Place of Higher Learning in American Life." *School and Society*. 44: 161-168. August 8, 1936.

"Organized higher learning has the place in American Society of today which organized religion had in the society of the Middle Ages."

"The significant things in American life are opportunity, freedom, and the corollary of freedom, responsibility."

The university develops the spiritual nature of students, but it is also the "strongest agency we have for maintaining, furthering, and transmitting civilization in the community."

"It is not merely a historical accident, it is a sound instinct that has made the faculty of arts and sciences the core of the American university."

REYNOLDS, ROLLO G. "The Teacher's Part in Guidance." *Teachers College Record*. 37: 691-697. May, 1936.

It is the teacher who is the real guider. "Teaching is above all else an art, an art in guidance." Elements needed by the teachers for successful guidance are, first, vision, the ability to see the future boy or girl; second, the ability to see within to see the peculiar nature of the pupil; and, third, the ability "to see in wholes—the overview."

"Teaching is a human process. It is a process of developing and guiding possibilities, the molding of personalities. I grant the importance of the psychologist, the administrator, and the others who share in a guidance program, but I sincerely believe that the greatest single guiding influence on a child is that of the teacher."

SPROUL, ROBERT G. "America's Answer to Youth's Appeal." *School and Society*. 44:97-104. July 52, 1936.

"The education that will respond to youth's insistent call must meet the demands of the spirit as well as of the body and mind. . . . Neither scientific progress nor technological advancement are prophylactics against decay. . . . Nations die when their ideals die out. . . ."

"If American education fulfills its destiny it will create a vast and ever-increasing army of informed, restrained, courageous, independent youth. Of such is the stuff from which new worlds are made."

STAVRIANOS, L. S. "Schooling Under the Dictators." *Current History*. 44:39-46. September, 1936.

In earlier days, only the elementary school was used to obtain obedience to the state but in recent years, especially in totalitarian states, education on all levels is used to indoctrinate the citizens. Germany is dominated by "physical, emotional, and intellectual goose-stepping." Mussolini has said, "The textbook and the musket make a perfect Fascist." Citizens are being regimented in Turkey. Communists are teaching "political literacy." All have youth sections in which whole generations of youth are being indoctrinated against their neighbors—and war looms over the horizon.

STUDEBAKER, J. W. "Discussion and Education." *Journal of the National Education Association of the United States*. 25:207-208. October, 1936.

To serve the needs of democracy, "We need, a free platform where public issues may be debated as a wind-break against the gusts of emotionalized propaganda." There must be public forums for youth and adults, led by professionally trained men and women of special ability, where people of diversified creed and economic view can participate, with freedom of speech to discuss the issues freely. So keenly does the author feel the need of common counsel that he says: "I see it as equal in importance with the feeding of the hungry and the housing of the homeless that we develop means for public discussion."

SYMONDS, PERCIVAL M. "Live Problems and Interests of Adolescents." *The School Review*. 44:506-518. September, 1936.

More than 1600 adolescents were asked to rank fifteen areas of life as to importance and interest. Items rated were health, six adjustments, safety, money, mental hygiene, study habits, recreation, personal and moral qualities, home and family relationships, manners and courtesy, personal attractiveness, daily schedule, civic interest attitudes and responsibilities, getting

along with others, and a philosophy of life.

In importance, money, health, personal attractiveness, effectiveness in study, personal and moral qualities are listed in the order named. Of least importance are sex, daily schedule, civic interests, safety, and mental hygiene.

Recreation holds first place in interest but only tenth as a personal problem. Sex adjustments are ranked low as to interest.

TENENBAUM, SAMUEL. "All Children Should Pass." *Survey Graphic*. 25:564-567. October, 1936.

A discussion based on the recent report of Dr. Stephen F. Bayne, associate superintendent of the New York City schools in charge of elementary education. No child should be humiliated by failure. The schools should work with parents and with the community. Tests should be used for guidance, rather than for promotion.

WHITEHEAD, ALFRED N. "Harvard: The Future." *The Atlantic Monthly*. 158:260-270. September, 1936.

"A university should be at one and the same time, local, national, and world-wide."

"The ideal of the good life, which is civilization—the ideal of a university—is the discovery, the understanding, and the exposition of the possible harmony of diverse things, involving and exciting every mode of human experience."

"Today Harvard is the greatest of existing cultural institutions." Other great institutions have failed but it has left its impress. "Will Harvard rise to its opportunity, and in the modern world repeat the brilliant leadership of medieval Paris?"

WITTY, PAUL A. and KOPEL, DAVID. "Remedial Reading in High School." *The English Journal*. 25:533-542. September, 1936.

A detailed program is described. The proposal is not an "interest" method. It is an attempt to meet the legitimate needs of children. "Success" is a prominent feature of the plan. Workbooks, drills, and mechanical devices found in so many "remedial plans" are here lacking.

GENERAL AND CULTURAL

BORAH, LEE A. "Utah, Carved by Winds and Waters." *National Geographic Magazine*. 69: 577-623. May, 1936.

"Utah blazes with color. Prismatic plateaus, vermilion and white and pink cliffs cut by rainbow canyons, forest-fringed lakes below snow peaks, purple deserts of sage, gray wastes of sand and salt, and, threaded among them all, a pattern of green valleys like the veining of moss agate

—these combine to make it a kaleidoscopic tapestry that varies in hues with every fluctuation of light, with every change of weather or of season."

Beautiful color photographs enforce the vivid descriptions found in the text. In addition to the glowing descriptions of Nature's wonders, there is also an account of Salt Lake City.

CLAPPER, RAYMOND. "Strikes." *Review of Reviews*. 94:36-39. October, 1936.

The primary issue in the struggle of capital and labor is union recognition. "Except in 1919, when labor fought to hold wartime wage levels, there never have been so many strikes as now." These may increase in number and violence. Prosperity may allay the restiveness, or it may be the beginning of "a struggle for a far-flung readjustment of economic relations between employee and employer groups as sweeping in effect as the bourgeois revolution which overthrew the feudal system."

DAVISON, LONNELLE. "New Temples to Democracy." *Travel*. 67:7-11 ff. June, 1936.

A description of the nerve of the nation, with its Federal Triangle of public buildings costing \$200,000,000. There are beautiful photographs, and they are masterpieces of skill in art, being familiar objects caught in unusual settings.

"The real theme song of the capital today is in modern tempo. The new Washington is indeed a dynamic and vital metropolis. But at the same time it is a city of dignity and beauty which does full honor to our country."

DOWNES, OLIN. "And After Toscanini—What?" *The North American Review*. 241:204-222. June, 1936.

The premier orchestra conductor of this era closed his series of concerts last April at a performance for which speculators charged fifty dollars for the cheapest gallery seats, and a hundred for the best. Can the orchestra maintain itself as one of the three finest in the world, now that Toscanini has resigned. The conditions under which it may do so are outlined.

ESTABROOKS, G. H. "The Mists of Madness." *Scientific American*. 155:198-200. October, 1936.

Hysteria, paranoia, dementia praecox are mental disorders involving pleasure for the individual. Almost all begin before the age of ten—so mental hygiene is indicated as a cure. The child must not become so wedded to childhood pleasures that he cannot give them up. He must face the reality of an adult world. In this direction lies mental health.

HICKS, ROBERT ALAN. "Hysteria—The Hidden Monster." *Hygeia*. 14:882-886. October, 1936.

Hysteria has its roots in emotion, in futility, in fear, in repression. Preventives are sleep and the development of a hobby. The "solace and calm of religion is a bulwark to the nerves" for some people. The man devoted to his family and home has another balance wheel, which keeps him constant and steady.

JOHNSTON, JAMES A. "The First Line of Defense." *School and Society*. 44:42-46. July 11, 1936.

This article by the warden of the U. S. Penitentiary, Alcatraz, California, takes as his thesis that prevention of the first crime is of most importance. More than 50% of those in prisons have arrest records, and three-fourths delinquency records, before the age of sixteen.

Education is the solution. "The finest prison we can build will stand as a monument to neglected youth."

LAWRENCE, JOSEPH STAGG. "Is There Work for the Millions?" *Scribner's*. 100:53-56. October, 1936.

Many think the machine has made reemployment of many workers permanently impossible. Facts do not bear out this statement. Of the years 1870-1930, it is said: "During these three-score years the population increased 218 per cent. In the same period the total gainfully employed rose 278 per cent. The manufacturing and mechanical industries . . . show an increase of 414 per cent in jobs. . . . The figures show that rapid mechanization and increased employment go hand in hand."

And so, "With business recovery eliminating the cyclical factor, continuing unemployment must be laid squarely at the door of governmental indulgence."

LEWIS, JOHN L. "Toward Industrial Democracy." *Current History*. 45:33-37. October, 1936.

"The movement for the promotion of industrial unions is not opposed to establish craft unions." In modern industry less than one-fourth of the workers are skilled artisans. Three-fourths are machine operatives.

The Committee for Industrial Organization aims to organize unions paralleling industrial organization, and wishes to develop effective political organization to cooperate with other unselfish groups in reforms.

LIPPMANN, WALTER. "The Providential State." *The Atlantic Monthly*. 158:403-412. October, 1936.

"The premises of authoritarian collectivism have become the working beliefs, the self-evident assumptions, the unquestioned axioms, not only of all the revolutionary regimes, but of nearly every effort which lays claims to being enlightened, humane, and progressive."

But, "If what we are seeking is an economy in harmony with the genius of scientific method, we must look with the profoundest skepticism upon the claims of the collectivist movement."

"We have renounced the wisdom of the ages to embrace the errors the ages has discarded. The road whereby mankind had advanced in knowledge, in the mastery of nature, in unity, and in personal security, lies through progressive emancipation from the bondage of authority, monopoly, and special privilege."

MCBRIDE, RUTH Q. "Turbulent Spain." *The National Geographic Magazine*. 70:397-428. October, 1936.

An intriguing description of the country accompanied by the usual superb photographs for which the magazine is noted. Essential changes in life, which underlie the present disturbances, are set forth.

MILTON, GEORGE FORT. "The Newspaper of Tomorrow." *The American Scholar*. 5:300-311. Summer, 1936.

At present "the newspaper is neither fish, fowl, nor good red herring but a cross between all three." It is a combination of "factory, business and profession."

"The paper of tomorrow must eliminate much of the mass of surface scum that gets into print. Likewise it must find a way to make the important interesting rather than merely to make the interesting seem important." It must treat news in a constructive rather than a sensational way.

In addition to presenting "spot-news" it must have "men with X-ray eyes, who can see the deeper meaning of the news" . . . "who can give the why as well as the how." "Features," the gadgets of journalist, must be of more value.

SIMPSON, BENJAMIN R. "You Can't Train the Intellect Before It Arrives." *Scientific Monthly*. 43:346-357. October, 1936.

The notion that one can make a "baby into an intellectual giant by the right sort of training administered in the cradle" is a "psychological gold brick."

From recent studies it is indicated in "quite convincing fashion that the *inherent intellectual capacity* of an individual can not be greatly increased by any known means of mental training at any period of mental development, and that under present educational conditions, the dif-

ferences in present educational conditions, the differences in ability and in achievement between school children are due to a far greater extent to differences in inherited nature than to differences in environment or in educational opportunity and training."

TEAGARDEN, FLORENCE M. "The Effect of Present Conditions on Personality Development." *Religious Education*. 31:183-188. July, 1936.

A thoughtful article which states problems which have arisen from the financial depression. Among the constructive suggestions are: (a) a workable mental hygiene program for parents and teachers; (b) a wholesome program of recreation; and (c) the idea that college education is not necessarily a vocational outlet.

THRASHER, FREDERIC M. "The Boys' Club and Juvenile Delinquency." *The American Journal of Sociology*. 42:66-80. July, 1936.

A study of a Boys' Club in New York City showed that it is now an important factor in the prevention of delinquency. A failure is the lack of a plan for determining what boys are not reached by it.

While the club performs many important functions for the under-privileged boys in recreation, health service, vocational placement, etc., its activities should be modified to make it a potent factor in the prevention of delinquency.

WRIGHT, H. W. "Ethics and Mental Hygiene." *The International Journal of Ethics*. 47:25-44. October, 1936.

The things which psychologists have found are helpful in relieving mental stress and curing mental disorders "are not the values of the goal objects of natural desire, or of those practices of conformity to conventional standards of social accommodation and propriety which generally speaking are instrumental to the attainment of individual desire under the conditions of social life which obtain in a particular group."

Rather they are "the values on whose authority for human conduct and social relations a rational ethics must always insist i.e., the value of truth or knowledge, of intellectual alertness and honesty, the value of social insight and sympathy and human kindliness, and the value of cooperative endeavor, of socially productive labor, of practical helpfulness."

———. "Marshall Field and Co." *Fortune*. 14:79-87 ff. October, 1936.

Besides the store, the corporation owns two additional retail stores, twenty-four textile mills, and the Chicago Merchandise Mart, the building with the largest acreage in the world. This beautifully illustrated article paints also a glowing word picture of one of the large American businesses.

We are intelligent beings; and intelligent beings can not have been formed by a blind, brute, insensible being. There is certainly some difference between a clod and the ideas of Newton. Newton's intelligence came from some greater Intelligence.—VOLTAIRE

DISCUSSION

DESIGN FOR PHILOSOPHY OF EDUCATION

AMONG the questions that need discussion in this critical hour of American education one of the most significant is the rôle of philosophy in the education of teachers. The trend of the times seems strongly unfavorable to the development of a field which, historically, is profoundly concerned with problems of education. The question involves not so much the status of philosophy among other courses deemed necessary for the education of administrators and teachers as the functional value of philosophy in the practice of education. A similar question is now being asked regarding the value of courses on the theory of jurisprudence in law school programs. At a time when the promotion of new forms of government is based upon a serious study of philosophy by the proponents of what is loosely called radical movements, and, at a time, when popular interest in discussions broadly philosophical is increasing, there would seem to be need of examining the value of philosophy for the members of a calling which has derived many of its concepts and values from this source. Stated differently the trend of the times in professional education seems to be rushing away from theory toward the immediately practical. If philosophy can not justify itself as necessary for the practice of Education it will become as outmoded as the dialectics of the schoolmen.

The association between philosophy and the study of Education has had in the United States a development of

far-reaching significance in the organization of programs of teacher education. It is well known that the study of Education on the university level gathered momentum little more than a generation ago. Education, to be sure, is frequently referred to in the history of philosophy and history in general, but as a distinct discipline, with its own concepts and literature, Education is much younger than teaching itself. Pedagogy as studied in the normal schools had important connections with philosophy, as can be seen in an examination of Froebelian, Pestalozzian and Rousseaulian theories. Plato and Aristotle have much to say on education; but not until educational theory flowered under the influence of the Renaissance did the fruitage of Education as a discipline begin to form.

Between scholasticism and the modern study of Education there is an especially close bond. The schoolmen of the Middle Ages were monks intent upon the defense of church dogma and to this end employed Aristotle's principles of definition and classification, one result being the establishment of the great universities of Europe as centers for the study of philosophy, then confined to logic and dialectics. Thus came rationalism with its emphasis on deductive reasoning based upon assumptions or faith. The modern university of America is largely patterned after its European models, and today with all of its expansion in its liberal studies is large-

ly rationalistic. The philosophy of idealism, for example, is the dominant academic philosophy in America.

In time the study of philosophy, originally synonymous with higher learning, became one of several departments within the university or college, retaining, however, its historical prestige. In view of the fact that the study of philosophy on the undergraduate level was little more than an historical survey of major systems of thought, it was logical to take this material and organize it around the central interest of education. Thus the original courses in Education on the higher level were chiefly within the field of the history of education, and were listed under philosophy. Education was a branch of philosophy.

The scientific movement in Europe evolved research laboratories, among them physics, and here another emergence began, destined to have far-flung influence on the study of Education. Weber and Wundt were heirs of the new laboratory and through them three Americans acquired a point of view which quickly affected educational practice: namely, Titchener, Cattell, and Thorndike. Psychology, however, had long been another branch of philosophy, a very natural branch since philosophy was concerned with the meaning of mind. Early psychology was an introspective study of mind, rationalistic and analytical, without any pretense of being scientific. Weber through his studies in physiology and Wundt through more highly developed technique of research provided a new medium for the study of mind as measurable behavior. Education as concerned with learning, a distinct type of mental behavior, was

divorced from philosophy and wedded to psychology. The results are well known. Beginning now as a branch of general psychology, rather than continuing as a division of philosophy, Education evolved a further forking within psychology itself, and thus educational psychology came forth as an independent field of study and research, with philosophy far in the dim background and general psychology as a frequent substitute or prerequisite.

A few years ago another radiation from philosophy shifted the emphasis from educational psychology to sociology, more specifically educational sociology; and in some institutions this field is now considered as more important than educational psychology. Our present interest, however, lies in the fate of philosophy and its relations to Education.

It is, of course, incorrect to state that philosophy has been wholly abandoned. To some degree all institutions for the education of teachers offer courses in the philosophy of education. Usually in teachers colleges philosophy and history of education share a semester's or year's work. In addition to this compact course there are opportunities to study the principles of education, the principles of teaching, educational values, all of which derive not a little of their content from general philosophy. Universities, as a rule, include courses in the philosophy of education together with courses in curriculum making, the latter being related to earlier considerations of educational values and to courses in educational objectives, both of them organized selections of philosophical themes. Here two tendencies have be-

gun to merge, the study of educational sociology and the study of philosophy as a distinct field of social theory. Much of current educational philosophy, therefore, is philosophical sociology or social philosophy. In a measure courses on character education reflect ethical theories and again the connection with general philosophy is obvious.

The philosophy of education, however, is typically quite different from historical philosophy. The latter embraces logic, aesthetics, ethics, politics and metaphysics, and is a synthetic expression of age-old human interest in the unknown or that only partially and inexactly known. Its broad original meaning was love of wisdom, and wisdom involved a knowledge of the general principles or laws through which anything might be explained. To the ancient Greek, before Aristotle, philosophy was synonymous with culture. Aristotle gave it two meanings: speculative knowledge and the study of metaphysics. Much of philosophy throughout its development has been deductive or rationalistic, but Bacon shifted the emphasis to the inductive, and from this came the scientific method and philosophy of positivism. Descartes was the great humanizer of philosophy through his insistence on the observation of nature and human life. However classified or defined general philosophy has been concerned with certain major questions: what is substance, what is knowledge, what is value? All of these questions have educational significance, but in educational philosophy they are only indirectly stated and answered at the present time.

In American education two systems

of thought have been dominant—the idealistic, represented by Josiah Royce, and the pragmatic, sponsored by William James and John Dewey. The many shades of differences within both of these systems can not be considered in this discussion. Suffice that their respective corresponding courses in programs of teacher education are general and concerned chiefly with the problem of values. After a rather desultory investigation over several years I have failed to find any course in educational philosophy which includes *specific philosophies of subject matter*. All courses in the philosophy of education consider the meaning and significance of the principles underlying learning. From a fairly random sampling of books on the field of Education between 1911 and 1936 I find that the usual themes have been: adaptation, adjustment and specialization of functions, the significance of the nervous system for education, the theory of recapitulation, the culture epoch theory, instincts, nature and nurture, inheritance, correlations between mind and body, work and fatigue, memory and association, imagination, apperception, thinking, interest, will, discipline, curriculum construction, orientation, logical and psychological organization of subject matter, the project method, democratic movements in education, culture and education, the scientific method, mental tests, experience, the nature of society, socialization, the nature of the individual, activity, the good life, the meaning of democracy, progress, the state, the problem of method, moral education, the child, the meaning of education, the function of the school and of the teacher, the meaning of science, freedom, personal-

ity, the nature of knowledge, etc. Here over a twenty-five year period is a strange *melange* of physiology, neurology, psychology, political science, mental hygiene, economics, sociology, social psychology, pedagogy, science and ethics—all of it classified as philosophy of education and all of it taught in the schools of Education in American colleges and universities. In none of the books that I have examined appear discussions of the philosophy of mathematics, of science (save as scientific method of thinking), of history, of art, of music, of language, etc. There are valuable discussions of the sociology and psychology of these and other subject matter fields with emphases on the social value of such knowledge, and the psychological principles that seemingly control the process of teaching and learning in these fields. The historical, philosophically critical view of great meanings in these fields seems to be avoided.

Students in schools of Education have often asked: what is the value of such content for actual classroom purposes? Obviously much of the research in curriculum construction has professional and practical value in establishing attitudes, aiding child study, facilitating diagnostic teaching, enriching subject matter content and so on. In the present discussion there is no intention to wax cynical toward the vast amount of work done by conscientious investigators seeking for deeper understanding of the purpose, content, method, and problems of education. That some of it is worthless will be readily admitted by any critical reviewer; that much of it has far more value than the typical teacher realizes is equally true. Over a period of a

quarter of a century important gains have been made and in many respects schools today are better than at the beginning of this period. My present interest lies in the contemplation of a *wholly different type of philosophy of education in which the emphasis rests upon the nature of subject matter as distinguished from its organization as subjects or as curricula*. Here is an approach to teaching efficiency and teacher leadership that may bridge the long existing gap between theories of education or of teaching on the one hand, and penetrating insight into the meaning of subject matter as a basis for artistic and inspiring exposition and appreciation, on the other hand. I have chosen two fields as illustrative of the meaning of educational philosophy about which I have long been thinking.

Literature

The term "literature" has a two-fold meaning: artistic creative writing, and a collection of writings about or on a particular subject field. Thus the story, novel, drama, poetry and essay belong to literature as one of the arts, and the collective writings about or on the nature of matter would be philosophical or scientific literature. I am here confining the discussion to the first meaning of literature, as one of the arts. The question, therefore, is: what is the meaning of the philosophy of literature and how may an understanding of this philosophy aid the teacher of literature?

Philo M. Buck in *The Great Age*, recently published by the Macmillan Co., states that the problem of all great literature is to answer the question: "How to discover an adjustment in this new and expanding universe;

how to live in it rightly and comfortably and justly; how to bring it into conformity with man's deepest desires; or, what seems much harder, how to bring one's deepest desires into conformity with it?" Here is a view of literature that is clearly philosophical. Literature is great to the degree that it reveals profound insight into universal problems of living. But it is exactly with these problems that philosophy is ultimately concerned. History clearly shows that these problems are timeless; they transcend all the artificial divisions of human endeavor into historical periods. They are the quests of man from the dawn of history down to the present hour, and to only a slight degree are they affected by national identities. Consequently the philosophical approach to the study of literature results in the discovery of vast world-inclusive literary movements. Just as philosophy critically examines ideas or concepts which are universally of value (for no system of philosophy can be exclusively or even chiefly national) so literature reflects human nature and experience. But human nature and experience have national or periodic significance only within narrow range. Man is essentially more cosmopolitan than national. Great literature, like philosophy, belongs not to a particular people, but to all.

Accept this broad interpretation of literature and immediately it appears as vastly more than a series of individual creations of the imagination. In High School literature should be, as it is, international in scope. So viewed, through the wide lens of mankind as a restless multitude seeking satisfactions, literature can be seen to express vari-

ous levels or areas of racial thinking on or in each of which certain conceptions of the universe as a whole are given treatment in a variety of forms—myth, drama, history, poetry, novels, essays, etc.

On the first level, let us say, appear myths, fables, naïve narration and description as in the Bible, Homer, The Egyptian Book of the Dead, The Code of Hammurabi, the Ramayana, the Koran. In these writings we see a world sweep of elementary questioning and answering or wonderment in which imagination roams through longitudinal and latitudinal corridors dim-lit, mysterious, awesome with only an occasional beam of sunlight to mark the way. On another level we discover that Aristotle, Descartes, Newton, Spencer, Havelock Ellis, Dreiser, Galsworthy, Thomas Wolfe are closely kin. On another we observe Aristophanes, James Joyce, Eugene O'Neill and Freud as literary companions. On each level there are the same fundamental questions, the same uncertain answers, the same fog-bound problems, all related to the meaning of life, the meaning of experience, the labyrinthian course of thinking, the scope of human freedom, the setting process of discipline. But all of these are likewise the problems and the themes of Education.

For the teacher of literature, therefore, a philosophy of education needs to draw material not merely from philosophy itself but from the handmaidens of philosophy—the literary arts. Literature is not a field dissociated from other areas of human endeavor—it depends upon experience; it interprets life. All great literature has deep-running connections.

Hamlet, Jean Valjean, Don Quixote, Ulysses and King Arthur are tragic characters, disillusioned, betrayed, bewildered in the presence of injustice and brutal reality. But notice that between Ulysses and Valjean stretch a thousand years. Notice that here are fictive characters beset by the problems that education would seek to answer. Here are examples of personality, of character. They are victims of environment. Upon them social pressures have laid their weight. In a word, they are vital and with such as they education must deal in all climes and times. Their place in literature courses is assured not merely because they belong to a significant cultural heritage, but because they represent educational forces, ideas, problems. Educational content must be related to understanding, imagination, thinking, the recognition of problems, the judgment of values, etc. Attitudes are not less important than skills; valuated interpretation is not less important than information.

A more detailed reference may make my meaning clearer. The Arthurian legends are one of the most popular units in the Junior High School course in literature. They are stories of adventure, tales of heroism. But they have wider significance, as descriptions of the age of Chivalry. The knightly brotherhood corresponded to the monastic brotherhood and both during the Middle Ages had become guardians of church doctrine. Knighthood involved loyalty to the church, to the lord of the manor, and to the lady of the manor. Its ideal was gentlemanly conduct. In the Arthurian tales, however, as told by Sir Thomas Malory, Tennyson and Low-

ell, knightly conduct is far from the ideal of gentleman developed later. In these tales evil conquers the good, and knighthood at King Arthur's court dissolves because the knights are unfaithful to their vows! But surely this is not the educational value of these tales. The value lies, I believe, in their being part of a continental movement, dominated by the church and directed toward preserving not only religious dogma but a method of reasoning whereby the doctrines of religion were formulated and departures therefrom detected. In the midst of such a scholastic regime human conduct might well appear far more evil than it probably was. The rational ideal, therefore, must be viewed critically. The life of reason during the Middle Ages was quite different from the ideal of reason in ancient times. The Arthurian tales, therefore, have a place in the history of education and in the evolution of educational theory, both of them sources for a study of educational philosophy. The educational ideal of the gentleman, as expounded by Montaigne, for example, must be viewed in the long gallery of personality portraits drawn against the background of national ideals: as in Sparta, the soldier; in Athens, the philosopher or sophisticated politician; in Rome, the orator, and so forth. An appreciative interpretation of the Arthurian Tales would involve a study of Feudalism, Chivalry, the Crusades, Don Quixote, as well as the Aristotelian system of definitions and classification, and the aim of living.

Teachers of literature need to understand the relation between their field and the broad concepts of education examined in the philosophy of

education. The philosophies inherent in the writings of Shakespeare, Rousseau, Shelley, Hardy, Tolstoi, Dostoevsky, Scott, Ibsen, Whitman need to be connected with the whole background of educational philosophy if the school and the curriculum are to be conscious applications of educational principles. The department of literature in the high school bears a relation to the curriculum as a whole similar to that of the department of philosophy to the college curriculum. The fact that this relation all too often has not been functional is due in large measure, I believe, to the long existing gap between courses in the philosophy of education and the subject matter fields of public education.

Social Studies

This need is no less urgent in the education of teachers of the social studies. The major themes here direct attention to the meaning of society, experience, socialization, the nature of the individual, democracy, social control, the social process, the state, the social inheritance etc. But again these considerations are broad and usually remote from the interpretations of historical movements and historical characters as educational content.

What, for example, is the educational value, beyond the merely informational, of colonization in America in the seventeenth century? Why is it important that the young learner be guided toward an understanding and appreciation of this period? In courses on American history the instructor will doubtless consider this period against a broad background of social meanings. Spanish exploration was largely influenced by the encroach-

ment of Mohammedanism on European soil, notably in Spain, but more than this the great European powers at the time—Spain, France, Holland and England—were beginning to hear the rumblings of a new disturbance, the assembling of the middle class only recently born after the travail that followed the dissolution of feudalism. Men were now aware of a new place in the scheme of things. The huge baronial estates were disintegrating. Unemployment prevailed over Europe. Governments faced bankruptcy because income from baronial tributes had ceased to flow. In France, for example, a central government was little more than an hegemony as in the case of Sparta, Athens and Thebes at different periods of Greek history. The European countries named needed trade expansion, new sources of raw materials. The explorations of the fifteenth and sixteenth centuries sought convenient trade routes. One result of such explorations was the discovery of new lands, among them the lands later to be known as North America, and South America. A frantic race began to establish squatter's rights. Holland had found promising lands south-eastward. Spain, France and England concentrated on the west. In England reports presented by Raleigh, for example, stirred popular imagination. Land companies were formed, stocks were sold, passage for the adventurous unemployed was assured in return for indentured service. Creaking ships sailed west and in time dropped anchor near the shore known as Virginia. Others found harbor farther north along shores now known as Canada, Maine, New Hampshire, Massachusetts and Connecticut. Holland belat-

edly joined the race and settled New Amsterdam but England changed that to New York. The son of an English religious zealot eventually received a grant from the crown and thus Pennsylvania was added to the English colonies. Further details need not be recited. Suffice that colonization was a vast economic movement following the breakdown of feudalism, a movement sponsored by governments with depleted treasuries, and supported by thousands of men and women seeking economic security. More than this it was the beginning of the westward flow of migration which would soon spread into the American midwest and two centuries later reach the far west, and thus write the rough notes from which a James Truslow Adams could create *The Epic of America*. Obviously colonization is a projection of the utilitarian and naturalistic philosophies.

Here is a broad canvas to which must be added the great treks of ancient times. It is a canvas that tells the story of man's daring search for the bare means of subsistence, the story that explains the revolution of life, ever westward, driven by the same forces that hurl the atoms along unpredictable paths, the same energy that spins the nebulae into worlds. Can we not see in the epic migrations of man manifestations of cosmic activity, and in this the meaning of life as ceaseless activity with rest periods that we call today civilization or products of progress only momentary. And what is death but a pause in the rhythmic whirl, eternal and infinite?

How shall the teacher of social studies guide the pupils toward an understanding of the present unrest throughout the world? The leaders of

the current protestants are young people. Do they understand the ideas and the ideals they champion? What lies back of socialism, communism, fascism, democracy, share-the-wealthism? Is there anything in nature that promises an equal distribution of minimal essentials? Is life a free gift? Does the world owe man a living? a share in the fruits of others' labors? Is profit wrong, anti-social? Can there be economic justice by definition in the midst of biological inequalities observable among all life forms? Does intelligent adjustment mean stabilized existence? If I have correctly understood my readings in ethnology it is only among extremely primitive peoples that tribal ownership of all things, including children, prevails. As group man rises individuality and personality gain value. Individual capacity results in differentials of sharing. The bride has value in terms of dowry; she can be bought for so many heads of cattle or other evidences of wealth. Private profit and ownership are therefore not anti-tribal; they have been earned or won by effort of prowess. The biological factor, including the mental, works selectively. Even in the ancient descriptions of the celestial world there are ranks among the spirits, and this hierarchy became the pattern of the ecclesiastical even in primitive Christianity, both of them being, of course, human interpretations of the composition of an ideal existence. Why did Marx and Engels evolve their economic theory? Whence the source of Hegel's state? What lies back of the theory of the social contract?

Here are profound philosophical questions that teachers of social studies

should wrestle with. Here are trails that lead far back into social biology as well as social psychology. It is of such stuff that a vital philosophy of education is made.

Back of the social studies are inspiring, breathtaking meanings of life as the awesome evidence of an ever-gripping mystery. Bringing the teacher of social studies face to face with this fundamental meaning of the record he has the privilege of interpreting surely is one of the obligations of a course in the philosophy of education.

But many may object by asking: Do not or should not courses in subject matter for teachers take care of this need? The answer is that courses in biology, sociology, economics, physiology and even physics, to mention only a few, treat of materials included in the typical philosophy of education. As Dewey has clearly shown in his little volume on *The Sources of a Science of Education*, Education is a borrowing or applied science. It has evolved little, if anything, that is distinctly its own, save reorganization and interpretation of the materials it has borrowed and applied to preferred meanings of education. Strangely enough it has not borrowed from literary or art criticism! It has not borrowed from the philosophy of science or of mathematics or of history! In other words, it has not focused attention on the philosophy of subject matter but upon the philosophy of organization of subject matter and the objectives that such organization is designed to reach.

The problem of educational values involves not only subjects or courses as administrative units but the detailed content of these units, as well. Syn-

thesis rests upon analysis. The widespread controversy about subjects versus activities may be viewed as chiefly a contention over the relative merits of the past and the present, subjects being viewed as systems of accumulated knowledge and activities as knowledge in the making through vital, immediate, and direct experiencing. The contention, however, is more verbal than fundamental. Such subjects as aviation and broadcasting are distinctly in the present. In both, especially the former, there is a body of knowledge that must be thoroughly understood through painstaking, progressive experiencing. Doubtless each item in a course on aviation has educational value in the sense that licensed flying depends upon proved understanding of what it means to pilot a plane. Among the essentials are certain items in physics and mathematics, both of them organized knowledge. In other words the principles of flying are of paramount importance.

A philosophy of education needs to be concerned with not only the purpose and meaning of education but with the content of educational practice. How are the principles of school administration, for example, related to this purpose and this meaning? How is cost accounting related thereto? What is the educational significance of any of the content in programs of teacher education as related to the purpose and meaning of education? Similar questions need to be studied on the public school level. Philosophy of content is no less vital than philosophy of purpose, process, organization.

In as much as Education has borrowed from numerous fields of knowledge deemed significant for an

understanding of the meaning and value of the educative process it may be asked, why has there not been borrowing from the philosophy of history, of science, of mathematics, of art, of music, of literary criticism, of language; in a word, from the literature on the meanings underlying the content of education? The relations of these meanings to the purpose and meaning of education need to be examined by the educational philosopher and discussed by all prospective teachers and administrators. The department of educational philosophy, as here viewed, is the central and synthesizing agency in any program of the education of teachers.

The philosophy of education that is envisaged by this discussion may be achieved by one or all of several kinds of organization.

1. The revision of present courses whereby much of the present content will be deleted and a wholly new content substituted in its place. This new content will consist of such emphases as I have tried to illustrate.

2. A wholly new course, entitled "The Philosophy of Subject Matter" might be organized within an expanded department of educational philosophy. This new course would be a fusion of the meanings that underly the subject matter of public education.

3. The department of the philosophy of education might become the core of the school of Education and in and through it all other departments might be philosophically interpreted to the end that the student may see the many interpretations of what he doubtless now views as a loose aggregate of courses in Education that lack cohesive unity in a program of teacher

preparation. Such a fusion would include all courses in educational method and student teaching.

4. Between the school or college of education and other departments of the college or university a cooperative arrangement might be evolved whereby these other departments would offer in their respective fields interpretations of professional value for teachers, such interpretations to be derived through a reviewing board composed of representatives of the various interests concerned.

5. A wholly new course in the philosophy of education might be taught by a number of professors from various fields, the course continuing through the year and each instructor responsible for a four or six weeks' unit, the course as a whole to be directed by the professor of the philosophy of education.

6. A series of lectures by subject matter specialists might be planned, each lecturer to conform to the design of the series as philosophical in the sense used in this discussion, and each lecture based on a mimeographed or printed syllabus with bibliography; credit value to be allowed on the basis of intensive study of the philosophy of subject matter in the student's subject matter specialty.

Local conditions will determine the most workable arrangement of the type of course adequate for the purpose in view. First of all there needs to be not only awareness of the problem but professional interest in thinking toward its solution. Much is being said these days about integration. If this term is to mean more than an additional slogan or shibboleth and signify a vital control of the educative process

efforts in constructing public school curricula must begin, I believe, with plans to integrate the curricula within the institutions responsible for the education of teachers. Important as are curricular patterns of even greater importance are the bases upon which the content of the curriculum is interpreted to the pupil. Subject matter is not important in itself. Its significance and value lies in its being the results of human striving, thinking, growing. It is both the result of energetic be-

havior and the instrument for further and perhaps more intelligent effort to live through adequate readjustment. But back of subject matter are huge questions and trembling answers concerned with the meaning of the universe, the meaning of man, the meaning of life. These questions and answers need consideration in every subject matter field. It is the privilege of the philosophy of education to review them.

THE EDITOR

CONTRIBUTORS TO THIS ISSUE

(Continued from page 4)

articles on education among the former being *Outline of a Study of Self* (with Robert M. Yerkes); *The Science and the Art of Teaching*, *Psychology for Teachers*, and *Mental Hygiene*.

Another moot question about which tons of literature has been written is What is Culture? In the *Quest for Culture* ORLIE M. CLEM draws upon his experience as school superintendent and college professor. At present Superintendent of Schools at Owego, New York, he has been professor of Secondary Education at the Michigan State Normal College of Ypsilanti; for ten years Professor of Secondary Education at Syracuse University. He is the author of *Detailed Factors in Latin Prognosis* and of numerous articles.

The juxtaposition of *John Dewey and Giovanni Gentile* stirs the imagination. The relationship between the two is discussed by JAMES BLAINE SHOUSE, Professor of Education at Marshall College. He has served as college Dean, Superintendent of the training school at the Nebraska State Teachers College in Peru, and has been a frequent contributor to the *Kadelpian Review*.

An Unpublished Poem of Philip Pendleton Cooke takes the reader into a neglected corner of American literature. W. J. HOGAN is of the South.

In response to a request for details about himself he sent an essay on Silence. To which we can only add, Selah.

Mr. Bomberger, whose poem, "Knowledge of the Sun," appears in this issue has contributed poetry to many magazines.

The poem, "O Wordless Tears," by Carl Holliday was contributed some time ago. Professor Holliday's historical sketches appeared frequently in *The Kadelpian Review* and have been condensed in various popular digests. A professor at the San Jose State College, California, Mr. Holliday was killed in an automobile accident last August. We deeply lament his passing, and the loss of further contributions from his informing and witty pen. The present poem voices the prayer of a rich personality.

This, then, is the editor's *table d'hôte*, but each reader will doubtless make his own selection therefrom. It is not a *menu* for those who are intellectually dieting. Pliny observed: "The chief pleasure in eating does not consist in costly seasoning or exquisite flavor, but in yourself." This is true, no less, of the feast of reason.

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CONTRIBUTORS TO THIS ISSUE

Indoctrination is one of those stinging terms that causes much scratching and swatting among those progressive educators who believe in letting the young blaze their own trails without interference by elder scouts. *Indoctrination in Education* by Professor THOMAS H. BRIGGS insists that ideals do imply the need of indoctrination and that it is the responsibility of the public schools to guide young people toward an understanding of prevailing ideals, a critical estimate of their worth, and a scrupulous supervision of the attempts of the young to adjust themselves to those controls society accepts. Long eminent as an educational thinker and teacher Mr. Briggs is Professor of Education at Teachers College, Columbia University, author of many books and articles, the more recent of the former being *The Great Investment* and *Secondary Education*. His cultural interests, as in music, enrich his professional leadership.

The Outlook for Youth by HOMER P. RAINEY presents illuminating facts and a deep-seeing analysis of the critical youth problem in America. As Director of the American Youth Commission Mr. Rainey is supervising the development of a comprehensive program for the care and education of American youth. Formerly President of Franklin College and Bucknell University, and, earlier, Professor of Education at the University of Oregon, Mr. Rainey earned his doctorate in philosophy at the University of Chicago. He is the author of *Public School Finance* and numerous monographs on educational subjects.

It is regrettable that the author of *A Plea for the Middle Ground in Education* must be listed as anonymous. Teachers are not free to criticise publicly the administration under which they serve. Theoretically they are, but teachers know that loyalty

means acquiescence and conformity even within an "experimental" program. The author was allowed a generous amount of space in order that the problems of the classroom teacher under a Progressive Education program might be fully described. There are, however, two, and doubtless more, sides to this matter, and for this reason Professor PHILIP W. L. COX, long known as an experienced "activist," was invited to write a *Rejoinder to the Plea*. Mr. Cox is altogether fair. His broad and detailed consideration of the problems described by the anonymous author results in an exposition which should be helpful to all administrators and teachers interested in the improvement of teaching. For twenty years Professor Cox was teacher and administrator in pioneering schools, among them The Solvay Schools, the Ben Blewett Junior High School of St. Louis, and Lincoln School of Teachers College, New York. He is widely known as the author of many articles and several books concerned with modern education. He is Professor of Education at New York University.

Miss GERALDINE DILLA continues in this issue her series of three articles on national characteristics, her first article, *National Traits and Culture*, having been published in our November issue. *Our Close Relatives—the English* will be followed by a study of French characteristics. Miss Dilla teaches the history of art and literature at the University of Kansas City.

JESSIE S. DAVIS is the pseudonym of a lady whose avocational interest is taking her into such studies as *George Eliot and Education*. A Master of Arts of an English university the author has written also on "Browning's Educational Ideas," which appeared in *School and Society*.

(Continued on page 256)



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TOLTEC DECORATIVE SCULPTURE, TEMPLE OF QUETZALCOATL (THE FEATHERED
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INDOCTRINATION IN EDUCATION

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I

SECONDARY education during the past quarter century has been the target for many missiles. Educational theorists have led the attack, arguing logically, but without great influence on practice, that our high schools have no comprehensive program soundly based and skilfully developed in its details. Although laymen have made many criticisms of our secondary schools, for the most part not emanating from knowledge of what is being attempted and of the reasons therefor, the public as a whole has been complacently proud and has given support that has resulted in buildings, equipment, and enrollment unprecedented in history.

As a matter of fact, there is much justification for pride. Not only have the privileges of secondary education been extended beyond the dreams or even the desires of any other people, but by and large the social atmosphere is more wholesome for youth than can be found elsewhere in the communi-

ties, the behavior problems are infinitely fewer than a generation ago, the administration compares favorably with that in industry and is superior to that in professional offices and in most homes, the teaching is reasonably good, and the curricula offerings have steadily extended. It is no exaggeration to assert that the courses of study even in the traditional subjects—such as English, foreign languages, history, mathematics, and the sciences—are better than have ever before been known, a statement that will be borne out by comparison of old and new textbooks.

What, then, is the cause of the constant attacks on secondary education and of a steadily growing feeling of dissatisfaction on the part of the public? There are many causes, but the chief one of them all is the failure of educators to agree on the meaning of education and frankly to face the issues that confront those responsible for making the program and for effectively administering it. This failure is

nothing new. It has characterized secondary education since its beginning three hundred years ago. The Latin Grammar School was a frank imitation of an institution already outmoded in England when America was settled, and for a century it made insignificant changes in its program. In 1749 Benjamin Franklin in his proposal for an Academy in Philadelphia argued sensibly for a new type of education suited to the needs of the new country; but as there were no provisions to popularize an understanding of his program and to work out the details, the academies that consequently developed and eventually displaced the Latin Grammar Schools fell far short of the ideals that led to their establishment. It is true that they gradually entered upon wild experimentation with the curriculum, teaching here and there almost every subject that anyone could propose, subjects as varied as Hebrew, navigation, and the making of wax flowers; but they did not ever attempt to agree on the fundamental purposes for which the schools were run.

The public high school began in 1821, not to improve education but to make it more widely available. It was more than seventy years later that the first national committee, composed for the most part of representatives of the colleges and headed by Charles W. Eliot, attempted to lay down any fundamental principles upon which a new program could be built. Its influence was wide-spread, but by the very nature of its limitations it failed to consider and to decide the most important issues that existed even at the end of the nineteenth century. Its most im-

portant pronouncement, that what is good for education is equally good for college entrance, was gradually changed in the professional mind to mean in practice precisely the reverse.

During this century there have been many committees of nation-wide professional organizations that have made important recommendations concerning phases of secondary education. But only in recent years has there developed an understanding of the necessity of establishing agreement on fundamental principles on which a comprehensive program for the education and care of youth can be built. The task is so immense and so difficult that it discourages all but the minority of leaders who realize the basic causes of dissatisfaction and the need of planning education from the ground up in relation to the contributions that it may be expected to make to the civilization of this day and time. The great majority of professional educators are too much occupied with performing their routine duties, with developing some phase of their speciality and with fighting off attacks by parents and the general public, who are annoyed by some petty detail or alarmed by the costs, to take an active part even in demanding that a fundamental and comprehensive program be prepared. But both educators and the public must come to a realization of its need. As Kant pointed out, it is impossible to reach sound and continuing agreement in practical judgments without acknowledging common principles with reference to which disputes can be decided.

One of the important attempts to contribute to the fundamentals of the new program is the report* of the

* Bulletin 59, Department of Secondary School Principals of the National Education Association.

Committee on the Orientation of Secondary Education on the Issues. An issue is defined as a conflict between theory and theory or between theory and practice in some matter of fundamental importance in education. There are ten such issues, beginning with the question of whether secondary education shall be provided at public expense for all normal individuals or only for a limited number. On such an issue there is some conflict in theory, a minority holding with the Europeans that secondary education should be selective of those academically gifted; but the real conflict is between the majority sentiment and practice, which at its present maximum enrolls about seventy per cent of all the adolescent population.

Until there is agreement on such basic questions, there can be developed no comprehensive program; and when there is agreement, the present program must be materially modified to insure that it is most effective in achieving desired ends. It should be obvious without argument, for instance, that if all youth are admitted to secondary schools there must be provided curricula appropriate to the abilities, aptitudes, and needs of all heterogeneous individuals. Such provision has not been made for even the fraction that is enrolled, and the result is that the curricula offered are less effective than they should be even for those who by nature are fitted to pursue them with profit.

One of the important issues on which there is little agreement in theory asks: Shall secondary education seek merely the adjustment of youth to prevailing social ideals, or shall it seek the reconstruction of society? Over

this issue there is a real conflict of theories, the argument on both sides frequently being colored by acrimonious feeling. This conflict is the result in part of a failure to define terms or consistently to use terms in the sense in which they have been defined; and in part it is the result of a real difference in the philosophy held by the advocates of each alternative.

At one extreme are those who hold that we live in the best possible of civilizations and that schools should attempt nothing but to adjust youth to it as it is. These extremists probably do not constitute a majority of our population, but they exert a powerful influence, especially since a large number of their fellows have given the matter too little thought to have active convictions one way or the other. Whether or not thought has been given to the matter, everyone will agree that youth should be adjusted to most of civilization as it exists, to those parts that are generally satisfactory. An issue arises only when it is argued that education should attempt nothing but adjustment.

But it is unwise to conceive of civilization or of society as if it were a homogeneous unity, either good or bad, and that it is the same thing in every locality and at all times. As a matter of fact, some of the ideals and practices in one community are often considered outrageously old-fashioned or dangerously radical by another. Even in a single community society is for a considerable part heterogeneous, and although to a large extent it seems to be static, changes in it are constantly taking place. These changes are as a rule slow, but under the pressure of unusual conditions or influenced by some

powerful personality they at times occur with a rapidity which makes adjustment difficult. It is safe to say that change is irregular, now moving outward on one front, now on another, like the pseudopods of an amoeba—and sometimes, one may be inclined to think, just as intelligently. But in spite of many false starts and subsequent retractions, there is real change, real movement of the whole body, in directions which the mass does not always clearly perceive but which an ambitious few eagerly desire to control. The movement even at the margin of the organism is so slow, however, that there is always a majority of sentiments—ideals, attitudes, mores, and habits—common to practically all men and women.

It is the failure to recognize the heterogeneity of what is called society and to admit that there is constant irregular change in some small parts while the major part remains relatively static that causes much of the disagreement on the issue. There can hardly be dissent from the assertion that in order to live a happy and effective life everyone must be integrated with practically permanent ideals of the society of which he must be a part. Everywhere in the United States he must believe, for example, in the right of all individuals to have the opportunity for development regardless of the accidents of birth, in tolerance for religious faith and worship, in freedom of thought and speech, in all such matters to which his segment of society gives real devotion. Unless he is adjusted to them he will find it impossible to develop and to practice successfully those other ideals which because

of his peculiar inclinations seem to him important. It is on the periphery of movement that his novel ideas may have freedom of expression and of action. Some will be so disapproved by his fellows that the pseudopod must retract, or the individual must join another more tolerant society. The integration, then, necessary for each individual is with the fairly consistent ideals of his society, and therefore adjustment of each and every youth to these is clearly indicated as a function of education. It can best bring him to adjustment by helping him to share in a thoughtful, even in a critical, reconstruction of the beliefs, attitudes, and activities that society approves, and when he has accepted them, by giving such directed practice in his own life as will set up a congruent habit.

As already stated, constant changes in our civilization are taking place, and they must be recognized in the educational program. Everybody desires and welcomes change, provided it is the kind that he thinks is for his personal and the general good; but individuals vary tremendously in their activity to bring about changes of any kind. The great majority, even of those who are dissatisfied with the *status quo*, do little or nothing to bring about betterment. But there are leaders who recognize what is wrong, who have a vision of what might be, and who busy themselves effectively to make others accept their judgments and share in their programs. One is not a leader merely because he is a malcontent. One is a leader only if he can persuade others to follow him. Leadership is not always consistently intelligent; it is not always altruistic,

though it may safely be assumed that the leader persuades himself that it is; and it is always disturbing to those who are satisfied with the *status quo* or who wish to have it changed in accord with plans of their own. But all hope of progress, of developing a better world in which to live, lies in those gifted with the power to create and to promote new ideas.

Had it not been for the mutations of individual plants and animals, we should not have the variety of beauty and of usefulness in both flora and fauna that so enriches present life. In this process of evolution nature made many mistakes.

Sick dreams she had, fierce projects she essayed:

Her qualms, her fiery prides, her crazy mirths;

The troublings of her spirit as she strayed,
Cringed, gloated, mocked, was lordly, was afraid.

And in the evolution of society there have been many mistakes, some of them tardily or not yet corrected. We should welcome both critics and prophets; we should give a hospitable hearing to all that they have to say. Education should strive consistently and skilfully to make youth hospitable to proposals for change and intelligently critical of them. A paramount responsibility of the public schools is to arouse in youth an interest in the issues that concern public welfare, to lead them to understand conditions, especially as they have changed or are changing, to make them aware of the implications of the several possible courses of action, and to stimulate them with an ardent and effective ambition to play their parts, each accord-

ing to his capacities, in making what seems the best course of action effective.

Popular satisfaction with what seem to us bad ideals and practices or popular tendencies toward changes that we do not like test our faith in democracy. Democracy necessitates our acceptance of the majority decision whether we like it or not. At the same time it imposes an obligation to reveal and to advocate those ideals that seem to us best, to argue for them in order to convert minorities into majorities. This assumption of responsibility to convince, to persuade, and unremittingly to work for ideals that we hold is all too rare. The failure to be active, each according to his powers, in a persistent campaign to convince others and to impel them also to similar activity is precisely the great weakness of democracy. For the most part we complain or fume or sputter; we vote with indignation; and then, defeated or on the way to defeat, we tend to slump into passive helplessness. When the majority goes against us, we abjure democracy. There are those who pull wires to defeat the will of the majority; and confident of their own judgment, though unwilling to fight for it with their peers in the public arena, they sometimes demand that society turn over to them its supreme agency, the schools, that they may circumvent the program that the majority has approved. If conviction is still strong after defeat, we have the possibility and the obligation to carry on our campaign preparatory to another popular expression of judgment. It is this acceptance of majority decision and at the same time persistence in

efforts to change it that characterizes the best citizen. This criterion the schools, the potent agency of society, should teach. This is adjustment to prevailing social ideals.

II

We are now led to a consideration of the other alternative of the issue, that secondary education should seek the reconstruction of society. Everyone with the exception of the insignificant minority who with ignorant myopia are wholly satisfied with the small segment of society with which they come into contact, will agree that some changes are desirable. What these are, who shall determine them, and how they shall be brought about are the real questions at issue. If it is maintained that any teacher has the right or the duty to decide without reference to popular judgment and to proceed in an effort to reconstruct society by influencing minds not yet sufficiently matured and informed fairly to judge his proposals and arguments, the idea is of course preposterous. It is rejected by all but a small group of extremists who have more zeal for reform than they have courage and ability to convert their peers. But the very fact that the idea is advocated warrants this reference. The proposal is not only contrary to the principle of democracy, but it is impossible. The determination of what social changes are desirable is the responsibility of adult society. It will not permit an open campaign of reform that the majority has not approved, and it is not decently honest surreptitiously to attempt through the education of youth a reform that the public has not previously approved.

If, however, the second alternative

means that education should be such as will enable society intelligently to reconstruct itself, it should be heartily approved. The best means to this end of course is a program that leads youth to be concerned with public welfare and its problems, to be intelligent about them, to have a sense of obligation to do something to solve them, and by thinking for themselves to arrive at independent conclusions upon which they have a conscience to act. This is a consummation devoutly to be wished. If education could only achieve this objective generally, the major program of secondary schools would be clearly indicated. But what success has attended their efforts thus far? What proportion even of the highly selected graduates have acquired through formal education the habit of considering problems of social import disentangled from confusing concomitants, of feeling responsible for a share in their solution, of searching out all the pertinent facts, of weighing them impartially, of combining them with reference to sound basic principles, and independently of drawing defensible conclusions that impel to action? One has only to consider his own procedures with regard to the important social, economic, and industrial problems of the day, international as well as domestic, to realize how discouraging the inevitable answer must be.

The fact is that the world in which we live is so amazingly extensive and complex that no one is able to form intelligent judgments independently arrived at on all important matters, even on those that most intimately affect his own well-being and the future prosperity of the phases of so-

ciety with which he comes into closest contact. This fact should not lead to the conclusions that education should not go as far as is possible toward achieving the ideal, toward developing not only whatever native powers exist to think for oneself but also a devoted conscience for so doing. With youth of the highest native gifts the results will be large. With many the resultant activity will be good in a limited field. Any approximation is so much gain; and because perfection cannot be achieved efforts should therefore not be lessened.

Granting that the results will be limited, what is indicated as the supplementary program of education? All of the youth in our schools will either formulate for themselves or accept from others some solutions of the more important social problems. If they are likely to follow leaders, they need training in how to select their leaders, how to evaluate their arguments, and how to translate their conclusions into programs of action. It is reasonable to believe that this can be taught if schools seriously accept it as their obligation. It is somewhat short of the ideal, but it is based on recognition of facts to which our eyes should not be closed. A compromise is better than neglect.

The ideal, the approximation toward it, and the compromise just proposed will lay on the secondary schools an obligation to concern themselves not only with methods of thinking but also with problems of social importance about which to think. Although there are many and increasingly numerous exceptions, education has for the most part neglected to consider with youth the problems of most significance in

the life that confronts us. Education has been too much concerned with the settled problems of civilization. This neglect is the result partly of the tradition that laid its emphasis on methods of thought applied only to abstractions or to social problems of importance only to people remote in space or in time.

It is sound psychology to assume that one best learns to do something by doing it under skilled direction. If one is expected to think well about modern problems, he will most effectively learn to do so by thinking about modern problems, rather than by considering those that concerned other peoples under conditions far different from ours. The kaleidoscope is a fascinating toy, but exactly the same pattern never comes again. The study of Greek, Assyrian, or French history never taught anybody the precise solution of problems of the United States in this generation. If education did no more than make a youth conscious of the conditions that perplex our society today, conscious of them and also of his own responsibility for becoming intelligent about them and for working to improve them, it would not only have more direct and assured effect but it would also make him more interested in approved patterns of thinking and more likely to transfer their use to his need. One indicated part of the new curriculum, therefore, will be an enlarged concern with conditions that need justification or change in our democracy.

The part of the secondary school curriculum involved is tremendously important, but it is also relatively small. There is intended in the argument to be no depreciation of educa-

tion for culture or for progress toward efficiency in vocations of suitable kinds. Every individual should be educated so as to choose wisely his vocation and to make an efficient beginning in it; he should be educated so as to share to the extent of his abilities in the inherited culture of the world and to be intelligently receptive of the new cultures that are being evolved. He should be educated also to be concerned with the social, economic, industrial, aesthetic, and religious problems that are as yet unsolved, concerned with them and also developed so that he can share in their solution, at least so far as his individuality and the various societies in which he lives are affected.

Consideration of such matters will inevitably involve indoctrination. The word "indoctrination" has a good as well as a bad connotation. We reject at once and completely indoctrination that attempts to "close another person's mind, to give him final answers, and to make him a dupe and an instrument of those strategically able to wield influence," but we have to recognize that this is the bad result of much teaching, both intentional and unintentional, inside the schools as well as out. We reiterate the wisdom of attempting so far as possible to develop in every youth the power and the conscience to think logically for himself. But we repeat what has previously been said that most people never can achieve the habit of doing that about even the major problems of society, about problems on which they must inevitably take a position for action of some kind. It is to the interest of society that such a position shall be in conformity with its own principles and ideals. Therefore indoctrination in the

sense of attempting to make youth intelligent about such principles and ideals, inclined to accept them because of an understanding of the justifying reasons, conscious of their bearing on the important problems of the day, and stimulated to act in accordance with the program that they indicate is wholly defensible. Many would call this not indoctrination but education. The word is unimportant, but the program is one that is essential to the preservation of democracy.

III

Indoctrination of one kind or another is inevitable. Parents indoctrinate their children to think and to act as they do; newspapers in their columns, in their cartoons, and in their advertisements attempt to influence the judgments of their readers; and a no inconsiderable part of our social relations tends to make one take the side of those with whom he is thrown into closest contact. Schools are probably the most persistent and the most potent influence for indoctrination that we have. By their very organization, by their social milieu, by their selection of topics for study, by their presentation, by the principles and ideals that they postulate, by the facts adduced, by the authorities cited, by the books that are available and to which reference is made, by the personality and conviction of teachers, by the illustrations used, by the approval or disapproval of what pupils say, and by the applications made schools cannot avoid indoctrination. It is true that to a large extent they have avoided issues that are important and "dangerous," but they have constantly indoctrinated none the less, and that they

will continue to do so is inevitable. The real question, then, is whether their indoctrination shall be good or bad and whether it tends to perpetuate and to strengthen democracy or to weaken it.

Indoctrination both by the schools and by other agencies not responsible to society and not infrequently hostile to its ideals being inevitable and potent, education is challenged to use it in its best sense more intelligently and more consistently than it has ever attempted to do before. The means are not difficult; they are already fairly well known. But for what should education indoctrinate? One answer is clear: for the principles and ideals that underlie the structure of the democratic society that is still in the process of evolution. Foreign schools indoctrinate their youth, far too often in the worst possible way, for the principles and ideals of monarchy, fascism, and communism. Their influence on our youth is strong clear across the narrowed seas. If democracy is to prevail, we must use indoctrination in the best sense, as previously defined, to convince youth that it is superior to all other forms of social organization. If we really believed in democracy as the best way of life, believed in it with a flaming faith based on intellectual conviction, we should be more concerned that every school every day teaches what we are convinced is necessary to make youth understand its principles, share its passionate faith, and practice under skilled direction the living of that life which is based on respect for the personality and the rights of each and every individual. Youth are eager for this kind of education, and if they do not get it in our

schools they seek it elsewhere. Our secondary schools have suffered from an indefiniteness of social purpose and from a lack of unified and convincing social leadership. A convinced decision on this issue will give the basis for developing what they need.

Beyond the generally understood and approved principles and ideals of democracy there are others not so clearly recognized and on which there is no such perfect agreement. And the application of all democratic principles and ideals to the problems, large and complex or small and simple, is not generally understood even by the best teachers in our schools. They can do much toward achieving the desired educational program by seriously attempting to formulate the basic principles of our society and to apply them to an understanding of the problems of life; but they need help. Without such help they will do less than they should or could, and a large proportion of our teaching staffs will do nothing consciously that is significant.

Not only are teachers uncertain as to what they should teach about the principles of society and their applications, but by experience they have been made timorous. There have been numberless instances of attempts to lead youth into understandings, attitudes, opinions, and practices that a teacher thought desirable with the result that some citizen, influential even if in the minority, would protest to the authorities, and drive the attempted education back to innocuous and ineffective instruction. Both for the defense of those who conceive their responsibility to include education for social efficiency and for the direction of everyone who is permitted to teach,

there is need for a Magna Charta that will define democracy, present clearly its ideals, and indicate what it seems that society wishes itself to become.

Some hold that "the conscious formulation of the ends which the school should serve is the responsibility of the teaching profession sensitive to its cultural environment and responsive to the needs and aspirations of other functional groups in society." But that is too great a responsibility to place wholly on a group that has no manifest competence and certainly no adequate time for the herculean task. There are professional matters, especially of techniques, on which a teacher's judgments should perhaps be considered final, but the interpretation of the ideals of democracy ought to be made by the most competent of our experts employed by the people and given adequate time and aid to do the job well. It should be undertaken by a continuing commission of the best and most representative minds of our nation—of statesmen, historians, sociologists, social workers, economists, philosophers, educators, and publicists. Their tentative interpretation should be widely publicized in all units of society. The more discussion by groups of adult citizens, the better, for consideration by them will lead to general interest, the clarification of minds, some amendment, and a greater degree of integration than this nation has yet known. Incidentally it should also lead to a greater degree of appre-

ciation of the possibility of using education as a social agency for the perpetuation and the improvement of our democratic life. The recent report of the National Education Association Committee on the Social-Economic Goals for America is an admirable beginning of an interpretation of what democracy wants and in some measure is attempting to achieve.

When society has come to an agreement on the ideals of democracy, the obligation of the schools is unmistakably clear. They must set up a program which in the best sense will indoctrinate youth to understand and to accept these ideals. By attempting to teach youth to think wisely for themselves about such matters the schools will most assuredly achieve satisfactory adjustment. But they should not be satisfied to stop at this point. They should go on, regardless of fear of influential minorities, to lead youth to see what the application of these ideals indicates for practical action and they should use all possible influence to see that youth begins under direction the formation of consistent habits. Beyond this, the schools should lead youth to realize the unsolved problems of society and to be concerned with responsibility for contributing to their solution with intelligence and with persistent vigor. By helping youth work out solutions in accord with approved ideals, the schools will most effectively contribute to enabling society to reconstruct itself.

THE OUTLOOK FOR YOUTH

HOMER P. RAINEY

I

THE RETURN of a measure of material prosperity to the United States is genuinely encouraging and is heartily welcomed by all. It will certainly do much to restore confidence and morale, and will enable society generally to rebuild many of the programs which have suffered so terribly during the economic collapse of recent years. But returning prosperity will certainly not solve all of society's problems. It will, in fact, create new ones, and intensify some of the old. Those of us who are interested in programs for the welfare of American Youth are anxious to know what the future holds for them. How will the course of events affect their fortunes, and what are their opportunities when viewed from a more long-range point of view? In order to give an adequate answer to these general questions we must analyze the problems which youth have been facing in recent years and attempt to project this analysis into the future. Let us first consider the condition of youth during the early years of the depression and then the steps that have been taken thus far to better their state.

Social workers, educators, and law enforcement groups knew of the youth problem long before the general public was aware that the crisis and depression were affecting youth so disastrously. Privately supported organizations attempted to provide for these young people but their facilities were not sufficient to provide for the thousands who called upon them for as-

sistance. Then it was necessary for city and state governmental organizations to expand their facilities and try to meet this problem. Finally when they were unable to provide for this unemployed, out-of-school group, appeals were made to Congressmen in Washington. As a result a series of bills were introduced during the last few months of President Hoover's term, designed to provide funds to develop a more comprehensive program of relief. After considerable consultation and negotiation the individual bills were combined in the Costigan-LaFollette Unemployment Relief Bill, which provided \$500,000,000 for unemployment relief.

During the public hearings on this measure a mass of information was presented by representatives from the various private, city, and state relief organizations on the conditions of youth in the United States. This information awakened the nation to the seriousness of the youth problem. Congress, however, did not see fit to pass the Costigan-LaFollette Bill, but instead gave the Reconstruction Finance Corporation \$350,000,000 to lend to states so that they might continue their assistance to the unemployed.

During the first months of the Roosevelt administration definite steps were taken to help youth in the United States. During March 1933 the Civilian Conservation Corps was established, and then expanded, until by early spring there were 250,000 young men between the ages of 18 and 25

employed in the camps doing such work as planting trees, building roads, trails and small bridges, clearing fire-breaks and fire truck lanes and eradicating plant and tree diseases. The CCC contained about 500,000 young men between the ages of 17 and 28 last winter, but the number in the camps is now about 350,000.

During the year 1934-35 the Federal Emergency Relief Administration made it possible for more than 106,000 students to earn their way in colleges and universities. In July 1935 this student aid program was incorporated in the program of a new agency, the National Youth Administration which also gave financial help to high school pupils. Other phases of its program included the development of work projects, guidance centers and opportunities for apprentice training. Altogether it probably assisted nearly 400,000 youth during the year 1935-36. The National Youth Administration has been allocated \$75,000,000 for the current year which will make it possible to continue and even expand its services to youth.

The Works Progress Administration through various projects, but especially those in dramatics, writing, and music, has provided also training and employment for a large number of youth. In considering the various attempts that have been made to assist youth we must not fail to mention the activities of schools, colleges, churches, settlement houses, community centers, clubs, and organizations which have rendered noble service in aiding youth during the period of the depression.

However praiseworthy the work of these public and private organizations may be, the future of millions of youth

in the United States is still not very promising or secure. In spite of the projects of the government and the expanded activities of state, city, and private agencies it is estimated that in the age group of 16 to 24 there are still possibly four or five million youth unemployed and not in school. These youth are our major problem and the outlook for them is as yet uncertain if not dark.

II

While it is undoubtedly true that returning prosperity may better the condition of youth there are certain factors in American life which will tend to prevent them from obtaining a normal place in society.

First of all, it is a fact of very real significance that the ratio of youth sixteen years of age to the adult population over twenty years of age is steadily declining. A recent report of the National Resources Committee states that during the past century there has been a constant decline in the percentage of children in the population, and that this decline has been notably accelerated since about 1920. In 1840, for every thousand white children under sixteen years of age there were only 889 adults (persons twenty years of age or over). In 1900 there were 1,583 adults for each one thousand children, and by 1930 this number of adults had increased to 2,013. The burden of society in caring for its young dependents, so far as sheer numbers are concerned, is being materially reduced, yet since youth must frequently support their aged parents directly or indirectly through taxation; since the number of aged workers in industry is relatively

higher; and since increased mechanization has generally reduced the number of jobs open to youth, this tendency for the number of youth to decline in relation to adults has in general made the entrance of youth into productive jobs more difficult.

A second social factor of great significance to youth from the standpoint of employment is the fact that there is a general tendency to exclude youth from gainful occupations. This tendency has been in operation chiefly since 1910. The report quoted above gives these facts as follows: "In 1910 approximately 25 per cent of the boys and 12 per cent of the girls ten to fifteen years of age were in gainful occupations, but by 1930 this percentage had dropped to 6.4 for boys and 2.9 for girls. There was an aggregate decline in the employment of persons in this age group from 18.4 per cent in 1910 to 4.7 per cent in 1930." Furthermore, there has also been a decline in employment among the older age groups. For example, the percentage of those sixteen years of age employed dropped from 37.5 in 1920 to 24.8 in 1930. In the same period the decline for the seventeen year group dropped from 50.3 to 38.8, and from 60.0 to 55.3 for those eighteen and nineteen years of age. It is clear, therefore, that fewer youth are being required for productive labor, and there is evidence that this tendency will continue. While most of us welcome the tendency to exclude youth under sixteen from employment this does throw a greater responsibility on society to make provision for the education and care of these youth.

A third fact of significance to youth is that there is also a steady lifting of

educational standards for employment in practically all vocations and also for entrance into the professions. Coupled with this fact is another, that there is also a constant increase in the percentage of the high school population (14-18) enrolling each year in high school. In 1915 approximately seventeen per cent of this age group were enrolled in school. At the present time this percentage is nearly sixty-five. Yet the present distribution of educational opportunities makes it impossible for a large percentage of our youth to acquire the training which they need for successful competition in modern life. Thirty-five per cent of all youth of high school age are not enrolled in high school, and of those who enter high school only fifty-three per cent of them remain for graduation. It is also true that there is still a considerable degree of selectivity in high school enrollment. The economic and social status of youth is a determining factor in their ability to go to high school, and is also the chief factor in determining whether or not youth are able to remain until graduation. This factor is even more important in the distribution of youth's opportunities for higher education. A recent survey of thirty thousand selected youth in Pennsylvania indicates that one hundred seventy-two of every thousand youths in that state enter college or university after graduation from high school, and that there are one hundred seventy-four of every thousand who, on the basis of any reasonable criterion of college success, would do satisfactory college work, but who are denied the opportunity because of financial circumstances. Recent studies also indicate that there is practically no rela-

tionship between the type of training which youth receive and the types of jobs they enter. Furthermore, studies also reveal the fact that as many as seventy per cent of high school graduates are not trained for any skilled trade, and that forty per cent of them are not trained for any particular work.

A fourth major factor which is revealed by the above facts is the lack of an efficient guidance service. An occupational adjustment that is appropriate to his own individual equipment of aptitudes, abilities, interests, and personality traits is absolutely necessary as a foundation for every other important adjustment that an American youth has to make. It is of great importance, therefore, that American youth be trained and assisted in making an intelligent choice of an occupation or profession after careful consideration and evaluation of all the pertinent facts. Hence, there is need for objective data regarding the traits of successful workers in each type of occupation in order that each youth may have the opportunity to compare his own vocational equipment with that of the various types of workers. Intelligent action requires also reliable information about the various types of occupations, trends, training needs, etc., and must employ reliable devices for obtaining valid information about each individual youth. This type of guidance service is not now available to youth. The needed information can not be provided at present and cannot be secured under prevailing conditions. Furthermore, there is not a sufficient number of trained individuals to render youth adequate counseling service about their own personal equipment for employment.

III

What must be done if we are to make the outlook for youth brighter? It must be frankly admitted that it is not possible at this time to answer the question categorically. Much more study and thought must be devoted to this problem before any accurate and comprehensive answer can be given. At the present time studies are being made by various organizations and groups which will undoubtedly be of assistance to us in deciding what is necessary to improve the outlook of youth in the United States. Even now, however, it is possible to suggest certain major things that must be done if the outlook for American youth is to be improved.

First of all, youth must be given an opportunity to develop into strong and vigorous adults with good habits of mental and physical health. The Committee on Medical Care reports in 1932 that from sixty-five to ninety-five per cent of the school children examined in six selected cities had more or less serious physical defects. Of those examined, thirty-three per cent had diseased tonsils, thirty-four per cent had defective vision, and over fifty per cent had defective teeth. The committee's report on industrial workers shows a condition which is even more alarming, for of this group over seventy per cent had nose or throat diseases, forty per cent had defective sight or hearing, and sixty per cent had defective teeth. The Life Extension Institute in their examinations of 100,000 young men found that over seventy-five per cent have some sort of health defect. In this connection it should be remembered that physical diseases and physical handicaps rank

among the major causes of dependency. We can not have a nation of healthy people if we do not have in that nation a healthy youth group and such a group is impossible unless some way is devised to make medical care available to all.

Secondly, an adequate vocational, educational, and personal guidance service must be developed. We can no longer be satisfied with a system of schools and employment offices which give so little vital assistance to boys and girls who are trying to decide what it is they want to do as a life's work. While we must admit immediately that no body of experts, however well trained, could or should be permitted to tell youth what it is they must do in the world, we can say that a well informed, well trained guidance expert can assist youth to decide what it is that he or she is best prepared to do. But this must not be finally determined at one sitting. Guidance is a continuous process of self evaluation in the light of existing jobs or job possibilities with the assistance of all possible scientific information. The personnel needed to administer such a service does not exist at the present time, and probably can not be provided for several years. A start, however, must be made in developing this important service for youth.

Thirdly, the school systems of the United States will have to be expanded, improved, and reorganized. It may be assumed that an adequate counselling and guidance service will demonstrate that many of the out-of-school youth should seek additional vocational training and other types of educational opportunities. A larger number of young people must be permitted, and, if necessary, assisted, if

they are well qualified, to attend high schools, vocational schools, colleges, and universities.

The schools must also assist youth to meet the new standards and complexities of life. Instruction on sex, the family, and home making can no longer be left to chance, but must be considered as important as a knowledge of civics, history, mathematics or any other one of the accepted subjects.

Schools must also place greater emphasis on the acquiring of a satisfying philosophy of life. Many of the accepted beliefs and standards have failed to stand up under the searching analysis of disappointed, dissatisfied, realistic youth. They are now groping for truths which will not fail them in times of adversity, and schools, along with the churches, must stimulate and direct these youth into constructive fields of thought.

With the increased mechanization of life the trend is in the direction of shorter hours of work. The forty hour week is becoming commonly accepted and soon experts predict that it will be supplanted by the thirty hour week. This means increased leisure for the mass of people in the United States. Learning how to use this leisure time constructively, therefore, becomes of paramount importance and must be given greater attention in our schools.

Fourthly, an adequate counselling and guidance service will necessitate the scientific collection of information on the various occupations in the United States. This could probably best be done by a Federal Employment Service national in scope and inclusive in character with headquarters in Washington, a branch office in each state, and such local offices as population and occupational opportunities re-

quire. This employment service would not only have complete information on the jobs available and the trends of occupations, but would also provide a vocational guidance and adjustment service. Probably a junior division to include on its board of directors representatives from the local school system of this employment service would be established for youth under the age of twenty-one.

Fifthly, provision must be made for the wide distribution of this occupational information. This would seem to necessitate that all state and local governmental employment offices and all private employment offices, schools, colleges, trade unions, and other such interested groups be provided with the occupational information collected by the governmental employment system. The system of governmental employment offices should function also as centers for the distribution of this occupational information by competent vocational guidance experts. Probably the junior divisions within the government employment centers should provide also a personalized vocational, counselling, guidance and adjustment service which would assist youth to decide upon a job, and advise him or her as to where training for this particular job could be obtained. In cooperation with the schools youth should also be taught job getting and job keeping technique.

The basic need is for a close functional relationship among the employment agencies, schools, both public and private, industry, business and agriculture. In every community there should be established an arrangement to facilitate thorough and effective cooperation among all these groups.

Sixthly, if the outlook for American youth is to be brighter some provision must be made for their employment. It is to be hoped that the present business, industrial, agricultural, and governmental agencies and organizations will be able to provide these job opportunities. If they fail, however, new types of jobs must be provided, discovered, or devised. Any expansion of employment opportunities for youth should be in fields where there is real need for it. Some of these are recreation, education, libraries, and health. Perhaps through expanded organizations like the CCC and NYA these opportunities for youth can be provided if it is found to be necessary.

IV

We may now ask how all this is to be accomplished? It would seem that this ideal can be achieved without any radical changes in the American educational or governmental institutions or in industry and business methods. It will require, however, the coordination, supervision, and expansion of many of the agencies which must of necessity cooperate if this ideal is to be attained. It may be necessary to set up state youth commissions with local branches to work very closely with our established educational, religious, guidance, employment, and recreational institutions, so that when young men and women complete or are forced to leave school there will be a commission representing the various types of institutions mentioned above which will help them decide whether or not they need additional education, experience in an expanded CCC program, vocational training, or a job in either private industry, or

some one of the comprehensive variety of government sponsored projects.

Such a youth program can and must be accomplished in the American way, by voluntary cooperation and coordination with only such state and governmental regulations as are absolutely necessary. The authoritarian states of Europe have organized and regimented their youth into a national system which gives little consideration to the initiative that smaller governmental units, private organizations such as schools, churches, settlement houses, and community centers are willing and eager to give. On superficial examination it may seem that the authoritarian states have made great progress in providing opportunities for their youth. But there is good evidence that the immediate and superficial benefits which they receive are far outweighed by the failure of these states to see the

individual as the important unit, and the even greater danger that these youth on whom so much money and so much propaganda are being poured may be sacrificed on the battlefield.

With what seems to be an almost universal determination not to permit the United States to be drawn into another war the outlook of American youth is less darkened by war clouds than that of the youth in the authoritarian states of Europe. Yet, we who are concerned with the care and education of youth must not entirely lose sight of the necessity for peace if our youth are to be given an opportunity to mature and develop.

If youth of any generation have to go to war and be subjected to the loss of life and brutalizing influences that are inseparable from it, much of the effort spent on their welfare and education is irretrievably lost.

Tell me what are the prevailing sentiments that occupy the minds of your young men, and I will tell you what is to be the character of the next generation.—BURKE.

HERD GIRL

By VIRGINIA HORTON ROGERS

Down through the meadow I watch my sheep
In the hush of the afternoon
Where the grass is lush and fine and deep
And the bells shake a sleepy tune;
The sun is low and the shadows long,
My sheep are silver white;
I count them again and sing a song
As they graze in the fading light.

“Oh, lover, come riding, riding by,
Ride by the hawthorn tree,
For night is a whisper from out the west
And it sings strange songs to me.
I'll weave you a garland of moonlight mist,
We'll kiss by the hawthorn tree,
My skirt is ragged and torn, dear love,
But ride through the night to me.”

Down through the meadow my sheep have gone,
And I lead them up the hill;
A flutter of thrush-notes is greeting the dawn
And the dew is sharp and chill;
My sheep all stray to the path above,
My feet are tired and blind,
The hawthorn is weary with wanton love
And sleeps to the lilt of the wind.



M. Gehner

TAXCO, MEXICO. COBBLED STREETS LIKE MOUNTAIN PATHS, OVERHANGING BALCONIES, NO
TWO HOUSES ON THE SAME LEVEL

A PLEA FOR THE MIDDLE GROUND IN EDUCATION

ANONYMOUS

. I

WE ARE INCLINED in this country to go to extremes—in education as in everything else. The pendulum swings far to the right, then far to the left, yet never seems to tarry on a middle ground. Under the various names of Dalton Plan, Winnetka Plan, Activity Movement, Project Plan, Unit Plan, Integration, Fusion—we have tried in recent years many extreme and new ideas, most of which are embodied in the general term “Progressive Education.” All of these have elements of great worth, yet all are an extreme swing from the old, regimentalized system under which we were schooled.

Because I have experienced teaching under the new scheme and feel, with the majority of my fellow teachers, that we are losing many splendid values in entirely discarding the old, I make a plea for the middle ground in education—for the retention and blending of the best features of both the new and the old.

A definition of Progressive Education is difficult to make or to find. Much has been written on the subject; but most of that has been interpretation and illustration, not definition. Progressive Education seems to be a term used to cover almost anything which is a departure from the older standardized types of education. Its extremely laudatory aims and objec-

tives are expressed in such terms as “Child-centered school,” “self expression on the part of the pupil,” “pupil participation in planning,” “building on child interests,” “pupil activity,” “creative self expression,” “personality and social adjustment,” “freedom” as opposed to “teacher control.” It aims to develop self-control, initiative, self reliance; in short, all those qualities marking a cooperative, efficient, and cultured citizen.

Not one of us who has the interests of childhood and of our country at heart but will agree that realization of these aims would bring about Utopia. However, education twenty-five years ago had about the same ultimate aims. It is the method of achieving the end-in-view which differs so radically.

Progressives charge that the school of yesterday did not prepare the pupil for active participation in life and paint it as a place where children listened only and were dominated by the “dismal blackboard,” intensely dull books, “the teacher’s tired voice in continual strident pursuit of elusive young attention,”¹ restraint, inhibitions and suppression, where children were “pigeonholed” into seats, given stereotyped instruction, and responded joyfully only to the “Rise! Turn! Pass!” command at four o’clock. Although the picture is grossly exaggerated, it contains elements of truth, and it was to overcome these bad features that the various experiments of progressive education were set up. The

¹ Rugg, *The Child-Centered School*.

old school undoubtedly made little provision for individual differences. It developed in the bright child little ability to study and concentrate, but instead habits of day-dreaming and general laziness; while the dull children, experiencing failure after failure, acquired a defeatist attitude toward life and dropped out of school at an early age.

Now, we all agree that the old type was not perfect and needed much revision. But almost invariably I find that teachers with whom I talk feel that Progressive Education as now practiced in our city has not solved the problem as well, even, as the older type did.

The system in which I have been for nearly ten years a teacher is considered one of the best in the country. It is desirous of providing the best medium possible for the education of its children. For the past decade we have been following an "activity" program in our elementary schools so that the present generation of pupils in our junior and senior high schools have experienced only this type of training. Although it is still perhaps a little early, it is possible now to make comparisons between the results of the new type education and the fruits of the old type school. Gradually the plan has been adopted in the higher grades and for the past three years we have been trying our own modification of Progressive Education in the junior and senior high schools. Supervisors, who are thoroughly sold on the idea, see to it, by frequent visits, demonstration lessons, group and mass meetings, Institute speakers and reading lists, that we know about and carry out the plan.

The plan commonly followed is to assign a class to a teacher for two hours. (Some schools are experimenting with three-hour periods.) During those two hours they study a fusion of English and Social Studies by reliving some period of history, quite incidentally drilling on gross grammar errors "as the need arises," and bringing in any subject-matter that may contribute to the integration. "Throw away your text-books," say the supervisors. "No two teachers will do the same thing. Find out the interest of the group and build around that." (~~Did you ever try to find one interest to which forty children would agree?~~) "Let the children form themselves into committees, do individual and group research, report their findings, write and give plays, publish newspapers, make things."

The model set up for us is a class conducted informally, principally by class chairmen, with complete freedom to each child to work out his ideas without any teacher-imposed restrictions. Occasionally the chairman or teacher will call the group together for explanation or suggestion or correction of a misconception, but most of the time the class is pursuing its individual or committee activities, some going to the library, some working in the room. Frequently an entire class is taken to the library. But there is no requirement of any definite amount or quality of work to be done by any student.

Another characteristic of our system is that failure is almost unknown. We mark "S" (Satisfactory), and "N" (Needs improving), but "N" does not mean that the child must repeat the grade. We are practically compelled to

pass every child because it is falsely assumed that all children work up to capacity at all times if properly stimulated by the teacher, and that failure should not be punishment for lack of gray matter.

In our school, a six-year high school with grades from seven through twelve and a faculty of sixty, each of us teaches five hours, has a homeroom, and has one hour for preparation. I have no authority for attempting to appraise the effect of our methods on the children of our entire system except my own observation in my own school, and the opinions I have heard expressed by other teachers—both fellow-workers and friends in other schools. As a rule, I find that their views coincide with my own and think that the same situation must prevail, more or less, throughout the city. However, in districts where the children come from homes with highly cultural backgrounds the new plan seems to function more successfully than elsewhere and to meet with greater favor with the teachers.

Our teachers are not, I am sure, just "set in their ways" and unwilling to adjust themselves to new situations, or cynical toward the wisdom of new methods. They are well educated for teaching—the old way. They are intelligent, eager to do what is best for the children, anxious to coöperate, but they are bewildered and still, after three years of it, are feeling helpless and defeated. Each semester we start with a new plan, a new resolution. Each semester sees another dismal failure, in our own eyes at least, so that most of us are experiencing no satisfaction in our teaching. Many teachers have said in my hearing, "If

I felt that this type of teaching were best for the children, I'd work myself to the bone to put it across; but it is not."

There are a few teachers who favor the method, but these seem to be either those who are exceptionally gifted with teaching ability, or who are temperamentally unfitted for following a definite planned schedule. These latter are often very idealistic and inspirational but definiteness "cramps their style."

There seems to be a general feeling, too, that this present acceptance of Progressive Education is very temporary and that we will soon be trying something else.

II

Why are we dissatisfied with Integration and Progressivism in general? Because the methods advocated, carried out by ordinary though conscientious teachers with forty average or below-average children, have failed miserably to reach the noble objectives sought. Where children were to have become coöperative, we find we have produced rank individualists. Where they were to have become unselfish and considerate, they are self-centered and egotistical; where self-reliance, dependability, and responsibility were expected, we find it not. It must be either that we teachers have failed to comprehend the correct methods of teaching progressively or that there are flaws in the method. You say, "But it has worked in experimental progressive schools." I answer, "Yes—with a highly selected group of children and with genius teachers." We, the vast majority of us, are not geniuses and, desirable though it might be to

have every school equipped with a teaching corp of geniuses, it is not practical. There are not enough geniuses to serve the schools. We must have a plan which ordinary teachers can use with ordinary children.

And we must have a plan which does not absorb all of a teacher's time and vitality. Some of us have not yet caught up with the reading and study necessary to acquaint ourselves with the fields of knowledge which we were suddenly expected to teach and with which we were totally unfamiliar. For example, many an English teacher who never studied much history and had forgotten that little found himself faced with the task of teaching Social Studies to three different groups of children, each perhaps studying a different field of history. They were to read widely from many books instead of one text, and the library shelves proudly displayed new history books, in sets of five or ten, which the students were to use. The teachers had to acquaint themselves not only with the history itself but with all of these new books—their methods of presentation, their suitability for different groups, and the study aids they contain.

A large part of the trouble is that we do not know exactly what is wanted of us. I do not believe the leaders of our system—our superintendents, supervisors, and principals—have a unified conception of what they want. We have resorted greedily to books on Progressive Education, but each has interpreted differently and does not know just how far we are to go on the road to extreme progressivism. One speaker very evidently expects us to place certain limitations on our application of modern theories; another

accepts them in *toto* and sees no reason why they should not be carried out without modification. (We always wish that fellow had to get in and teach real children for awhile.) Our principal wants us to be progressive and modern but doesn't want to find any disorder when he enters our rooms.

Our supervisor is a charming woman. She has been patient and kind and helpful. We like her but we don't thoroughly agree with her. Some of us feel that she wouldn't think altogether as she does, herself, if she were actually trying to teach by her own theories. When she would say to me, "But the system *does* work. I see it everywhere I go. I am visiting schools all of the time and should know better than any teacher," I answer her, "A supervisor seldom sees a class in its natural state, I am sure. As soon as one is sighted from afar the word goes round that she is here, and I have been as guilty as any other teacher of saying, 'Boys and girls, Miss Blank is visiting us today. She won't care to see our work on adverbs. She is interested in our Social Studies. So let's put the adverbs away to finish tomorrow and you get out whatever you are doing on your project. Let's be working hard on that when she comes in.' " As for demonstration lessons, they are helpful to the visitors in many ways, but the teacher has worried over that demonstration lesson and worked toward it ever since she learned she had been "picked" to give it on visiting day. The supervisor and visitors do not see the class as it normally behaves. The children feel self-conscious and are on their best behavior when a visitor is in the room. They will rally

round the teacher on a visiting day and coöperate to give the outsider a good impression. I sometimes wish I could have a permanent supervisor to sit in my room—the pupils work so angelically when she comes.

The specific criticisms as I hear them expressed are classifiable into four groups. They are briefly: children are much weaker in the tool subjects; they have much less self-control than children had ten years ago; teachers, as a result of the new type of teaching, are much more exhausted both physically and mentally than formerly; the method is not the solution for the pupil of extremely low I.Q.

Although the last two of these are important and true, I shall not attempt to discuss them further but will amplify the first two, which concern all of our normal children.

The fundamentals—the “three R’s”—have been taught in our schools under the activity régime, but the emphasis has not been there and apparently, from the results we receive in the high school, there has never been enough drill on them. If the ability to read and write and understand the fundamentals of English composition is of any value, then we should teach this thoroughly in school, and we are not doing so. Children cannot read. Nearly ten per cent of the tenth, eleventh, and twelfth grade pupils in our school had to be placed in remedial reading classes before they could pass standardized tests at seventh grade level. They cannot write legibly; they cannot spell; they cannot write well-constructed and properly punctuated sentences; the mathematics teachers tell us they do not know the multiplication tables nor are they able

to read figures of more than four digits. The graduates of Progressive schools in all parts of our country are reputed to have a more difficult time in college than graduates of ordinary high schools because of their poor study habits. (These Progressive schools often claim that their children surpass the others on the fundamental tests. Where this is true it may be due to the stimulus of the gifted personalities who so frequently teach in these demonstration schools; and again it may be that these schools are actually giving more drill on fundamentals than they admit. I recently heard a professor of education tell of a visit he had made to a school which is outstanding as a leader in the progressive field. With a chuckle that was as near a giggle as a man ever comes, he reported, “we visited classes in sixth grade mathematics and seventh grade English, and in both of them we found they were having old-fashioned drill on tool subjects. In that English class an old martinet of a teacher was just cramming grammar down those youngsters’ throats. They were having their activities in the afternoon.”)

Children have always, I suppose, appeared to lack seriousness, but that lack seems more pronounced than ever today, and the tendency to wisecrack increases. Few of the children really want to work. (Who of us would work if no one set up a task for us and there were no whip to keep us at it?) They enjoy the smart remarks more than a studious atmosphere. Few of them seem capable of real concentration and study, and indeed, I can’t see how they could be, for they live in an atmosphere of constant confusion and noise which must be very hard on their

nervous systems. (It is on the teachers'!) Even the libraries have become buzzing beehives. Perhaps that is a bad analogy, for a beehive denotes busyness, while many of our pupils wander about the library in a desultory manner, satisfied to find as little as they can get by with and spending much of their time when sitting down at all in idly turning pages, looking at pictures, and reading things which appear at the moment to be more interesting than the topic in hand. You say, "But that is not the idea at all. Each child, according to progressive theory, is pursuing something in which he has a burning interest, work which he has planned himself, and selected to do."

Yet our course-of-study does say that in a given grade the pupils should learn the history of some definite period. How many natural, normal thirteen-year-olds do you know who really have a burning interest in history; who would pursue it deeply if left to their own devices? Most of them would not. The teacher may stimulate their interest and temporarily inject some of her own enthusiasm; she may have the children organize themselves into committees, split the subject into topics, and choose or volunteer to do certain informational or illustrative work pertaining thereto. But the children's interest soon wanes, and the results in student reports, etc., are likely to be superficial, lacking in thoroughness and sometimes inaccurate. The teacher cannot hope to be master of all of the information in the encyclopædias, atlases, year-books, almanacs, histories, geographies and novels which the pupils consult so, though she may suspect that the pupils' conclusions have been wrongly

drawn, she has a hard time correcting all of the work done. However, it is safe to assume that the children are acquiring a richer fund of general information than they used to do, have more initiative and are better able to use the library. They may even express themselves better—they certainly do express themselves *more*. It is possible, also, that they are acquiring certain valuable character qualities which are hard to measure—i.e., ideals and attitudes, tolerance and social adjustment. On the other hand, many teachers feel that the growing laxness in public morale is definitely linked up with this throwing-away of restraint. There is license rampant. Children seem to have no regard or consideration for anyone but themselves; they have no respect for authority, for property, or for law. Stealing at school is common, and the vastly increased numbers of our young people who become involved with the law each year does not make it appear that our greater freedom in school has trained our boys and girls to be better citizens.

Of course we cannot lay all the shortcomings of our school children to the method of education in vogue. The inclusion of all types of children in our present-day schools, kept there by compulsory education laws until they are eighteen, makes the problem greater. The loss of morale and all of the economic and social factors due to the depression, plus the present unpopularity of home discipline must take their share of the blame, and we would expect to find fewer personal controls among children of this generation, even if they had been under the strictest of school discipline. However, I raise the question whether this

freedom type of education has not contributed to rather than ameliorated the conditions which we all deplore.

The lack of foundation—the “spot-tiness” in preparation for the next grade, which is one of our most pronounced problems, is brought about largely because of the variance in interpretation and practice, one teacher trying to create a natural, home situation, another merely socializing the recitation, one neglecting fundamentals, another neglecting the project or unit in hand for the fundamentals. This lack of uniformity I can perhaps best illustrate:

III

This September at the opening of school I faced a group of nearly forty pupils whose work this term is to have that portion of American history from the Revolutionary War to the Civil War as its core. These children had been with three different teachers last semester.

One group of them had been with Mrs. A., who is a very brilliant woman. Not long since she was a strict disciplinarian. Her classes worked quietly and diligently. They learned their lessons well and respected her. But Mrs. A. knew that her type of teaching was doomed and that she must change. She read books on Progressive Education and gathered that the main object was to have the children happy—enjoying themselves. The phrases—“self expression,” “self-direction,” “student planning,” “committee work,” “group activity,” “free activity,” “creative activity” impressed her. She attempted conscientiously to effect these idealities. She determined she would not dominate, would not direct, would no

longer repress, inhibit or blight the budding personalities in her charge. Her classes soon resembled mad-houses. The children talked loudly and freely on matters not concerned with their work. Often the remarks were intended to be funny and calculated to make the rest think the speaker clever. Everyone talked at once. Some even hummed and whistled. They moved about whenever they wished, seemingly motivated by hidden springs that impelled constant action—usually aimless and unnecessary. Instead of walking down an aisle, they swung between the seats. Sometimes they chased each other. Occasionally the school-room equivalent of a pillow fight took place. Mrs. A. showed marvelous patience and only occasionally did she feel it wise to restrain them. Some of the little girls with consciences felt that this was not as it should be and said, “Tsk, Tsk, Tsk!” to the boys. But they were at an age where the boys liked to show off to the girls in ways bold and bad, and the girls secretly admired them. So there was little group control, at least of conduct. They did things, oh, yes. Dramatization became their favorite method of expression, and often a group of them annoyed adjacent rooms with their committee planning in the corridor. They enacted scenes from colonial history, especially the Indian wars. They spent days and days making Indian costumes for these. Some of their work was good. It was original, and the children—at least the leaders—developed initiative and ability to put on a program by themselves—albeit it was usually hastily planned and sometimes inaccurately interpreted. They had a grand good

time, but because they really disapproved of their own actions, they would have been happier if Mrs. A. had made them behave, and they secretly believed that she could not control them. As they sit before me, I can almost pick them out. They are eager, full of ill-considered ideas which they erupt at the moment the impulse strikes; they are on a nervous tension, swinging their feet and tapping their pencils in their desire to "get going," and are going to present many discipline problems, chief of which will be the "free expression" which is inconsiderate of others. They will want to dash things off in a hurry and without giving matters due consideration or preparation. They haven't a very clear idea of the early history of the country because they specialized chiefly in the spectacular elements of it and were not compelled to give attention to the more thoughtful, perhaps more uninteresting elements. Mrs. A. feels that something is wrong and is not satisfied with results, but she cannot see where-in she has failed in carrying out the theories.

A second third of this group spent last semester with Miss B., who was formerly a Social Studies teacher. Miss B. is a genius at teaching. She would undoubtedly be an exceptional teacher using any method. She is more strongly in favor of the new type of education than any other teacher I know. She has grasped what it is all about better than any of the rest of us and is really successful in carrying out an activity program. The children in her classes are quiet and considerate. They have a serious interest in their work. They are trained to plan and carry out their projects with a mini-

mum of lost motion. A responsible little chairman presides. Children search diligently in library books, brought daily into the room, for information that they need, and verify it from several sources. They gravely report their findings and recommend books or paragraphs which might help others. They do painstaking and accurate work on illustrative materials. In the show-cases and on the walls of their room they display with pride the fruits of their labors. Long, colorful panels on the walls depict phases of life in the early colonies. On a table is a complete colonial settlement, made with infinite care. In the cases are models—the pillory and stocks and dipping-chair, a fireplace with its fireless cooker and cooking utensils, colonial furniture, a model of an early school, a sampler, a Psalm Book and a New England Primer. There is no doubt that these children know very well how the early colonists lived. They have been well trained in useful work habits. They know how to go about it to find out what they wish to know. They can work together politely and coöperatively. The rest of us teachers look on with awe and envy. "How *does* she do it?" we ask. "If we could only get these results, too, we'd think the system perfect. Doesn't Miss B. ever have to raise her voice and nag as the rest of us do? Aren't her children ever noisy and disorderly like ours? Doesn't she find the problems that we find—that one ambitious, conscientious, or especially interested pupil does all the work of a committee; that a child with powers of leadership dominates and intimidates the weaker child; that the lazy little loafer sits back and lets the rest do the work;

that the boy who likes to draw will do nothing but draw?" Perhaps her more skillful teaching has solved these problems, but still I find that these children have had almost no training in English fundamentals, and some of those exquisite little models took hours and hours of pupil time to make, but illustrate facts or conceptions that are themselves relatively unimportant. And of course with so much time spent in making things and in the reading necessary to make these things accurate and true much of the actual history of the period has had to be neglected. The stress upon the daily life aspect has caused the political aspect to be slighted, for example, so that there are vast gaps in these children's knowledge and the foundation upon which to build the later history is incomplete. Miss B. is aware that this is so, but she does not consider it of any importance. She feels that the time spent in getting thoroughly acquainted with any one subject, as long as the children are happily interested, is well spent; and that the whole field of knowledge being so wide that no one person is able to encompass it anyway, this particular bit will somehow fit into the total picture in proper relationship with the individual's other historical conceptions. Perhaps she is right, for we all forget so much of what we learn anyway.

The third part of the children in my class were in Miss C.'s room last term. Now Miss C. is not a genius. She is a hard-working, unimaginative plodder who had previously taught English many years and liked it. Moreover, she doesn't care for history. For this reason she had studied very little of it in her own school days, and

is annoyed at having to teach history. She is unusually thorough and methodical, and her very nature forbids her leaving any gaps in the knowledge she is expected to impart. Miss C.'s previous classes, though they had very little stimulation to flights of fancy, always came through a semester with a good, solid foundation for the next term's work, and they liked Miss C. because she "taught yuh something." When Integration came in Miss C. found it hard to change. She does not at all approve of the change and cooperates only half-heartedly. (After all, with a supervisor likely to drop in at any moment one cannot choose but seem to be doing the expected.) Because she deplored the slighting of the fundamentals she determined that she would spend one of the two hours on the type of English training she had always given. She then sat down, as she always did, and carefully plotted out the semester's work. There was so much time to be allotted to literature; and there was the "free" reading to be encouraged. Miss C.'s children had always taken great pride in the chart which hung on her wall showing the amount of outside reading done by each pupil. There were the weekly oral talks. Her classes had always learned during a semester with her to give excellent book reports, choosing the important elements of a story and organizing them for clear and interesting presentation. They did the same thing with current events. She liked to give a certain amount of time, too, to review of the photoplay guide to best movies. And there must be daily drill on spelling, on sentence recognition, and correct usage. This latter, she firmly believed, could be

achieved only after the student understood the *why* as well as the *what* of word usage, and so to this end she provided for instruction and drill on parts of speech, parts of sentences, and diagramming. As she made up her semester's plans, sandwiching in composition, letter writing and dictionary periods in connection with the literature and trying to cram in all of the other work she considered necessary, she sighed, as she always did, and wondered how on earth she was going to cover it. "Perhaps I can work it in in connection with the history somehow," she mused. "If children only came to me any more with some foundation upon which to build, I might be able to get somewhere. What on earth do they do the first seven years in school?" She then turned her attention to the history hour, gritting her teeth and deciding that willy-nilly they must cover just so much of the semester's work by March first, so much more by spring vacation. But she felt too harrassed and over-burdened to enjoy her work.

She honestly tried to follow the theories of freedom as she understood them. She began by letting the children take charge and map out a plan for the semester's activities, but they wasted so much time and became so disorderly that she took over the reins. It was all planned in her own mind, anyway, with the mental reservation that their suggestions and her plans would have to adapt themselves to each other. She allowed them unlimited freedom at first, but as they abused it, she gradually withdrew privileges until they were pretty much restricted. Her nerves, she found,

could not stand a noisy room, and she lacked the ability to train children to use liberty without license. When she found that the class was not listening to the reports given by fellow members, being interested only in their own contributions, apparently, she compelled them to take notes and gave tests, both frowned upon because they are not pupil-selected activities. When they wrote a play she found them so slovenly, so amateurish, so easily satisfied with results, that she took over the directing of the project, trained them carefully in diction and stage presence and helped them contrive authentic costumes. (Eventually their play became quite a pretentious thing and was presented to their entire grade in the auditorium. The children were flushed with pride at the success of their venture and seemingly did not resent the teacher's interference.) They weren't unhappy in that room. Most children like a certain amount of direction, and many children, in our present set-up, are complaining bitterly because they want more formal, directed work. As these children sit before me I should theoretically expect to find that they lack the ability to organize and carry through their own projects, are lost in trying to find things in the library, and likely, with Mrs. A.'s children, to cause disciplinary trouble because they are unused to freedom. Actually I do not find these lacks markedly evident. What I do find is that they are so far ahead of the rest in their knowledge of English that the drill I shall find it necessary to give the others will be tiresome repetition to them.

I might go on endlessly to show

how the lack of uniformity and requirements and the totally different interpretation of different teachers has brought about the lack of foundation. I might mention Miss D., whose idea of integration is to change the material only, not the method. She makes up her own sentences to illustrate her grammar rules, basing them on the history work in hand, or selecting them from the history book. The spelling words and the theme topics also are taken from the history. This takes much of her time and seems too bad, for the grammar books are full of good exercises. Also, as a sop to the gods, she and the class spent the first two weeks of school building a model of a southern plantation on a sand-table. It was there the rest of the semester for supervisors and visitors to admire. Otherwise her teaching underwent little change.

Or Mr. E., who is fat and comfortable and a little lazy. Lack of definite standards sometimes causes teachers as well as children to sit back and do as little as possible. Mr. E. is content to live pleasantly with the pupils from day to day, allowing much freedom and caring little where they have gotten by the end of the term.

Or Mrs. F., who feels that in order for the children to be happy in school, to love to come to school, and to look back on their school days with joy she must be a professional entertainer and present the work so interestingly that the children will not recognize that they are taking the pill because of the sugar coating. She overlooks the fact that there is no real learning without effort and that there is more real satisfaction to be gained by the children

in doing a difficult task and doing it well than in the momentary enjoyment of a teacher's clever presentation.

IV

Do we wish to do away with modern methods entirely, then? No, far from it. We teachers know that many of the practices are better for the children's development than the older ways, and we have learned much from having had to experiment with them. But we would modify them along some lines where they do not seem workable or psychologically sound. Would that a corps of fine, human scholars, with both teaching and administrative experience, would take this problem—of just *what* and *how* we ought to teach—as their field of research for their doctorates. Until they do, I venture a few suggestions on my own.

First may I say, mildly, that I see no real reason for fusing subjects to the degree that it is done today. Life itself is not all related to and contributory to any one phase of it. We high school teachers are specialists along one line only as a rule, and it seems to me we gain little by returning to the little red school-house idea. One phase of the integration is sure to be subordinated to the other while both (in the case of English and Social Studies, as we have it) are so important that they could use much more time than is usually allotted to either. Poor English teaching in the past spent much time in fruitless drill on technical grammar. We would not care to have that type of teaching general. But good English instruction has always had more than it could do in teaching

the techniques of the various types of composition, in correcting errors in usage, in teaching children to read, and in acquainting the pupil with the vast field of English and American literature. Now very seldom does a piece of literature suited to the age of the children correlate with the period of history being explored by them. So much of our finest literature is of necessity ignored in the present set-up, where everything read or written is in connection with the social study being made. Lamb's "Tales From Shakespeare," for example, which used to fit so beautifully into the A8 course of study, does not pertain to the study of "America, the Beautiful" which our A8's now make, so it is discarded except as individual children may choose it for free reading. A study of England is made in the tenth grade, but the book is too juvenile for pupils of that grade.

While our pupils need greatly specific instruction and training in the various phases of English, they need also acquaintance with other places and other periods in as live and realistic a fashion as possible under an expert in that field. And it is here, I think, that Progressive Education has made a great contribution to the high school. The present program for teaching English-Social Studies is, it seems to me, a *grand* way to teach the Social Studies. Surely no one would deny that the use of many books instead of one, the individual and group reports and projects, the pictorial and other illustrations created or found by the children, the re-living or experiencing through dramatizing and other activities, the new stress on a coöperative society are all vast improvements over

the old dry text book method of teaching history and geography.

Secondly, may I suggest quite boldly that we teachers should have a more important place in the scheme. So much is said about our remaining in the background, of directing without seeming to direct, of divining pupil needs, of being a sort of non-interfering oracle, or influence, kept way back in the corner somewhere to be occasionally consulted for help. If children are to choose what they will do and how they will do, are to have their own chairmen, conduct their own recitations, exercise group control of conduct, why have highly paid teachers anyway? I'm tired of seeing children waste time trying to agree and arguing endlessly over picayune matters that are beside the point. I'm tired of seeing them slight important phases of a subject because they seem uninteresting and organize it so badly that it is seen grotesquely.

I suggest above all, that tool subjects be taught thoroughly in the elementary schools. Then, I suggest that we teachers be handed more definite lesson plans by the curriculum makers so that there will be some uniformity in our work. Next I suggest that *we* do the planning—long time planning which children must accept and may not alter. Then within the confines of small units of this plan children may be given some reasonable choices and the privilege of suggesting.

Progressive Education has as one of its tenets that adequate living today prepares one for adequate living in the future—that school today should not be a preparation for adult life but simply a chance for the unfolding personality to expand in the warmth of a

favorable environment, and that because the future is unpredictable, it is useless to prepare a child for adult life as we live it today anyway. Of course, we differ in our interpretations of what adequate living is, but the most commonly accepted meaning seems to be "happy" and "useful" living. So, according to this theory, if we keep the child continuously happy and busy with his own little affairs he will in the course of natural events accumulate enough experiences to serve him as a preparation for life. Again I plead, let us take the middle ground. If a child were to live each day in such a way that the end of the day found him advanced over the morning in skill, in knowledge, and in ability to meet the problems of his life, then he would probably reach adulthood well prepared to live it adequately. But aimless drifting through the days of childhood, being each day merely pleasantly amused will not accomplish it. Spending school days in cramming the child with facts which might be useful to him only after he is grown is ridiculous, too, and perhaps there was some tendency in that direction in the older schools. But, after all, the fifteen years which a child spends in school is the only period in his life in which he has the leisure to make direct preparation for the fifty or sixty years of life after school days are over. And we cannot depend altogether upon chance or luck to furnish the principles, the skills, the common knowledges which he is going to need.

V

Let us then, plan for the future by having some definite requirements for

each grade and teach religiously and consecutively these common fundamentals, concurrently with the child's happy explorations and acquisitions of experiences in the wide world about him. Some schools elsewhere, I believe, do this by dividing the day into "study" and "activity" periods, usually half-day each. However it is done, let us hold the pupil strictly to a mastery of those general requirements. Surely there are some fundamental conceptions that will help us to become a unified and integrated people and which are the rightful heritage of every school child. These we must agree upon and allocate to their proper place in the school set-up. Then we should not wait for the children to acquire individually a burning desire to know these things; neither must we depend entirely upon the teacher's enthusiasm and inspiration to awaken in the children a desire to know them; they must not depend upon desire at all; they are the "musts" of education. The more inspiration and enthusiasm the teacher can bring to her presentation of this material the better, but it is part of a planned, systematic study—not "growing out of the child's recognized needs."

Just what these fundamentals are I am not capable of saying. Neither is this necessarily the place. An ability to read, write, and speak the English language well should be one of them, I think. And there are, I presume, certain facts of history, of social and political institutions, of science and mathematics and the arts that ought to be common property of all Americans. (It is said that every French peasant knows the great literature, the great art, and the great historical heroes of

his country. Not even our upper-class Americans are educated to this degree at present.)

This acquiring of a modicum of common knowledge need not cramp the inquiring young mind nor produce a nation of robots. The fields of information are so broad today that no one can hope to exhaust any one of them. The pupils can gather great stores of learning in school beyond this accepted minimum, but let us have that.

I should make these fundamental, definite requirements for each grade so minimum that *any* child with I.Q. over seventy-five could master them readily. Then I should require that pupils do master them before passing on to a higher grade. Our shielding of the very weak pupil by allowing no child to experience failure is helping many of our strong pupils to develop lazy, undependable work habits which will hinder them all the rest of their lives. Let us make special provision for our weak pupils—those of inferior capacities—but not let the superior ones slip through on these standards.

In order to do my own system justice along this line I must say that we are furnished in the junior high school a little booklet of fundamentals of grammar which the children are expected to learn. It is with the method of teaching it that I differ. "Teach these things incidentally as the need arises—often individually" says the system, and it is just because this has been said for years that children arrive at high school with so little preparation. Things not definitely provided for are neglected. Also, "when the need arises" often finds one in the midst of an activity—a dramatization,

for instance—and that is exactly when the children do *not* want to stop for a drill on grammar. They had better have a facility in the use of the language to apply to their creative work—facility acquired in previous systematic drill periods, it seems to me. For grammar is built, like a brick house, layer on layer, and unless the first rows have been laid, one cannot start the second story. If my class consistently say "It is me," I cannot in a ten minute drill teach a reliable method of correcting that type of error so that the pupils can recognize and correct similar errors later. For this error violates the use of object and subject pronouns and demands for its understanding a knowledge both of pronouns and of subjects and objects, which every teacher knows takes days of drill to teach successfully.

Just as our children need some mental discipline, they need also to learn to discipline themselves. If someone can tell us how to train children to be self-controlled citizens we will have one of the greatest problems solved. Traffic accidents will be lessened, crime will decrease, moderation will mark our people, and we will live together in brotherly love and consideration. At present no one seems to know how to do this. We have tried to teach children to handle freedom by removing the conventional restraints of the classroom. But this obviously has not produced the desired result. Let us then curb freedom to a proper extent and try something else—or else return to the old system, which utilized compulsion but worked better.

Modern theorists have, it seems to me, overlooked a tremendously important thing—habit—of which compul-

sion is often a necessary first step. Children formerly learned to behave by being made to do so until orderly behavior became habitual. Considerate behavior can still be taught in this way, if necessary. Children can form habits of speaking quietly, of walking softly, of remaining quiet at proper times to listen. Modern psychologists tell us that some compulsion is necessary for the child's successful growth and development. He first does a thing because he must; later, after many repetitions, he does it because it has become "second nature." I am told there comes a third step when the habitual way becomes the most pleasurable one.

Do we necessarily squelch a child's every original impulse, repress and inhibit him so that he develops neuroses, just because we require him to form some habits that are for his ultimate good? I think there is a middle ground here, too. Many routine, often unpleasant duties of life need to be early relegated to the realm of habit, and the child must be compelled, as pleasantly as possible, but compelled, nevertheless, to perform the act until habit is established. How many children, for instance, would form the habit of daily brushing the teeth if some compulsion were not used in the beginning? We may make nice teeth ever so desirable by our teaching, but few children have the will-power to stick to the task until the habit is firmly established.

School is essentially an artificial situation. It can never, so long as forty children constitute a class, approximate a home situation. Therefore special habits of school behavior must be acquired. As long as forty people are present in one room there will be some

who will want to make noise and some who will be annoyed and inconvenienced by that noise. We cannot then allow an entirely free situation. Let us divide our time into periods for activities and periods for quiet work, and then train our boys and girls to habits of self-control during the quiet periods, especially in the matter of speech, by placing restrictions upon them until they acquire habits of quietness.

Progressive Education has attempted to train children for leadership. Truly our country needs trained leaders. But all people cannot be leaders. We also need trained followers. Our average and below-average children with no natural capacity for leadership need to learn to follow directions explicitly more than they need to learn to lead. They will more than likely have to follow the directions of a boss during their adult lives, and the habit of doing what one chooses to do in the way one wishes to do it may cause many young people an uncomfortable period of adjustment before they learn that employers will not stand for that sort of thing. Is it only a platitude that "one must be a good soldier before he can be a good general?"

Another big handicap in trying to carry on this type of work is the lack of materials and facilities. Seats still are fastened to the floor in rows, and there are not enough large work tables for "activity" work. Even scissors, paste, drawing paper, and such supplies are hard to get. Teachers delve deep into their own pockets for materials for costumes and class projects. Sixty-odd classes, even in our small school, must use the library for almost

all their source material, and there is a maddening dearth of printed matter covering many subjects. Even our lovely new set of books bought especially for our integration classes are spoken for in advance and carried for the period to a classroom so that they are frequently not available when needed. We need *many, many* more books than we have, as well as other things to "do with," if we are to carry on successfully along progressive lines.

When an Institute speaker says to us, "The child must learn history not from books, but through himself reliving the experiences through which the race has passed to reach its present stage of civilization," I always wonder just how children are, in four months' time, to re-live the experiences which man has taken four million years to accumulate. Obviously we must choose the most important epochs and events of that long period, and even then it is necessary, if the child get any sort of complete picture, to get much of it vicariously through books. But those important events he should experience in as realistic a fashion as possible. Here is the teacher's opportunity to vivify history by letting the children re-live it through dramatizing, through seeing various "visual aids" including movies, through surmounting some of the obstacles earlier man had to surmount. If the class does not spend a disproportionate amount of time on it, of course the pupils will get a better idea of the stone age if they themselves have to chip flint spear points without modern tools; if they make pictures of life among the cave men, and try to make fire without matches. But *why* throw away our text-books? (Perhaps

the system means, "Throw away your dependence upon them," but most of us have taken it literally.) Haven't the text-books done for us the very thing we need—selected those important epochs and events and arranged them in logical, chronological order? Until our libraries are filled with a sufficient supply of books, I should rather teach with a text-book, merely supplementing with outside reading and experiential aids.

I fancy good teachers have always used many of the methods advocated as "modern." They are not just the results of Integration.

And let us leave some of the "activity" work—illustrative models, etc., to the shops to do. Almost all of our boys are in some shop or other, and the girls have their hand-craft work. They spend one-sixth of their school time there and get plenty of manual exercise. Oh, yes, I know I've missed the point entirely. The little model made in class in connection with the class work illustrates a concept, and that concept will be retained better because it was interpreted into something concrete—experienced through more than one sense. But let us watch closely that the concept to be illustrated is worthy of the illustration. So much of the hand work is not, and is done only because the child enjoys the doing of it—i.e., would rather carve a wagon or draw a picture than read—and the work when finished really has little connection in his mind with any concept.

Lastly, if we are to continue this type of work, some consideration should be given the teachers, ere we are all "killed off."

This new work requires hours and

hours of preparation. We should have fewer teaching-hours and more preparation hours to do a good job. All of us could probably handle the work better if we had time to prepare adequately for each of our three classes. Also, the correction necessary is increased many-fold, for in this type of teaching all of it must be individual. Formerly, when the class all did the same exercise, many lesson papers could be exchanged and corrected in class, or the teacher could pay an advanced student to do some of the work. Keeping track of the work each student is doing—or whether he is working at all—is another difficult task when one handles between one hundred and one-hundred-and-twenty students in classes daily. I hear someone who thinks school teachers have a “snap,” say, “Look at their short hours—only eight to three. Let them do

some work outside.” But every school teacher’s family knows that they put in endless hours of drudgery outside school hours and on week-ends as well. We would be better teachers if we had more time for real living.

If we could teach half day for a semester, say, and go to school the other half—a demonstration school conducted by our system, showing us just what it wants us to do and how to do it—that would help us.

But since these things won’t happen, and we shall probably just “muddle through” this ordeal, I wish I might follow Rip Van Winkle’s example and sleep for twenty years—when I should expect to waken and find that the pendulum had swung far away from our present practices. But it will have swung then to another extreme, I expect. It is too much to hope for a middle ground.

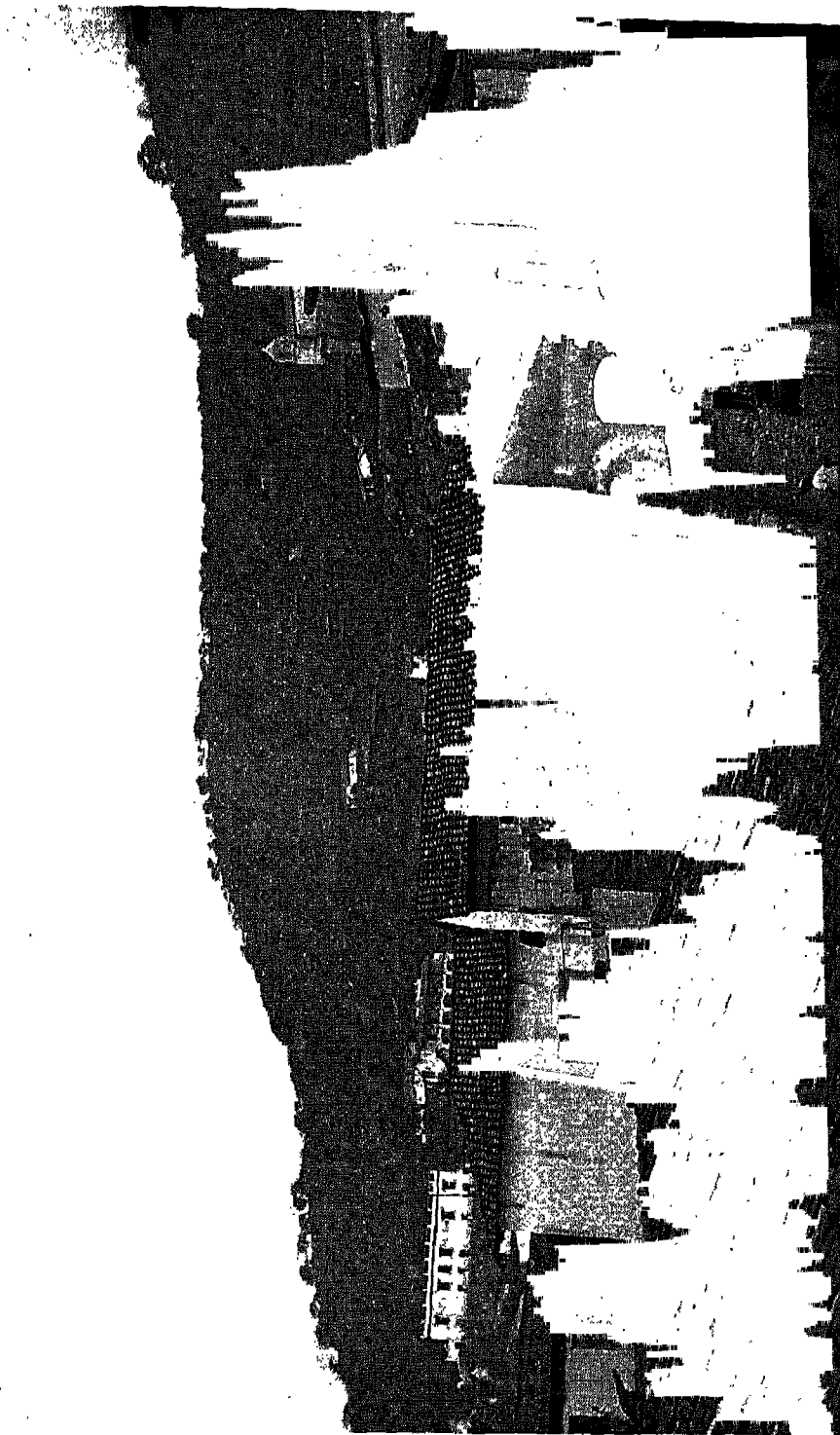
Real freedom comes from the mastery, through knowledge, of historic conditions and race character which makes possible a free and intelligent use of experience for the purpose of progress.—
HAMILTON WRIGHT MABIE.

ELEGY

By CATHERINE BRYANT ROWLES

It was as though a lovely song
Through silent autumn woods had sighed;
As if a plaintive melody
An echo breathed
And died.

As if a tiny silver bell
Beside each gold and scarlet leaf
Rang softly through the hazy air
In harmonies
Too brief.



M. Gehner

TAXCO, MEXICO, RETAINS ITS VICEREGAL AIR OF PROSPEROUS MINING CAMP AND TRADING POST

THE MIDDLE GROUND IN EDUCATION: A REJOINDER TO THE PLEA

PHILIP W. L. COX

I

THE MENTAL and emotional state so very evident in the article entitled "A Plea for the Middle Ground in Education" is not an uncommon phenomenon among teachers who are engaged in the arduous task of changing habits and attitudes and standards. Nor is it limited to teachers. Among prison guards, army officers, college administrators, church deacons and vestrymen, policemen, parents, hospital nurses, and all other institutionalists, there are many persons whose feeling of security and certainty are rudely shaken by reforms or radical changes of procedure and aims.

Frequently these persons who are deeply stirred by the strangeness of what seems to them to be revolutionary changes have been conscientious, able, and efficient agents of the passing order. In their cases, it is their very pride in the quality of their workmanship that makes for confusion and unhappiness when the practices that they have held to be tried and true fail to work smoothly under the new conditions. Transition from outmoded routines to experimental endeavors to achieve new objectives is for them a peculiarly trying experience.

The person who satisfies himself that the reconsideration of aims and values requires changed attitudes and methodologies, and implies new

standards for judging fitness and adequacy of persons and practices, is likely to be impatient with such confusion and unhappiness. To him the institutionalist who seems reluctant to let go of a vested interest in the outworn practices is guilty of a kind of waywardness, obstinacy, and unwillingness to try.

Such impatience and judgment are, however, unfortunate. In some cases they doubtless reflect subconscious desires for personal justification and the rationalization of their own attitudes in terms of logic and blame. As such, they are as truly the stigmata of maladjustment as are the worries and complaints of those who prefer the older establishment of goals and regulations and methods.

A sane and reasonable approach to the problem of the traditional teacher in a progressive school is needed. Personal and institutional adjustments under conditions of superimposed change are complicated. In the hope of contributing, however little, to a more comprehensive and sounder solution of these difficulties, I am accepting the invitation of the Editor of the EDUCATIONAL FORUM to discuss the need and the possibility of a middle ground in school readjustment.

Gradualness, Security, and Voluntarism Are of Primary Importance. The author of the "Plea for the Middle Ground in Education" makes a strong case for respect for individu-

ality of the teacher, for patience on the part of the supervisor, and for sufficient precision of direction to assure reasonable success and security for all earnest persons concerned in the reform. He makes it clear that fundamental changes in attitudes and practices must be gradual, and that during the transition great diversity of means, outcomes, and standards are inevitable and must not only be tolerated but also, so far as possible, be approved. Experimentation, evaluation, and justification of curriculum and methods must proceed with assurance. Help must be given before the adventure and during it, if the supervisor is to pass judgment on the work or the outcome; else, resentment will surely be a response to any recognition of the inevitable shortcomings of any venture into untried paths.

The author has generously conceded that the intention on the part of his supervisors has been in harmony with the conditions set forth. It has not been, in his case at least, sufficiently effective in application to anticipate and offset his feeling of inadequacy in the changing school. It is this lack of instrumentation of good intentions that has driven the author into the long rationalization which makes up most of his "Plea."

Indeed, it is probable that a "middle ground" which might satisfy the experienced teacher is to be found in the leadership and supervisory technics. Such a "middle ground" is not the one of which he writes to be sure. But it would assure the reasonable security which he hopes from the retention of old standards and subject matter. And it would encourage voluntarism on the part of the teachers whereby they

might progressively convert themselves to the modern viewpoint. Teachers' *successful* ventures in stimulating and guiding pupils' enthusiasms and projects are themselves the most potent instrumentalities for accomplishing their permanent conversion to progressivism.

*Seven Points of Agreement Between
the Author and the Respondent.*

I find myself not unsympathetic to the spirit of protest expressed in the "Plea." Throughout the article, there is evident a desire to be reasonable and fair toward the curriculum reforms and toward the reformers. Indeed, accepting the author's interpretation of the situation in which he finds himself and his fellow teachers, I am ready to subscribe to a number of his specific objections to conditions which teachers feel that they have to meet.

1. The essential need for gradualness and individuality in attaining both revolutionary philosophies and securities in new habits and attitudes, while usually recognized by progressive supervisors, is often underestimated. If the reformer did not have considerable spiritual and intellectual impatience with the inertia and the stupidity of conventional educational practices and assumptions, he would scarcely have become a "progressive." To maintain such necessary and desirable spiritual and intellectual impatience, and to harmonize it with tolerance and patience needed for achieving the reform—this is an acid test for the creative supervisor. The degree that such leadership is lacking—and under even most favorable conditions it is inevitably lacking in some degree—is measured by the feeling of

insecurity on the part of teachers, parents, and pupils, such as is reflected in the "Plea."

2. Whatever the provisions which the reformers think they have made for positive teacher-participation in setting up desirable goals, devising methods, modifying subject matter, and selecting or constructing tests for measuring pupils' progress toward educational goals agreed upon by the majority of the teachers, both prior to and concurrent with the progress of the reform, they are seldom adequate. In the school situation described in the "Plea," there is evident a desire to encourage the teachers to experiment and to adapt both themselves and their curricula to meet the demands of the official program of school education; but desire, while important, requires instrumentation if it is to be effective. In the case here considered, such instrumentation has obviously not been adequate for the author and for many of his colleagues.

3. Supplementing the provisions for teacher-coöperation in initiating and carrying through the reforms, there are needed explicit directions for achieving the more mechanical and standardized aspects of school procedures sufficient to assure official approval for all teachers who make honest effort to comply with these directions. Whatever the actual facts of the school here described, it is evident that the author and some of his fellow-teachers do not now feel such security from misjudgments on the part of their superior officers, either direct or as a reflection of parental or other public objections to the results attained during the initiation of the reform.

4. It is certain, of course, that

standardization of procedures or mere copying of approved practices is not desirable. Nevertheless, the value of demonstration lessons should be obvious. Such demonstrations should exemplify approvable adaptations made by one or another teacher and should be followed by frank and objective discussions of the methods demonstrated and of the outcomes attained, sufficient to assure general sympathetic understanding of their purposes and character. Confidence that what Miss B., the former social studies teacher cited in the "Plea," does accomplish, can be achieved by other teachers in similar (not identical) ways is promoted by actual observation and understanding. Intervisitation among teachers is approvable and evidently occurs in this school system; but it is also obvious that it has been insufficient to lead at least one earnest and intelligent teacher to understand what were the goals and what the outcomes of the lessons observed.

5. Socialized and laboratory class-procedures can be achieved with reasonable success even under most untoward conditions of building and equipment. It would not be maintained, however, by any progressive supervisor that such procedures may not be more generally and successfully achieved if building and equipment adaptations have been provided. The author complains that he and his fellow-teachers are hampered by a lack of materials and facilities. To the degree that this grievance is not merely a rationalization to account for his lack of success, it must be granted that his situation is difficult. It is not a sufficient reply to say that Miss B. succeeds in spite of the dearth of sup-

plies. Nor, on the other hand, is there implicit any criticism of the supervisory officers who are obviously obtaining better conditions as rapidly as possible. There is, nevertheless, justice in the complaint of teachers that "progressive education" does sometimes involve the making of bricks without straw.

6. One complaint of the author must strike sympathetic response in all adults who are interested in the morals and manners of youth. The general laxness of standards characteristic of general community life and the inclusion of all types of children in our present day schools do undoubtedly make the problems of earnest teachers difficult. These facts are inevitable, however. They antedate "progressive education" and exist quite independently of it. A proper comprehension of the problem involved and an assurance that allowances are made for the difficulties inherent in the modern world must be assured to the teacher who fears that the judgment of the children's free and easy behaviors by his supervisory and administrative superiors may be unfair to him as a "disciplinarian."

7. The writer of the "Plea" gives evidences of being aware—somewhat dimly and not constantly—of the central difficulty. Teachers have generally been selected from the intellectually least reformistic pupils in high schools and colleges. Docility, marks, "good" conduct, regularity, "majors" and "minors" have been and to a great degree still are the bases for admittance to and promotion through advanced institutions, for certification, and for employment as teachers. In-

tegration of positive curricular opportunities and integration of pupils' personalities call for teachers who have integrated enthusiasms and scholarship and who themselves have reasonably adequate positive personalities. School reform requires for its success a faculty dominated by reformist hearts and minds. The paucity of such persons on school faculties is the greatest obstacle to intelligent and socially meaningful school reform.

II

Twenty Unacceptable Assumptions.

Over against these seven points for which some degree of acceptance exists in my mind, there must be stated almost three times as many points of marked disagreement. Lack of space makes extended comment on these exceptions impossible. They are therefore set down somewhat arbitrarily and with full knowledge of the danger involved in taking words out of their context. Every effort is made, however, not to violate what seems to me to be the intention of the author, though in many cases the actual word or definite form of the idea has not been stated by him.

Eleven of these unacceptable assumptions seem to be related to an unexpressed and probably unformulated postulate that the institution, the school, has something sacred and unchallengeable in its character by which it is proper to judge all reformist aims and processes. The other nine of these assumptions seem to be more or less specific misunderstandings of the characteristics and purposes of secondary education.

Nowhere has the author of the "Plea" clearly set forth his postulates regarding the institutional character of the school. Throughout his presentation, nevertheless, there is a probably unexamined assumption that "the school is the school," that it is a subject-teaching and "lesson"-learning institution, and that these subjects and lessons are composed of facts and skills and habits prescribed by the institution and are to be accepted as binding by teachers, pupils, and parents. There is a complete absence of wholesome skepticism regarding the social and personal values involved in the subject-teaching and lesson-learning processes. There is no evident awareness that the established school, so blandly accepted by the author, is not inevitable, that it largely is the product of nineteenth century America, a residual institution developed to supplement and to correct the education furnished by home and church and many other community agencies, good and bad, and that it drew heavily on European, especially Prussian, models—alien to American democratic aspirations and purposes.

Related to this institutional postulate and exemplifying it, we find that the author thinks of teachers as specialists, masters of subjects, to be judged by the subject mastery of their pupils, and, therefore, superimposers of tasks and compellers of learning. He assumes that no child or no adult would work except under compulsion, that pupils inevitably hate their tasks, that they should be uniform in achievements within a given class group, and that they retain knowledge throughout succeeding years if

they have been properly taught. These falacious stereotypes blend into a distinctly fascist ideology of school functions, which leads to the assertions that habits are to be indoctrinated, that "self-discipline" can be superimposed, and that the necessary acceptance of these impossible responsibilities make the assumption of new tasks impossible if teachers are to survive the ordeal.

To all of this acceptance of institutional rigidity and inevitability exception must be taken. The school must either adapt its purposes and procedures to the requirements of a changed and ever changing world or it must perish. Pain motivation and scarcity economy and fascist compulsions belong with puritanism in religion and morals to a world that has passed. Freedom and pleasure and plenty and individual initiative and self-expression through and in earnest work characterize the emerging way of life. Work becomes the privilege of those who learn that vigorous effort to attain reasonable successes alone assures lasting satisfactions.

Such an assertion is not yet universally accepted. Regressives everywhere revile it as typical of "soft pedagogy." It will be elaborated and defended further on in this "Reply." Here it is stated merely to sharpen the issue.

The second sequence of unacceptable assumptions, nine in number, seems to be based upon inadequate or false understandings of the characteristics and purposes of progressive education. Four of these misunderstandings involve class procedures: The group must be fragmented into com-

mittees with chairmen; the forty children must agree on the same interest before the curriculum can be modified by the teacher to meet pupils' interest (i.e., pre-existing interests determine lessons rather than vice-versa); ideas are constructed in pupils' minds prior to any expression or use of them; and pupils must relive all of the specific experiences of the race if they are to be educated through the reconstruction of experience. Three other misconceptions are closely related to these four: Time spent in making Indian costumes is largely wasted; immature ideas are "picayune" and often beside the point and hence are unworthy of class time; and socialized methods, recognized as of great value for the social studies, are not suited to English.

The last two of these unacceptable assumptions are biased or unfair, or at least inadequate, statements regarding progressive education: it is asserted that according to this theory, "if we keep the child continuously happy and busy with his own little affairs he will in the course of natural events accumulate enough experiences to serve him as a preparation for life;" and it is a general feeling among teachers that the "present acceptance of Progressive Education is very temporary and that we shall soon be trying something else."

The superficiality of the assumptions on which these nine statements are made must be evident to everyone who is at all familiar with the writings of Dewey and Burnham and the many other philosophers and psychologists whose works underlie modern educational theory and practice.

That many competent progressive teachers do frequently encourage committee procedures in some of their classes; that artist teachers occasionally respond to class purposes (which they have themselves generally incited); that during periods of exploration the minds of many youths and adults arrive at suggestions that are inadequate and not yet critically examined; and that the conception of education as the reconstruction of experience does imply that experiencing is fundamental to education, all are true. That all classes *must* follow committee procedures; that class purposing *must* precede class undertakings; that the expression of immature ideas *is an end* of progressive method; and that the reliving by pupils of the *entire* history of man is implicit in progressive theory, are, however, utterly absurd misconceptions.

Needed: A Positive Experimental Democratic "Middle Ground"; One Attuned to the Mental Health of Pupils and Teachers and to the Social-Civic Purposes of American Aspirations. It was indicated in the opening paragraphs of this rejoinder to the "Plea for the Middle Ground in Education" that I am not unmindful of the difficulties that face teachers who have been selected and trained, and who have gained successful and satisfying status in connection with conventional school procedures. All human beings fear the unknown; few adults are sufficiently adventurous to welcome even minor insecurities. Nevertheless, and apparently somewhat inconsistently, I deny that full and positive life can be attained without adventure and some danger of failure. Life is, indeed, stult-

tified and empty if we cling fast to the habit grooves—it becomes a spiritual and intellectual equivalent of hardening of the arteries or fatty degeneration of the heart.

Peculiarly true is this statement in its application to us teachers. For we are dealing with life and growth; we must therefore engage in living and growing if we are to be in harmony with the educational environment in which we practice our profession. Hence, challenges and experiments and adventures, all of which by their very nature involve frequent partial and sometimes gross failures and almost never complete successes, are necessary for our full and positive lives.

We cannot teach what we do not attempt to practice. We cannot lead where we will not try to go. We cannot help youths to create their own sincere personalities unless we ourselves are engaged in sincere efforts to create positive personalities. We cannot promote the mental health of children and colleagues if we ourselves are mentally and emotionally defective.

How much of security and how much of divine discontent with institutional routine and regimentation are involved in effective and joyous positive living for each one of us? That is the question for which we as teachers and supervisors must seek answers. Complacency is death; too varied and intense dissatisfactions with the world about us are bewildering and ineffective.

The middle ground in education is to be found by each teacher for himself, through coöperation with his colleagues, young and old, often under

the inspiring leadership of understanding supervisors and fellow-teachers. Such experimentation in educational adjustment on the part of teachers is at the very heart of progressive educational theory and practice.

To the degree that the redirection of school education (generally termed "progressive" in whatever form it takes) makes teachers publicly uncomfortable about their lack of certainty in the new procedures, develops their hostility toward their administrative-supervisory officers and the innovations that they espouse, or drives the malcontents to band together for mutual sympathy and defense, or thwarts their desires to express themselves in their own ways, it greatly handicaps if it does not entirely destroy its own effectiveness. For the redirection involves purposeful teaching, which mentally sick teachers are helpless to produce.

To the degree that the redirection of school education fosters teacher-coöperation in helping children to discover and identify challenges and goals implicit in the redirection, it thereby tends to release the teachers' own creative thinking and planning. Curriculum changes and socialized procedures will, with the supervisor's tactful assistance, follow in due course, because new curriculum experiences are inevitably necessary if pupils as individuals are to meet their challenges and achieve their goals. As rapidly as teachers come to exalt pupils' growth in patience, perseverance, tolerance, initiative, originality, and leadership above their erudition and conventional scholastic habits and behaviors, they

will progressively evaluate the success of the pupils and of themselves in terms of the goals of the redirection, at first as well as, and eventually in place of, the "mastery" and retention of conventional fragments to which they have in the past applied the names, English, history, mathematics, and the rest.

However bungled the redirection of education called "progressive" often is, the intention back of it is approvable by all men of good will and democratic faith. Its generally unexpressed thesis is that the school as the agent of a liberal society should help boys and girls to set up dynamic objectives for themselves that are reasonable and worth-while and should help them progressively to attain these objectives. Such a conception while generally accepted as aspiration is in practice in violent conflict with the conventional practices in which teachers and parents and many pupils have found comfort and "virtue."

Subject matter of great or slight potential value set forth to be learned for extrinsic rewards—marks, promotions, certificates, etc.,—has proved an opiate for both spirit and intellect. It is not possible to overcome drug-addiction of academically successful youths and adults suddenly and permanently. The possibility of escape from the uncertainties of life and adventure into "lesson-learning" and "subject teaching" makes relapse of the victims frequent and difficult to prevent or remedy.

The middle ground to which we aspire is not to be found in compromise of the direction in which "progressive education" aims. It is rather to be discovered in a progressive re-

orientation of teachers both as groups and as individuals to the importance of human traits, and to the nature of youths and their guided growth. As they discover for themselves the controlling importance of pupil traits, they will cease worrying overmuch about the overwhelming task of correcting papers and assigning marks and will expend the released energy on stimulating youth to undertake worthwhile tasks of their own and in guiding them to complete them as adequately as possible. As teachers achieve such a reorientation, they come to understand, through its application to their own experiences and aspirations, the meanings of progressive education. Apart from such experiences and aspirations, the philosophy and practices of progressive education can scarcely be comprehended.

Indeed, as the teacher gains confidence in his own philosophy and technique he soon passes the point where a supervisor *as a superior officer* can help him. He attains the status where self-supervision is inherent in his attitudes and practices. To be sure, he needs the continued approval of his supervisors and his "public"; he is, moreover, glad to explain his methods and to discuss them and their results with his equals. But he has become a creative artist in his own right; his one danger is complacency or rationalization whereby the progressive methods which he has found successful may degenerate into mere devices. If, however, he can be led to accept a functional leadership among his fellow-teachers by engaging in "big brother supervision," he will find constant challenges to purpose, to plan, to execute, and to evaluate his own projects

in order to help his fellow-teachers to understand his aims and methods and results, and so to improve their own work.

The Curriculum Becomes an Instrument of Education Instead of an End in Itself. As teachers engage in the delightful though tantalizing and difficult adventure of helping individual pupils to discover their own worthwhile goals and to attempt to attain them, the curriculum is itself metamorphosed and diversified to such an extent that its very character and meaning are changed. In conventional practices pupils study Latin to learn Latin, English to learn English, mathematics to learn mathematics, and so on. Under these conditions, what Latin or English or mathematics is *as education* is almost never questioned or examined. Custom and inertia have given each a form and a status. They are defended by rationalization and mystic faiths. Like the buttons on the cuffs of men's suits, subjects were put into the program for a purpose which has been almost forgotten. They are now mere vestiges and formalities. Nevertheless, success in them is measured by relatively meaningless informations and skills learned; inevitably they are soon forgotten since the pupils have seldom been conscious of any reason for learning them, except to "pass the courses."

Progressive educators are seeking to remedy this situation by insisting that English must consist of experiences,¹ social studies must include problems and projects, science involves being scientific, and so on. All of which are

true. And the reoriented teacher grasps the fact that the mere control of an instrument without reason for and practice in its application would be stupid and wasteful. Consequently, he is driven by this challenge into a dynamic, adventurous, experimental spirit which leads him to look for human traits to modify in desirable ways by means of the curriculum. He no longer teaches English or mathematics or history or science merely that pupils may know the ephemeral facts and processes. He knows that even if learned as subject matter the controls will be specific and inert and temporary. He looks beyond the momentary command to the personal desires and ideals and habits of the pupils. He realizes that if they find challenges to self-expression which involve the subject matter and attitudes which he and his curriculum typify, the youths whom he teaches will build into their own personalities some of the contents of his courses; they will then continue to grow in their command of subject matter as long as they live.

To this reoriented teacher it becomes increasingly clear that the *pupils'* curriculum is never identical with that which the school has embodied in its syllabi or outlines. For the pupil learns those reactions to which he gives birth; if those reactions involve distaste for books and "learning" then no temporary command of course-contents contributes much to his education. Such a teacher welcomes, therefore, opportunities to help youths to engage in activities and to gain experiences which typify purified and idealized and diversified social life.

In the curriculum practices associated with the term "progressive edu-

¹ Hatfield, W. Wilbur, Editor, *An Experience Curriculum in English*. D. Appleton-Century Company, 1935.

cation" he finds such opportunities to be generously provided. In them he and his pupils discover situations in which they themselves share. To a considerable degree they create their own curriculum; indeed, each individual pupil and the teacher himself are engaged in modifying their own knowledges and attitudes and practices. The entire project is shot through and through with the spirit of innovation, adventure, trial, modification, and partial success. Such curricular activities are themselves the best guaranty of continued growth toward maximum self-realization consonant with the welfare of society.

*Are Experimentalists Interested in
Standards of Scholarly Attainment?*

It may be objected by the reader at this point, as the author of the "Plea" does implicitly protest, that even though the argument for motivation and vitalization of the curriculum be granted, it does not justify the neglect of standards of scholarly attainment on the part of pupils. There is in reality no disagreement between "progressives" and "conventionalists" regarding the desirability of range and exactitude of knowledge and skills. The differences between them have to do with *what standards are justified, what ones are attainable, and what ways are most effective in promoting such attainments as are justifiable and achievable.*

Experimentalists cannot grant the unspoken assumption of conventionalists that, before the projection of the pestiferous Progressives into the curriculum scene, pupils used to learn

their lessons, master their subject matter, pass their examinations, maintain high scholarly standards, and abide by the laws of school and society. There is too much evidence to the contrary. Most youths and adults have at no time attained control of academic subject matter such that, without constant review, they could maintain it. Until economic and social conditions compelled the continuance of the majority of youths throughout high school, the academic abstractions were utterly rejected by most of them, and by the rest were accepted either as a necessary price to pay in order to attain a diploma or as an escape from reality—a means of attaining social status by way of *teacher*-approvals instead of approbation by their *fellow-pupils*.

The seldom examined fundamental difference between educational experimentalists and conservatives is to be found at this point. The latter look backward to a golden age of docile lesson-learning pupils that never in fact existed. The former are seeking reorientations of curriculum practices and teacher personalities in terms of reality and potentialities.

It is in their search for standards and means that experimentalists inevitably exemplify the tentativeness and variety that characterize the milieu of all true science. On the basis of observed facts, or what seem to some individual or group to be facts, hypotheses are elaborated, refined, and tried out. These hypotheses are modified partly in the light of the results of the experiments and partly in the light of human frailty, fear, and incompetence, and of social inertia.

The resultant practices to which the name "progressive" methodology and curriculum are applied naturally lend themselves to misunderstanding and ridicule on the part of regressives and superficial critics who seek security in the rationalizations of the "tried and true." It is necessary therefore to return to the basic considerations. What standards are justified? What standards otherwise justifiable are attainable? What ways seem likely to be most effective in promoting such standards as are justifiable and attainable?

III

What Standards Are Justifiable?

The moment that this question is raised the disagreement between experimentalists and conventionalists cracks wide open. For the latter pay only lip service to social objectives or to individual character traits as outcomes of education, while the former see in subject masteries mere potentialities for attaining desirable social and individual practices and attitudes.

The progressive says that better home and family life, positive democratic civic attitudes and practices, more worthy uses of leisure time, and more adequate economic orientation and competence are the social objectives that must control the curriculum. He insists that personal and institutional health, both physical and mental, and that qualities and powers of personality² are the true *fundamentals* by which the objectives of education are to be made probable of attainment.

He does not deny a place for knowl-

edges and skills in such qualities and powers of personality. He does demand that whatever information and practices the school seeks to superimpose on all pupils shall be scrutinized for social justification. He calls on English teachers to inform themselves regarding approved English usage and the actual literary appreciations of cultured people before they prescribe standards for their pupils. He asks social studies teachers to acquaint themselves with current revaluations of history, economics, government and the rest before they venture to be cocksure regarding "facts." He demands that science teachers exemplify the scientific mind characterized by tentativeness, curiosity, enthusiasm, and experimentation rather than by mere erudition. He seeks mathematics teachers who spend considerable parts of their out-of-class times solving problems involving mathematics, modern foreign language teachers who read, write, and speak the language during out-of-school hours, and Latin teachers who practice what they teach.

Academic teachers who personify the objectives of a vitalized curriculum are unfortunately few in number. Many of them have to be born anew in their acceptance of new and justifiable standards. For these new standards are not low standards. They are fresh, functional, and vital. They are human traits—enthusiasms, patience, resourcefulness, perseverance, originality, courage.

As such they have a propulsive quality, a momentum. They involve desire, will, a reasonable degree of success, and a reliance on one's own mind. Only those standards are justifiable,

² Cf. Charles A. Beard, *The Nature of the Social Sciences*. Chapter X. Charles Scribner's Sons. 1934.

assert the progressives, that are integrated into the positive personalities of youths and adults. Standards of behavior, of work, and of practice that they will strive always not only to maintain but also to improve are functioning standards; all other standards are inert and futile.

What Standards Otherwise Justifiable Are Attainable? Art is long and time is fleeting. Not every youth can become an accomplished musician, linguist, mathematician, wood-carver, athlete, civic leader, scientist, literateur, historian, and economist. He may find satisfaction and develop enthusiasm for such familiarity with many or all of these areas of culture as is necessary for appreciation of them. In exceptional cases, he may develop an amateur interest in constructive activities—intellectual or manipulative or both—in many fields. In all cases, however, some choices have to be made on the bases of original aptitude, social pressures, and dynamic experiences.

Superimposed standards, whatever their theoretical justification, are futile and unattainable things unless they are suffused by desire and satisfaction, or unless social practices require their maintenance. If there is a lack of desire and satisfaction in practicing and improving the quality or quantity of knowledges, skills, and evaluations developed in class, the standard is lost almost immediately after school instruction ceases. Unless social practice or custom demands a high quality of taste or efficiency or acquaintance, youths and adults must give heed to forms of learning which society does prize to the detriment of those that society neglects.

No standard is attainable therefore that lacks social sanction unless it is individually challenging and satisfying. Hence, attainable standards are of two sorts: those fundamental skills and knowledges without which man feels uncomfortable, condemned by his peers as ignorant or inadequate, and those individual efficiencies that are enlivened by personal desires and confidences, by the will to improve and the expectation of success.

What Ways Seem Likely to be Most Effective in Promoting the Attainment of Such Standards? The answer to this question brings us to the heart of progressive educational method. It is here that the break with mere custom as typified by the conventional school is sharpest.

Conservative academic high school teachers have to a considerable extent depended on pupils teaching themselves during study periods or at home certain formal assigned lessons. These learnings have then been cited back to the teachers in class, have been quizzed in reviews, and have been tested from time to time. In very many cases, "teachers" of academic subjects have, in fact, done little *teaching* even of the verbalisms and processes which have been learned.

Under such circumstances the emphasis on the erudition of the teacher has conformed to the emphasis on subject-matter mastery by the pupils. Assigning tasks, checking the adequacy of pupils' preparations by means of recitations, conducting drills and reviews to keep the learnings above the limen of recall, giving tests to motivate and to measure the retentions of subject-matter, and making out and correcting quarterly or semester or an-

nual examinations covering the work of longer periods on the basis of which to "pass" or "fail" pupils—all of these chores have seemed to visionless institutionalists to demand teachers who "know their subjects," by which is frequently meant just the same abstract and meaningless card-catalogued verbal "facts" and manipulative skills that have characterized conventional lesson-learning by the pupils.

With this whole futile process, progressive education in all its many forms breaks most sharply. And its break is justified on three grounds. First: The results of the older method, despite the nostalgic claims of regressives, have always been disappointing. Second: Even had they not been so futile, the results would have had little to do with the education of youths' characters—their aspirations, ideals, and dynamic habits. Third: The American social tradition and practice, unlike those of pre-War Prussia and other continental societies, accentuate initiative, originality, self-reliance, and diversity of individualism within a pattern of tolerance and social idealism; American schools must therefore encourage learning through discovery, adventure, and experiment whereby pupils may create their own potent knowledges if our youths are to prepare themselves to "leaven the lump" of social habit and standards—residues from pre-industrial and pre-democratic institutions.

What Are the Results of Conventional Lesson-learning? The conventional academic curriculum is, in fact, so abstract, so unrelated to the daily lives of youths or adults that it can be retained only by the few who review it. Some do review it, in order to teach

it. Occasional persons thrill over mathematical puzzles, quotations from foreign languages, word derivations, or they take pride in their erudition; such an enthusiast continually recalls and thereby reviews paradigms, sentences, formulae, dates, persons, and events. For the rest of the pupils and former pupils, all that are left are a few scattering and unorganized scraps of information that for one reason or another have as yet remained above the limen of recall. Tests at the University of Minnesota, in 1929, showed that after a lapse of one year only 18 per cent of the information and skills "mastered" by the students is retained.

Investigations in achievements in written English (cited by Leonard in his article in the May, 1929, *Journal of Educational Research*) indicate that pupils' out-of-school English usages are not affected by high-school instruction and that the best seventh-grade pupils use quite as good English as the best twelfth-grade pupils! Some years ago Brown found that in Latin prose translation the best pupils made little or no progress from the tenth to the twelfth grades. Even in algebra and modern languages, increasing mastery of the average pupils depends quite as much on the elimination of those who have not mastered the techniques as on the growth in power of those who continue.

If we understand by *education* the process by which civic, domestic, and economic efficiencies, good will, and harmless enjoyment of leisure are promoted, there is not one whit of scientific validity to the contention that scholastic achievements are identical with education, or, indeed, that they correlate positively with it. In the

1928 Yearbook of the National Society for the Study of Education are several studies which show how unfounded is the assumption that "standards" of achievement are related to quality of teaching or even to the subjects studied.

Terman in summarizing these investigations says:

One of these fails to find any statistically significant difference between the subject-matter achievement of pupils taught by "best" teachers and the achievements of those taught by "poorest" teachers. Another fails to find a significant correlation between the achievement of the pupils and school expenditures. Another investigation, a rather extensive one, fails to find more than a negligible correlation between achievements of unselected ten-year-olds and the total number of days these pupils have attended since entering school. This finding is confirmed by another investigator in another state. Another study indicates that the remedying of physical defects has little or no effect on achievement. Still other investigations, previously reported in educational publications, have shown that achievement is affected to an astonishingly small extent by size of class or by the use of widely different methods of instruction. Thus it seems to make little difference in ultimate achievement whether a pupil is taught phonics or not; whether he is taught reading by the word or by the sentence method, or by some other method; whether he is taught spelling as a separate subject or not; or whether 12 per cent or 25 per cent of the total school time is given to arithmetic. . . . The evidence that is accumulated seems to indicate that the mastery of the subject which a pupil of twelve years has attained probably depends more upon his mental level than upon all of these other factors combined, as-

suming at least a fair amount of educational exposure in schools of the sort commonly found in typical cities of this country.³

If more searching investigations confirm this tentative conclusion, what does it mean?

Probably we have been laying too much stress on the mastery of subject matter (continues Terman). Probably moderate deviations in achievement, either above or below the "norm," are educationally less significant than we have thought. It has certainly been proved that ability to do certain work, say of the ninth grade, or of the freshman year of the college, depends less upon the subject matter that has been mastered than it does upon general intellectual ability.³

Nevertheless, these outworn, conventional, scholastic attitudes and procedures continue to exert powerful, even if baleful, pressures on all non-academic education. For the permanency and resistance of inert vested interests are difficult to overcome. "Nothing of human origin," says Arthur E. Morgan, "endures so long as the habits and outlooks of men. . . . An impression written on the mind of man is more enduring than stone." The impression in scholastic minds that the high schools exist to do a peculiar type and standard of work seems to have some such enduring qualities.

However indestructible this inert stereotype appears to be and however probable that it will persist among institutionalists for decades to come, it is nevertheless hopelessly outmoded. The universality of adolescent education is a response to a social mandate, an inevitable and inescapable product of technological evolution. Not erudi-

³ *Journal of Educational Research*, Editorial, Vol. 17, No. 1, January, 1928. Public School Publishing Co.

tion and standard codes of belief and behavior but personality traits, social practices, and civic attitudes become the goals and the means of the democratic way of life. The school compromisingly and hesitatingly emerges, therefore, as a character-shaping instrument for liberalism and individualism.

IV

How Can the School Most Beneficially Affect Character?

The behaviors and attitudes of youths and adults have been a major concern of family, church, and of the general community, throughout all history. In this concern, however, the divergency of approvals among these institutions and environments, indeed the double and triple standards that exist within each one of them, make of individual and group behaviors and attitudes varying and somewhat unpredictable traits.

Because such fickleness and instability have been abhorrent to conservative and powerful classes, it has been one major mission of the school to inculcate certain habits and acceptances to which the term *discipline* has become attached. The maintenance of discipline has been one major criterion by which the adequacy of a teacher is judged, not only by his administrative-superiors but by fellow-teachers, parents, and the community in general.

It is in this very area, however, that the social lag of education has been most marked. Despite the intellectual acceptance of the teachings of Socrates and of Jesus, of Rabelais and Rousseau, of Jefferson and Lincoln, and of

Dewey and Burnham, the actual process of transferring responsibility for behavior from the teacher to the pupils, both as individuals and as groups, has been slow, uneven, and inadequate. The older stereotypes of teacher dominance through fear or through personal magnetism or through such devices as movement, busy work, drill, and routine, are surrendered reluctantly, if surrendered at all.

In the school, nevertheless, as in the general community, courtesy and good taste become the only criteria that have continuing moral force. Courtesy and good taste cannot be superimposed; they cannot be compelled. They must satisfy the pupils who are to practice them. Along with skill and adequacy, they must, therefore, be "natural" components of social projects motivated by desires to gain the approvals of cultivated youths and adults who are themselves courteous, discriminating, and competent.

It is in this transfer from regimented behavior and superimposed discipline to self-control consonant with initiative, self-reliance, and self-respect that the transitional teacher finds the greatest challenge to his complacency and confidence. As a competent and successful teacher of the *patriarchal* or *militaristic* tradition he knows that he can "keep order" in his class room. As an encourager of self-activity and individual judgment under the newer dispensation he is worried because children's bad manners are so often glaringly evident. He is fearful that if he suppresses these breaches of good form by the weight of his own authority, the freedom of pupils to think and challenge and ex-

periment and propose alternatives will be lost. But he regrets the lack of orderliness and the absence of that decorum that ideally and theoretically exist in a parliamentary or planning body.

It is small comfort for him to realize that the standard of self-control that he sets for his class is immediately attainable only among children from those relatively few families whose home-lives are characterized by a very high degree of invariable courtesy and good taste. Nor is he altogether content that the decorum of his class should approximate that of earnest and excitable bodies of adults engaged in argument and planning or even in group conversation. Quite properly he desires to "idealize and purify" the "situations typical of social life" that his class-group reproduces.

If the objective of the teacher is the self-control of his pupils both individually and collectively, he should not be discouraged because "heaven is not reached in a single bound." Progress from the code of present custom and immaturity among youths and adults to the code of a cultural élite must be so slow and irregular as sometimes to be disconcerting. Resourcefulness, patience, persistence, and a firm belief in the possibilities of education are required of us all.

The Socialization of Discipline Is Itself a Most Important Aspect of Character Education. Socialized discipline evolves from practice in social situations. The football player, the corridor officer, the violinist in the orchestra, the demonstrator of an experiment, the debater, the artist, the member of an editorial board, and the

committeeman, provided they are seriously concerned with the success of their projects, call for no external disciplinary control. Not only do these participants gladly accept the coöperative discipline required for success, but also they apply their own approvals to the earnest efforts of their fellows and their disapprovals to triflers and "smart Alecks."

During the period of transition from teacher-imposed regimen to socialized discipline, the teacher extends measured privileges of self-control to earnest youths engaged in social or individualistic projects; from all others, he withholds all but momentary liberties. As more pupils come to engage earnestly in one or another form of school activities, he increases the degree of freedom from regimentation little by little until self-discipline becomes a class standard. When that stage is reached victory is almost assured.

Exceptions and lapses of course occur. There are many variants. The teacher himself is not quite the same factor from day to day, his fatigue or irritability or uncertainty may affect his voice, his posture, and his facial expression which communicate his weakness to the pupils; their responses may greatly increase his annoyance. Many disciplinary situations are thus unconsciously initiated even by experienced teachers.

Individual pupils present occasional or repeated problems. Temporary maladjustments due to ill-health, recent emotional disturbances, or new admirations may cause even exemplary pupils to surprise and disappoint the teacher. Some youths suffering from

feelings of inferiority may seek self-assertion through obnoxious behaviors. These youths demand patience, understanding, affection, sensitiveness and intuition, and resourcefulness of the teacher who initiates an activity program. He must be self-controlled, calm, even-voiced, kindly, and firm; he must sincerely radiate a confidence that the project is going forward to success. He must seek to understand the recalcitrant youngster; put himself in his place; enlist his partnership and good will through some activity that assures the pupil's recognition and self-esteem.

How rapidly socialized discipline will become sufficiently well established so that the wise-cracker and the disturber will surely meet the disapproval of his class-mates depends quite as much on the *esprit de corps* of the school as a whole as it does on the personality and technics of the individual teacher. The curriculum and allied activities of a creatively controlled school may furnish a rich field for experience, success, choice, and adjustment. These school activities may be reenforced by wisely selected community undertakings, the participants in which are characterized by generosity, tolerance, self-restraint, and courtesy and by positive purpose and competence. In connection with such school and community undertakings, almost all mentally and emotionally normal youths can and will find positive self-expression, self-discipline, and democratic effectiveness.

Mind and Character Are Social

⁴ *My Pedagogic Creed*, p. 3. Reprint. The Progressive Education Association, 1929.

⁵ *Ibid.*, p. 6.

Phenomena; the Education of Them Must Therefore Be Socialized. However haltingly and superficially have been the social-civic and cultural practices of many schools to which the term "progressive" has been applied, the intention and the ideal of progressive faculties have been shaped by this orientation. Here lay the primary emphases in the philosophy and practices of their prophet, John Dewey. Forty years ago in defining education he wrote:

"I believe that—the only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself. Through these demands he is stimulated to act as a member of a unity, to emerge from his original narrowness of action and feeling, and to conceive of himself from the standpoint of the welfare of the group to which he belongs. Through the responses which others make to his own activities he comes to know what these mean in social terms. The value which they have is reflected back into them."⁴

Speaking of the schools he said: "I believe that the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends."⁵

Concerning the subject matter of education: "I believe that the social life of the child is the basis of concentration, or correlation, in all his training or growth. The social life gives the unconscious unity and the back-

ground of all his efforts and of all his attainments."⁶

Concerning the nature of method: "I believe that if we can only secure right habits of action and thought, with reference to the good, the true, and the beautiful, the emotions will for the most part take care of themselves."⁷

In *School and Society*, Dewey explains the applications of these beliefs to school practice. He was not unaware of the dangers of sentimentalism and superficiality among faddists and neophytes.⁸ He presented a platform of democratic and social reorientation for the school which was so revolutionary and so sound that competent and alert teachers have endeavored for over three decades to bring their own philosophies and practices into conformity with it.

In the better junior high schools such broad curricular opportunities and community reinforcements have become characteristic. In the intelligently conceived and administered senior high schools, which have become more frequent during the past two decades, similar adaptations may be found. Pupils are helped to understand and to find their places in the positive, propulsive, constructive life of the school.

Mere school virtues are relegated to their proper places—they are the formal conformances which are necessary because the school must for the time being retain its institutional character. The school runs more effectively if all pupils attend every session,

promptly, with lessons prepared, and with compliant behaviors. Such school virtues are not neglected in progressive high schools, but they are not confused with the social and individual adjustments which each person must work out for himself, regardless of, but not in defiance of, school rules.

Worthy Character Must be Wrought by Each One for Himself. In all phases of school life, except the academic classes, however, self-education is encouraged. Increasingly the old rule of Rabelais, "Do as thou wilt," becomes in the enlightened school the chief rule of conduct for the majority of youths. For if the will to achieve objectives—worth-while and reasonable objectives—is dynamic, and if teacher-guides are ready to assist with advice when such advice is desired, youths may safely be trusted to do as they will.

It is thus that they become mature. It is thus that they develop characters. For character is positive and social and subtle. As such, it is a by-product of active control of situations involving other people. Each boy and girl must come to feel his own worth, his own importance in the social scheme, and his own ability to gain the appreciation of those whose good opinion he values. He must succeed frequently; he must know himself to be adequate. The rock on which stable character can be built is the right of each one to assert, as Goethe said every normal person must, "*Ich bin ein ich!*"

Character is growth; it is unfinished; it is always in process. It is not definable in terms of past, or even of present, actions; it is a prophecy of what one will do and feel. How one has behaved or does now behave is

⁶ *Ibid.*, p. 9.

⁷ *Ibid.*, p. 14.

⁸ *Ibid.*, Article IV. Paragraphs 11 and 16.

significant only as it predisposes one to meet new situations in ways that are positively helpful. Moral qualities, good and bad, grow by use, and they expand if emotionally satisfying.

The wise teacher deals with immediate activities of pupils in school and out. He contrives to have each child develop successful, desirable habits, wherefrom comes the expectation of success—the good will. Security and confidence in performing the functions of play and work, of home and leisure and occupation, are the teacher's assurance that individual and community life may be benefited by the school's training.

The teacher, as guide, philosopher, and friend, directs his own efforts not to settling questions in advance, but to stimulating the youth to raise and settle, tentatively at any rate, his own questions—questions of tact and defiance, of stolidity or vivacity, of chicanery or blunt honesty, of self-glorification or modesty, of carrying his own load and, perhaps, another's, or of shirking the effort and demanding the rewards, of conforming to the school's regulations or of defying or dodging them, of volunteering to explain a skill or an occupation with which he is familiar or of waiting to be called upon. Hundreds of occasions occur in the creatively controlled school when such choices may be made. The teacher who can adequately stimulate and advise his youthful friends how to meet these

issues and how to find answers *for themselves* is the successful teacher.

Always, however, the active agent in making the selection is the youth himself. He learns to face the situations of life confidently, to make the choices of which and how in the light of all foreseeable consequences. In his self-selected and self-directed activities his lessons are learned. He respects himself; he depends upon himself; he feels secure in himself.

A task, a plan, and freedom to carry out the plan, these are the conditions which Burnham sets forth as essential to mental health. And these conditions the teacher as an adviser promotes in his every relationship to his pupils. Moreover, the evidence is so strong as to be conclusive that the successful teacher is not the one who knows the subject matter which he teaches in outstanding fashion, nor is he the one who is master of technics of teaching; rather is he the one who has emotional warmth, human interests, helpful attitudes.⁹ "The first principle of education" said Pestalozzi, "is not teaching; it is love."

Together pupils and teachers and understanding parents can grow joyously in this new venture. But to do so, it will be necessary to sacrifice that security which is rooted in dogmas and fixed codes and erudition. The joy of growth and discovery and adventure and the confidence that life holds riches and satisfactions worthy of search and risk and of temporary failures and discouragements must infuse us all. There are needed a new attitude of reconciliation to uncertainty, a dependence on our own minds, a readiness to seek our own answers to our

⁹ Cf. Orlie Clem, "My Best Teacher," *Educational Method*, Vol. 9, June, 1930.

John L. Tildsley, "Better Teaching in High Schools of New York City," *Bulletin of High Points*, Vol. 9, October, 1927.

W. W. Charters and Douglas Waples, *Commonwealth Teacher-Training Study*. University of Chicago Press, 1929.

own questions, a pride in our kinetic ignorances which alone determine our willingness to think and experiment, and a tolerance toward and an encouragement of the efforts of others to realize their own growing selves and emerging personalities. These are the characteristics and purposes of the new education of a dynamic democracy.

It is in the reconception of the goals and the procedures of education as an instrument for affecting the qualities

and powers of personality that the justification for "progressive education" must be found. Unless such reconception is honestly accepted misunderstanding must result. If, however, it is accepted, then it is inevitable that tolerance and generosity must characterize the judgments of the always partial and inadequate outcomes of brave adventures in seeking in greater measure to achieve the goals of democratic living.

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example.—JOHN RUSKIN.

OUR CLOSE RELATIVES - THE ENGLISH

GERALDINE P. DILLA

"These English are the most interesting study in the world. Just when you'd like to hang them for their stupidity, you become aware of such noble stuff in them that you thank God that they were your ancestors. . . . My admiration for their racial qualities deepens while my impatience with their ways is heightened. I could write a book in worship of them and another book damning them—both true, both concrete, both definitely proving my thesis."—WALTER HINES PAGE.

I

SO MANY writers on the English have begun with the effect of the climate that the English have become very sensitive on that subject. But it is only natural that strangers should notice their weather and remark upon it, to begin the conversation if nothing else. During the tourist season, indeed, English weather is not bad; and it is sometimes perfect, in the eyes of an American used to our summer heat and drouth. The long British twilight in the summer is very attractive to us—a time to revel in the flower-gardens fresh and bright with unwilted roses perhaps a week old. For nature in England is economical; the air—free from flies—preserves not only the flowers but the meat hanging outside the shops; and nature stimulates the Englishman to exert himself outside in his garden or on a cricket-field, or rowing on a willow-shaded river.

Not so much praise can be accorded to the English winter, however, especially in London. The famous fogs, like most else in this modern world, have weakened; but history survives tenaciously in Great Britain. Though London has still more sunshine than Glasgow and Manchester, which bid

for the title of the world's darkest cities, yet generally speaking, England's best record for sunlight is poorer than America's worst. The worst month for sunshine in Philadelphia is better than the annual average of England's so-called "Riviera" resorts. And New York has had an even better record. Even Pittsburgh has more than ten times as much sunshine as London in the month normally least bright.

It has long been the custom for the English to insist that they would not be the great nation they are except for their climate. That legend is now badly discounted by modern scientific statements concerning the hygienic importance of sunshine. Yet perhaps bad climate might have determined the disconsolate Britisher to leave home to build an empire in sunnier lands. And perhaps the changeableness of British climate is somewhat stimulating, especially when it is compared with the long debilitating hot spells of the United States, and when it finds one well provided with rain-proof clothes, hot tea and scones, fireplaces and friends.

The moist, cool, cloudy atmosphere surely encourages the Englishman to exercise out-of-doors, and to consider his physical well-being. It may also

incline him to introspection, taciturnity, religious thought; and it may dampen his ardour for art, his sympathy and his social instincts. But the Englishman dislikes to have these characteristics, some of which he denies, ascribed to the climate. He had rather be told, as his French admirers believed in the eighteenth century, that such manners are the result of his extreme depth of thought, his virile strength, and even his "spleen"—the fashionable word for melancholy then. He is especially irritated when a Latin contrasts the "extraordinary dullness and cerebral aridity in the masses" of the English with "the easy receptivity of the men of the South."

The Englishmen are usually proud of their "muddling through" technique, which to us poor visitors appears as a result of a certain dullness or heaviness in their habits of thought. Or it seems that their frequent success in spite of mistakes has persuaded them to consider the making of mistakes as a factor in their success—which twist in logic again seems to correspond exactly to fogginess and low visibility in atmosphere. But they are far from stupid in rationalizing their traits. They skillfully and plausibly justify their "muddling" technique by saying that it is the result of a larger view of the facts and conditions than their more workman-like neighbors can see; that the English by seeing too many sides of the question cannot be expected to achieve the arbitrary efficiency attained by an inferior grasp of the subject. In short, the whole texture of life in England is less logical and less consistent than on the Continent, especially in France.

Perhaps this native inconsistency is as much to blame as is history for the unfortunate label "perfidious Albion." This epithet was probably first used by the great French preacher Bossuet, and repeated dramatically by Napoleon when his appeal to English chivalry gained him only exile to St. Helena. The practice of "muddling along" results often in a change of action or attitude that looks perfidious to the unfortunate foreigner adversely affected by it. The facts of British history as interpreted by the Continent of Europe can appear to show perfidy and hypocrisy; for while Britain has embraced the doctrine of splendid isolation and the balance of power, she has acted as seemed best, or profitable, to her in any practical situation. As a Scandinavian phrased it, English hypocrisy is "their happy capacity for transcending logic."

The English worship of good form can appear hypocritical to a simple Latin or American. The modern English ideal of proper conduct is such a peculiar mixture of repressing natural feelings and of sophistication—defined as the ability to take certain things for granted—that much explanation has been attempted by both English and outsiders. Doubtless their cult of good form comes from their ideal of aristocracy and the influence of the great "schools" like Eton and of Oxford.

"The Fresher's Don't" is a clever little booklet which illustrates the way in which the worship of good form is inculcated in the university student. This unique publication is addressed to the Freshers at Cambridge "in all courtesy by a sympathiser (B. A.)." After a page on dress, it lays down the

following rule among others for conduct "in hall":

"Don't talk shop, or try to air your acquirements. It is most distressing to listen to a Fresher, who has just commenced the study of Chemistry, and who continually asks his friend: 'To pass the H_2O .' etc., or even worse to endure the conversation of a batch of well-meaning, and no doubt hard-working Freshers, who talk about nothing else but the knowledge they have gained to-day, and that which they hope to gain to-morrow."

The "hints otherwise and everywhere" include: "Don't attend all meetings, or join all the societies, to which you may be invited. Your future desertion will only cause worry and annoyance. Neither subscribe to every Mission or Philanthropy brought before your notice. There is no popularity to gain by this means. . . . Don't be a rowdy or a drunken man. Rowdiness is more a badge of ill-breeding than of gentility. . . . Don't offer to shake hands. This is done only on the first and the last occasion of seeing a man during the term. Tutors, however, are allowed to shake hands. . . . Don't be ready to think a man has cut you. Cambridge salutations are always distant. . . . Don't, if you are a teetotaler, wear a blue ribbon. An obtruded virtue is almost as objectionable as a vice. . . . Lastly: Don't let your residence in Cambridge cause you to assume superiority over others less fortunate. The object of a University career is to improve the mind by study and social intercourse, so that the former School-boy may be fitted for an honorable and useful career, for the good of his country and the benefit of

those with whom he may come in contact in after life."

There, illustrated in these rules, is the typical English way of first appearing snobbishly devoted to good form, but ending with some good sense and nobleness that almost wins us over to their position. The constant ideal of the gentleman in Great Britain is admirable in many respects. So precious it is that the English do not risk shattering it. When I asked a Londoner for a specific example of a true English gentleman, he named Sir Philip Sidney; when I asked for a living specimen, he promptly answered that true gentlemen are extinct nowadays.

It is a demonstrable fact, however, that the English gentlemen are less corrupt as statesmen and lawyers than are their relatives overseas; their ideal of honor does affect their conduct more admirably than our ideal of efficiency affects our American politicians. Self-control and honesty—refusal to take bribes—are characteristics of the English, along with their sense of duty and sense of fair play. It may be that the famous "public-school" exhortation to "play up, play the game" influences the Englishman throughout his life; if so, his love of sports does much more than keep him "fit" in his climate.

Some of the "Rough Islanders" admit that the rules of good form threaten now to replace the Ten Commandments; but there could be worse substitutions, such as "blood and iron," or "might makes right." Many aspects of the traditional "good form" are admirable. Political leaders show courtesy, and even generosity, to each other, and thereby gracefully oil the

wheels of parliamentary government and diminish the friction between the prime minister and the opposition. A sense of propriety or self-control influences the statesmen to bend and compromise at the right time, so as to escape fierce unprofitable party-war and to promote the public welfare. That old Irish witticism is not just nowadays, even if the famous Daniel O'Connell did say it: "The average Englishman has all the qualities of a poker except its occasional warmth."

Another explanation of English idiosyncrasies is suggested by George Gissing: "To show my true self, I must be in the right mood and the right circumstances—which after all is merely as much as saying that I am decidedly English." If Gissing is right, then many of us Americans are decidedly English too. He refers probably to the stiffness or lack of ease in society, which impresses a Continental or other foreign observer. Perhaps it is related to what the lively Frenchman Froissart is accredited (probably incorrectly) with noticing when he was secretary five years to the Queen of Edward III of England: "They amuse themselves sadly, according to the custom of their country." This description has been quoted for perhaps five-hundred years; and it cleverly suggests the solemn air of good form which shadows even the enjoyments of the Englishman.

It is difficult to penetrate the quiet manner, the rough shell, of even lower class English people, and to know how much emotion is being cloaked in what is supposed to be the proper demeanor. Very late one night I was on a train that was going from Plymouth to

Bristol. At each station stop, I put down the glass in my outside door and looked out, to enjoy the picturesque views of quaint Devonshire towns with their few night lights. At one village I saw a gaunt middle-aged woman rushing along the platform trying to peer into the compartments of the half-sleeping passengers. As she approached me, I started to open my door for her and tell her she could find a seat in my compartment. She said "No; I'm looking for a sailor. Aren't there any sailors on this train?" I told her I had seen some get into the farthest compartment in my coach. She hesitated, apparently unfamiliar with trains; then she told me: "I want to find Garth Goss; he's my son. He's starting tomorrow on a cold full year's voyage out of Bristol."

English trains halt a long time at stations. I told her I would find her son. I hurried along the corridor to the compartment with the half-dozen sleeping sailor boys sprawled over the seats. I knocked, and opened their corridor door with sufficient noise to waken one of them. He grasped my meaning enough to shake a companion near the window and say: "I say, Goss, your mother's outside." I stepped over a dozen feet and opened their door to call the woman to the right compartment. As she came up alongside on the platform, I stepped back, but paused to watch the dramatic scene of loving mother and long absent son greeting each other one precious moment while the train paused at midnight.

"Garth, here's your winter undies. You will need them on your next voyage. I came over here from home, because I thought you might be on this

train, being transferred from one port to the other." She handed him a good-sized package. "How are you Garth?"

"Fit enough." Neither of their faces nor voices showed any emotion. Both looked around rather self-consciously. Silence fell. After a few long unbroken moments, the train began to move. Garth pulled the door shut and said "So long" in an expressionless voice.

I slipped quickly back to my compartment and leaned out of my door in time to see the gaunt mother alone on the platform turning to go back to her home. She had not seemed hurt by her son's lack of gratitude; he did not seem touched by the effort she had made in the middle of the night to give him the precious underwear; neither seemed to prize those moments together that punctuated months or years of separation. Were they insensible, or merely unable or unwilling to show sensibility?

I am not sure how much an Englishman really feels; yet I have since then observed many such scenes, all with the same lack of emotion just where we should expect the evidence of most feeling. Was Maeterlinck right when he wrote in one of his plays: "By dint of hiding from others the self that is in us, we may end by being unable to find it ourselves?"

The flippant observer of foreigners, Karel Capek, wrote apropos of English taciturnity: "The people always manage to help each other, but they never have anything to say to each other, except about the weather. That is probably why Englishmen have invented all games, and why they do not speak during their games." I might add, that is also probably why English family life appears so peaceful; they

seldom discover their incompatibilities of temperaments, or their clashing opinions.

The English believe, or at least they say, that their taciturnity is due to shyness; yet they lose much of their shy demeanor when they travel abroad. It may be that they fear the criticism of their countrymen, while they ignore mere foreigners. Many explanations are possible, some less complimentary than others. Perhaps they unconsciously find it rather burdensome and boring to live up to the position they would like to fill. Unkind observers connect English shyness with what is called snobbery. At any rate, the English do not get on very well with peculiar or foreign individuals. They tell us how badly we manage our negro question in the United States; but they fail as completely, though in a different direction, to be neighbors with their small number of students from India living in their midst. The Englishman's inability to comprehend a poor foreigner is illustrated pathetically by Conrad's short story of "Amy Foster."

The English have long been very great travelers, probably of all nations the most addicted to seeing the world. This fact has helped to incur the criticism of other peoples. The older English traveler was pictured by Voltaire in four incisive strokes, which now fit as many Anglo-Saxons from across the Atlantic as from across the Channel. He noted the

Typical Englishman traveling without a plan,
Buying at highest prices modern antiques,
Looking at everything with a haughty air,
Contemptuous of the Saints and their reliques.

In Voltaire's day at least, Frenchmen traveled with a very definite plan or purpose; they were not to be misled by spurious antiques; most of them were reverent outwardly, and all were actively curious rather than haughty. Yet the comparison is scarcely fair, for in the eighteenth century only a few very intelligent Frenchmen traveled at all, while great numbers of all kinds of Englishmen went over on the Continent, much the same as Americans go abroad now.

II

For all their aristocratic ideals—or is it because of them?—one class of Englishmen makes the model servant. Prosper Mérimée, after returning home to France, longed for the English servant, who was able to understand him without his needing to speak. Doubtless the servant class has been trained so long as to be perfected; the ideal is definite enough in that old college whose motto is "Manners maketh man." There at Winchester is a unique picture dating from the sixteenth century. It is called the trusty servant—"servus probatus." It shows a neatly dressed creature with such peculiarities as ass's ears, pig's nose and padlocked mouth, and with his right hand open, and his left hand holding broom, dust-pan, fire-tongs, and shovel (for making fires has long been very important in Great Britain). The symbolism is interpreted thus:

A TRUSTY SERVANT's portrait would you see,
This EMBLEMATIC FIGURE well survey.
The PORKER's SNOUT not nice in diet shews;
The PADLOCK SHUT no secrets he'll disclose.

Patient the ASS his master's wrath will bear;
Swiftmess in errand the STAGGS FEET declare;
Loaded his LEFT HAND apt to labour saith,
The VEST his neatness, OPEN HAND his faith.
Girt with his SWORD, his SHIELD upon his arm,
Himself and master he'll protect from harm.

Surely no other nation has so carefully determined the characteristics of a perfect servant! And few nations can show cemeteries for dogs! In the heart of London in Hyde Park is the most famous Dogs' Cemetery, filled with headstones touchingly inscribed: "To dear little Josie in loving gratitude for his sweet affection, until we meet again," or "Jock, my true and faithful friend, never forgotten." Such epitaphs, of course, are merely amateur attempts compared with Byron's epitaph for his dog Boatswain, commemorated by a fine tomb on the lawn of Newstead Abbey. Such attention to dogs' tombs illustrates the extreme sentiment the English feel toward dogs especially, among domestic animals. Wild animals are a very different consideration; and the less said about some of them, perhaps, the better here.

The English in many directions are fuller of sentiment than are more talkative or demonstrative people; the French often consider their Anglo-Saxon neighbors downright sentimental. It may be because the English have so long stifled the natural expression of their sentiments that these tender feelings become still more tender and more conspicuous when they are discovered. The English atti-

tude toward flowers is almost pathetically affectionate. I have seen a car-coupler rescue a broken, soiled carnation from the cinder track, and caressingly place it in his torn button hole. The unnecessary care lavished on little front-yards is surprising enough; but the luxurious attendance given dogs makes one wish that the starving sick children in the city slums could enjoy an English dog's life even for a day!

The English taste for horticulture along with their loving reverence for all things old has grown almost a world's wonder at Hampton Court. There is a grape vine which was planted in 1768 by the great English gardener whose striking name was Capability Brown. Its main branch is one hundred fourteen feet long, and its girth at the ground is six feet. This "great vine" is very perfectly trained inside a glass-house built especially for it, and it has its own custodian. Being the property of the Crown, its annual crop of about five hundred bunches of the finest Black Hamburg grapes is distributed among the London hospitals. Thus English sentiment can embrace anything from old books or ruins to old yew trees or grape vines.

Yet the English have a sense of humor, or a good substitute for one, in spite of the ancient idea to the contrary. How else could an Englishman have written a book entitled *Are WE a Stupid People?*—by *One of Them*. How else could a genius of the comic spirit like Max Beerbohm have appeared among them? How else could they have had for some years as traffic-manager in the central square of the village of Hawkshead a deaf and dumb man? I remember well his dramatic gesticulations and the uncomprehend-

ing amazement of the motorists who were piously searching for Wordsworth's boarding-house and grammar school there.

I remember too how a sedate London newspaper, either the *Times* or the *Telegraph*, punned at the expense of a very old English ceremonial. On January 30, the anniversary of the execution of Charles I, wreaths are placed by adherents of the Jacobite tradition on that ill-starred monarch's statue facing down Whitehall towards the scene of his decapitation. The next day the editorial remarked: "Charles I's statue was decorated yesterday by a dense crowd. That is, very few people were present, but they were dense."

The English even claim the authorship of the famous joke concerning the gay Londoner who died and passed on to the next world. He looked about him curiously and remarked to one of the many Parisians near him, "Really now, this isn't so very much better than dear old smoky London!" The Frenchman answered, "But this is not heaven."

Back in the seventeenth century the English were making grim jokes at their own expense. Robert Burton declared in his *Anatomy of Melancholy*: "England is a paradise for women, and hell for horses; Italy is a paradise for horses, and hell for women." However true or satirical this antithesis was in 1621, the pious Thomas Fuller referred to it as a proverb, expanding it as: "England is a prison for men, a paradise for women, a purgatory for servants, a hell for horses." But nowadays the intelligent Londoner insists in all seriousness that England is a paradise for beasts, a purgatory for women, and a hell for intellectuals—

which makes that country more similar to other northern lands, indeed exactly like our United States.

Most of the famous humor concerning England, however, has been made by foreigners. British cuisine has long been almost as fertile a topic of conversation as the weather, and perhaps more logically so. Visitors still remark that the English appear to know only three vegetables: cabbage, potatoes, and more cabbage. It was a Neapolitan ambassador who after leaving London told the French: "In England there are sixty different religious sects, but only one sauce." And the Comte de Lauraguais (1733-1824) on his return from a first visit to England said that he found there no ripe fruit except baked potatoes, and nothing polished except steel. But the times are changed, and even the English are changed with them!

Sundays rank next as the butt for the witticisms of visitors. An English Puritan Sabbath is a great contrast to a Continental Catholic Sunday. It is not so bad in London now as it used to be; but unless one knows just where to go, there is little entertainment except church services. The provincial cities are worse; I found Dublin almost insufferably dull on Sunday, and I pitied both the Irish and myself, who were allowed to look at stuffed animals but not at paintings on the Lord's Day.

I was tempted to ascribe the progress of the Salvation Army in Britain to its virtual monopoly of street life on Sundays, when it furnishes well-meant sounds to break the sepulchral silence. The English apologetically explain that their Saturday afternoon is the recreation time corresponding to the Continental Sunday; but that ex-

planation does not improve Sunday for an ordinary stranger in a provincial city, who does not want to walk miles out in the country to amuse himself.

The besetting sin of the English has long been considered their pride; yet that nation has not exceeded the United States in that respect by any means; nor have many other nations been wanting in pride. It is a very cleverly phrased characterization that has labeled the nation since 1497. The Venetian ambassador Andrea Trevisano, wrote: "The English are great lovers of themselves and of everything belonging to them. They think there are no other men like themselves and no other world but England; and whenever they see a handsome foreigner, they say that he looks like an Englishman, and that it is a great pity he should not be an Englishman; and whenever they partake of any delicacy with a foreigner, they ask him whether such a thing is made in his country."

Perhaps the foregoing comment on the national character would have been forgotten if most English writers themselves had not contributed to that idea. Shakespeare eulogized his own nation with out-spoken pride; and Milton wrote the greatest praise of his own people that can well be phrased. His *Areopagitica* shouts in the ears of Europe: "Lords and Commons of England, consider what Nation it is whereof ye are and whereof ye are the governours; a Nation not slow and dull, but of a quick, ingenious, and piercing spirit, acute to invent, subtle and sinewy to discourse, not beneath the reach of any point the highest that human capacity can soar to."

The very peculiarity of British patriotism tends to make an outsider

notice their personal pride. English patriotism is not that of a democracy piously attached to an intellectual patrimony and a political doctrine like the French. The great mass of the English nation reveal their national sense by an impassioned attachment to the organs which embody force and recall the glories of England—the army, the navy, the crown; to the men who, in the past, have brought to their country unshadowed glory and uncontested victory—Shakespeare, Nelson, or who have known how to interpret the instinctive thrusts of British opinion—Kipling, Kitchener, perhaps Lloyd George.

An intelligent friend of the English, M. Jacques Bardoux, said that this patriotism, which is embodied in the admiration for precise groups and determined personalities, has a second characteristic. It knows neither humanitarian enthusiasms, as of a land where intellectual and esthetic preoccupations dominate (France), nor the gross materialism and the cutting rudeness of a nation of shop-keepers or soldiers. It partakes, on the contrary, of a narrow dogmatism, a serene strength, a moral idealism of religious convictions. English patriotism is at the same time closed against foreign admirations and domestic doubts. A pious faith forbids its faithful ones to have any sympathy with error, and guarantees them against the woes of scepticism and the annoyances of remorse. The word patriotism has, in England, a synonym: it is duty. If Carthage believed in its riches, and Rome in its strength, Great Britain believes in its moral excellence. Nelson knew perfectly the character of English patriotism, when at Trafalgar he

inspired his men of 1805 and all succeeding generations by the appeal "England expects every man to do his duty!"

A less important aspect of the Englishman's patriotism is that he never expatriates himself. Though he is willing to go to the ends of the earth and settle down there, he takes with him his tea-pot and his tennis racket, also his family and his dress for dinner. He remains English,—even after death, according to Rupert Brooke. Naïvely in his most famous sonnet "The Soldier," Brooke insists that even his dust will be richer than human dust elsewhere as in "some corner of a foreign field," and that his "pulse in the eternal mind" will give "back the thoughts by England given;" in short, all things English are better than others. Should Brooke be too much blamed since at that time he knew only Germany, America and the South Seas among foreign countries?

Few English people fail to show respect and reverence, even affection, for their royalty. Continental people, who enjoy commenting on their sovereigns' weaknesses, are much impressed by English piety that forbids reference to human foibles in their royalty. In village life, the squire has held the position of ascendancy as the king in national life. Graham Wallas analyzed that phenomenon among others more interesting in his "Human Nature in Politics." It seems to most of us outsiders that either snobbery, or the lack of ability to find more fascinating objects of attention, or perhaps habit or tradition, is what invests English royalty with such great sentimental interest for most English people.

A few dissenting voices are occasion-

ally heard in the hymn of praise for British royalty. Now that the Communists have a newspaper, these voices become louder and keener. On the occasion of a marriage in the royal family, a communist showed his grim British humor thus: "Out-of-work princess signs on for dole. . . . Today, Marina, daughter of an unemployed 'Greek' former prince, marries George, son of the head of the most prosperous branch of the firm of Royalty, Unlimited—the Buckingham palace branch of the old German family concern which supplies Europe with unwanted monarchs. . . . When Marina signs the marriage register, she qualifies for the handsome dole of £25,000 a year."

The Englishman who speaks out his opinions is not likely to act very violently. Or at least, the London police have successfully kept order on this assumption many years, when they let agitators wax oratorical for hours in Hyde Park. Furthermore there are two sides to many questions, even British prosperity, as we realize when we step into the wrong back street or see the receivers of the dole. Englishmen themselves enjoy the process of criticizing their nation's faults; but their dissatisfaction is not deep enough usually to make the criticism by outsiders a welcome entertainment.

III

A very thorough and impassioned self-criticism of the English nation, still partially applicable, is that by Sidney Whitman who in *Conventional Cant* wrote: "We are still blessed with feudal land laws; with a leasehold system such as no country in Europe

would tolerate for a day, and with a cumbersome civil law founded on contradictions and precedents dating from the Conquest, which is the ridicule of all civilized countries. . . . Our middle classes, in lieu of an honest loyalty, worship the aristocracy body and soul, without being able to assimilate any of the better qualities to which they profess to bow down in senseless and slavish adulation. . . . And lastly, we are blessed with the hideous outcome of all this in a hopeless and degraded proletariat."

Yet tradition is so strong in the British Isles that few changes are made and those are made slowly. Age is a very weighty argument in Britain; so is the phrase "it is not done." Theories, however cleverly phrased, are not very impressive to the English, who prefer tangible facts or a long-established practice. Their government may be labeled as traditionalist and pragmatist, not idealist or rationalist. They desire immediate practical results, and they distrust theory or abstractions. Their superior respect for accomplished facts or strong forces, rather than theoretical considerations of right, has been illustrated often in their colonial history and domestic policies. Burke said: "I hate the very sound of abstractions."

The British parliament is a truly great institution, even though it has been built out of compromises and practical considerations. It is really England that has given the civilized world its political organization and its constitutional system. All modern representative parliaments, however indigenous they may appear, are the offspring of the British, which was the model for the American Congress, the

French Assembly, the German Reichstag, the Russian Duma, the Spanish Cortes, the Swiss Diet, the Danish Rigsdag, the Norwegian Storting, the Bulgarian Sobranje, and such representative assemblies.

England is a free country—a statement which seems to be more significant each year, as democratic institutions are more discussed and more stifled. The obedience of Englishmen is voluntary; their organization is spontaneous, not forced or induced by external influences. When we go to the real bottom of things, we find that England is a peculiarly free country. Its outstanding feature—successful political freedom—was achieved early in its history and consistently developed and cherished.

The element of voluntary obedience in English freedom may be the source for the fundamental order that underlies the wide-spread and varied superficial chaos, which the traveler sees all about England. For example, the school systems, the administration of charity, the support of the hospitals, even the system of naming streets, the means of transportation in London—all these appear to a visitor like vast labyrinths without any key or direction. Yet there is a guiding thread; and it seems to be the plentiful common sense of the average Englishman. This rare gift of so-called common sense achieves a rare political and moral order, which comprises respect for the law, respect for all those who represent authority, and determination to secure the liberty of the individual. Other bases for this fine order might be noted as submission to a social hierarchy, and also the practice of transforming an antagonist into a

privileged colleague, both “very English” in character.

Thus in actuality the Briton succeeds in spite of his lack of logic, his bungling or muddling through methods, or tendency to compromise; he achieves a peaceful stability and pleasant order, rare possessions for nations nowadays!

As individuals, the British do not show up so well as some of the Continental peoples in such arts as music, sculpture, painting, even architecture. One reason may be that England has felt Latin civilization for fewer centuries than have many of the nations on the Continent of Europe. For in sober fact, modern civilization is Latin or Mediterranean civilization; there may be other “cultures” but there is only the one type that refined persons today acknowledge is true civilization, and this is what Greece and Rome shared with the northern Europeans.

Britain received the refining influence of Mediterranean civilization earlier than Germany did, still earlier than more eastern and northern sections of Europe; but, as M. Emile Boutmy observed, the Anglo-Saxon race was in many respects almost adult when it definitely received its share of the Graeco-Latin inheritance. Like America, but to a very distinctly less degree, Britain had to clear its wilderness and work to establish its necessities of life long after its more southern neighbors had inherited their necessities and were already cultivating their luxuries, like the arts.

The British, therefore, had a later start in the race for supremacy in the arts, and have not quite caught up with all their neighbors, though they have done well in learning from such as the

Norman builders, the Gothic architects of the Ile-de-France, the Italian painters. The English are excellent choral singers and have done well in other branches of music; though in singing at least, their climate is a real handicap. But we must be very careful in comparing only a few fields of achievement among nations, lest we be open to the charge of special pleading; and we must always remember the vast treasure of artistic English poetry that reigns supreme among modern literatures.

All in all, the individual Englishman shows not too great brilliance when viewed by himself; but together with his countrymen, he has formed a brilliant nation. England's influence in the world is extremely great, because some of the solid qualities of the individual Englishman are the essential virtues from the point of view of society. The Englishman looks at his own life as a thing for which he alone

is responsible; but he does not detach it from the other lives that surround him. He understands that he must co-operate with those lives. He feels himself responsible not only to himself but to society; and that is why he is also a good citizen, and why this good citizen has created a very great nation.

As Swinburne sang of England in his Ode on the Armada:

Truth is in thee, and none may win thee to
lie, forsaking the face of truth;
Freedom lives by the grace she gives thee,
born again from thy deathless youth; . . .

England, maiden immortal, laden with
charge of life and with hopes divine,
Earth shall wither, when eyes turned
hither behold not light in her darkness
shine; . . .

England, none that is born thy son, and
lives, by grace of thy glory, free,
Lives and yearns not at heart and burns
with hope to serve as he worships thee.

*The line of lights, too, up to Charing Cross,
Pall Mall, and so forth, have a coruscation,
Like gold as in comparison to dross,
Match'd with the continent's illumination.
But London's so all lit, that if Diogenes
Could recommence to hunt his honest man,
It were not from want of lamps.*

LORD BYRON in *Don Juan*



M. Gebner
CHURCH OF TAXCO, "THE MOST PHOTOGRAPHED CHURCH IN MEXICO," ERECTED IN
1757 BY JOSE DE LA BORDA

GEORGE ELIOT AND EDUCATION

JESSIE S. DAVIS

I
IN A RECENT periodical President Hutchins of Chicago University defined a classic as "a book that is contemporary in every age." This definition implies that the ideas contained in such a classic have value for every generation, and it is with this in mind that the works of George Eliot seem to be worth studying today in an attempt to ascertain the views on education of some of the women novelists of the nineteenth century.

While education, or "pedagogy," as a definite subject, was not yet recognized in George Eliot's day, it is obvious throughout her works that she was interested in the matter; and she was interested in it largely because of its moral implications, because to her character is all-important, and because education and learning and human development go hand in hand to form the moral timbre of an individual. As she says of one of her characters in *The Lifted Veil*: "She was without that enthusiasm for the great and good, which, even at the moment of her strongest dominion over me, I should have declared to be the highest element of character."

It was only natural that one with such deep humanitarian understanding as George Eliot should have been interested not only in education in general but in the education of women in particular; she was influenced too by the age in which she lived. Born in 1819 she lived through the greater part of the Victorian age, an age of

struggle and aspiration, in which certain important problems were emerging which were to change the face of the world to a large extent. Among these was the battle for the emancipation of women, a question which was obviously very close to George Eliot's heart; and that she had spent a great deal of time and thought pondering on women's place in the scheme of things and the particular limitations of that position in her contemporary world can be seen from the faithful character-studies of women contained in most of her novels.

Her views on education in general are set forth most fully and clearly in *The Mill on the Floss*. Remarking in passing that in Tom's day "Education was almost entirely a matter of luck—usually of ill-luck," she asks, with reference to the clergyman under whose guidance Tom was to study, "How should Mr. Stelling be expected to know that education was a delicate and difficult business?" For, in spite of her love for the traditional customs of the countryside, and for the qualities of faithfulness and loyalty in people, George Eliot was in many respects ahead of her generation, and not least in realizing Child Study as a definite subject. She saw that education hitherto had been all wrong because it had tended to prescribe content and subject-matter without reference to the differences in children's needs and make-up; and that the claim "that the classics and geometry constituted that culture of the mind which prepared it

for any subsequent crop," would only be valid if the basis of "one regimen for all minds" were accepted. As she says again of Tom, who was intended by his father to be made into a practical man of affairs, "It is doubtless almost incredible to instructed minds of the present day that a boy of twelve, not belonging strictly to 'the masses,' who are now understood to have the monopoly of mental darkness, should have had no distinct idea how there came to be such a thing as Latin on this earth: yet so it was with Tom."

Allied to the realization of the need for Child Study was that of Interest, which was to receive so much attention in educational theory later. "For getting a fine flourishing growth of stupidity," says the author in the same connection as before, "there is nothing like pouring out on a mind a good amount of subjects in which it feels no interest." How to arouse that interest in average minds was left for later generations of educators to discover, but George Eliot at any rate realized the problem, and in *Middlemarch*, in contrasting the medical man Lydgate with his stereotyped contemporaries, she describes him as "one of those *rarer* lads who early get a decided bent and make up their minds that there is something particular in life which they would like to do for its own sake, and not because their fathers did it."

It is interesting to speculate on what George Eliot would have thought if she could have glanced at the curriculum of a modern American High School, which, far from providing one regimen for all minds, can offer courses in everything from Latin to automobile driving. It seems to argue keen insight on her part that she described

Lydgate as a lad of the *rarer* sort because he knew his own mind early; for even the improvements in education which have been made since her day do not yet seem to have simplified much youth's difficulties in the selection of the right career. Right through George Eliot's work it is obvious that method was more important to her than content; that any subject could be made into a discipline, and that the net result upon character is vastly more important than the number of facts derived from studying: and in commenting on Tom's strong convictions, even at the age of fifteen, that his father's debts must be paid, she concludes, ironically: "There were subjects, you perceive, on which Tom was much quicker than on the niceties of classical construction, or the relations of a mathematical demonstration."

To Maggie, on the other hand, Tom's knowledge about worms and fish and marbles "was very wonderful—much more difficult than remembering what was in books"; for Maggie, in spite of being a girl (again we are conscious of George Eliot's irony), had the imagination needed for this particular brand of study; and "she had asked Mr. Sterling so many questions about the Roman Empire, and whether there really ever was a man who said, in Latin, 'I would not buy it for a farthing or a rotten nut,' or whether that had only been turned into Latin, that Tom had actually come to a dim understanding of the fact that there once had been people upon the earth who were so fortunate as to know Latin without learning it through the medium of the Eton Grammar."

An amusing little side-light on George Eliot's views on sarcasm as a

weapon in the hands of a teacher appears in the same chapter, "when Mr. Stelling said, as the roast beef was being uncovered, 'Now Tulliver! Which would you rather decline, roast beef or the Latin for it?'" To the complete confusion, naturally, of his pupil!

George Eliot, then, realized that book-learning is useless as an end in itself: that was why Tom's was a failure: it should be on the one hand a discipline, as shown in the development of Maggie's character through the medium of such books as the *Christian Year* and *Thomas à Kempis*, and on the other hand must meet the needs of each particular child in order both to arouse and hold his interest in worthwhile things throughout his life. "What I wish you to get," says Daniel Deronda's uncle in discussing his work at Cambridge, "is a *passport in life*"; and Daniel himself, probably intended by the author to be the manly prototype of intellectual and moral excellence, after a year or so at Cambridge "felt a heightening discontent with the wearing futility and enfeebling strain of a demand for excessive retention and dexterity without any insight into the principles which form the vital connexions of knowledge."

In *The Lifted Veil*, on the other hand, she draws for us a character of the sensitive, unpractical order, the defects of whose organization were to be remedied by an entirely erroneous system. "I was very stupid about machines, so I was to be greatly occupied with them; I had no memory for classification, so it was particularly necessary that I should study systematic zoölogy and botany; I was hungry for human deeds and human emotions, so I was to be plentifully crammed

with the mechanical powers, the elementary bodies, and the phenomena of electricity and magnetism. . . . I read Plutarch' and Shakespeare, and Don Quixote by the sly, and supplied myself in that way with wandering thoughts, while my tutor was assuring me that 'an improved man, as distinguished from an ignorant one, was a man who knew the reason why water ran downhill.'"

In dwelling so long on this aspect of education and in giving so many examples of types who had been handled wrongly George Eliot is practically insisting upon the need for greater realism and meaning in education. Her Mr. Tulliver in his clumsy way seems to be demanding something of the kind of education with which she sympathized. "I want Tom to be such a sort o' man as Riley, you know; as can talk pretty nigh as well as if it was all wrote out for him, and knows a lot o' words as don't mean much, so you can't lay hold of 'em i' law; and a good solid knowledge of business too." At the same time she recognized that much of the education of her time was a class education. Thus she puts into the mouth of Mr. Deane the following criticisms of Tom's education:—"You've had a sort of learning that's all very well for a young fellow like our Mr. Stephen Guest, who'll have nothing to do but sign cheques all his life and may as well have Latin inside his head as any other sort of stuffing." Obviously George Eliot was a rebel against many of the customs of her age.

The Mill on the Floss, while it contains most explicitly her educational ideas, is not the only one of George Eliot's novels where the importance of right teaching is emphasized. *Felix*

Holt is shown to feel most strongly that in the training of little children lies the hope of the working man's liberty and happiness; and in *Adam Bede* she portrays for us Bartle Massey, a real teacher of the new type, who wished to inspire his pupils to study for themselves. "I'll have nobody in my night school," he says to his class of working-men, "that doesn't strive to learn what he comes to learn, as hard as if he was striving to get out of a dark hole into broad daylight. . . . I'll not throw away good knowledge on people who think they can get it by the six penn'orth, and carry it away with 'em as they would an ounce of snuff. So never come to me again, if you can't show that you've been working with your own heads, instead of thinking you can pay for mine to work for you." An interesting commentary on the American practice of delivering education in small packages of so many units, which produce what one leading educator has called "the movie habit of mind!"

And one final expression of the author's views comes again from the lips of Bartle Massey, who says: "College mostly makes people like bladders—just good for nothing but t'hold the stuff as is poured into 'em." Obviously George Eliot would have been greatly in sympathy with the practical trends of our own day.

II

Turning at this point to the question of women's education it will be interesting first to glance briefly at the general type of woman with which George Eliot dealt. She was obviously a true daughter of her age in admiring the

noble type, and her heroines have been described as "idealists in search of a vocation." At any rate she shows to perfection the difference between her heroines, who "saw life steadily and saw it whole," and the smaller characters like Hetty Sorrel and Rosamond Vincy, whose life consisted of concentration on petty details. For a noble character in real life to descend "from the serene dignity of being to the assiduous unrest of doing" would have scandalized George Eliot just as much as she intended it to scandalize her readers by the mere suggestion of it in the case of the calm and lovely Milly Barton, but she realized that throughout the ages even the noblest of women have been hampered often by the conventions of the particular age in which they lived; and to prove this she shows us Maggie, hemmed in by domestic unhappiness and by the narrowness of the rural group to which she belonged; Romola, a victim of political strife in medieval Florence; Dorothea, who burned to "express herself" in some concrete form but who was constantly held in check by the prejudices of the class into which she was born. "Here and there," says the author, in the introduction to *Middlemarch*, "is born a Saint Teresa, foundress of nothing, whose loving heart-beats and sobs after an unattained goodness tremble off and are dispersed among hindrances, instead of centering in some long-recognizable deed."

But in spite of her loving and painstaking delineation of idealists, that George Eliot admired the woman who was of practical use either in the home or out of it is obvious both in her de-

scription of the Meyrick family in *Daniel Deronda* and in the characters of Mrs. Garth and her daughter Mary in *Middlemarch*. Greatness of soul may presuppose many excellent qualities, but amiability alone is no recommendation for a mother or teacher; for, says our author, "Milk and mildness are not the best things for keeping, and when they turn only a little sour, they may disagree with young stomachs seriously. I have often wondered whether those early Madonnas of Raphael, with the blond faces and somewhat stupid expression, kept their placidity undisturbed when their strong-limbed, strong-willed little boys got a little too old to do without clothing. I think they must have been given to feeble remonstrance, getting more and more peevish as it became more and more ineffectual."

In Mrs. Garth and Mary, George Eliot surely meant to typify the womanly woman whose education has been to practical purpose and not merely culture for culture's sake. She lived in a world where the question of the franchise and higher education for women were fairly novel ideas, and as in education in general so in that of women in particular she believed that its immediate purpose should be increased all-round efficiency rather than narrow specialization in one direction only; and from some of her letters we can see that her great fear was that collegiate training for women might loosen the bonds of home ties, the studies thereby becoming merely an end in themselves.

Mrs. Garth, "being more accurately instructed than most matrons in *Middlemarch*, . . . had sometimes

taken pupils in a peripatetic fashion, making them follow her about in the kitchen with their book and slate. She thought it good for them to see that she could make an excellent lather while she corrected their blunders 'without looking,'—that a woman with her sleeves tucked up above her elbows might know all about the Subjunctive Mood or the Torrid Zone—that, in short, she might possess 'education' and other good things ending in 'tion,' and worthy to be pronounced emphatically, without being a useless doll." And again:—"Mrs. Garth at certain times was always in the kitchen . . . carrying on several occupations at once there—making her pies at the well-scoured deal table on one side of that airy room, observing Sally's movements at the oven and dough-tub through an open door, and giving lessons to her youngest boy and girl, who were standing opposite to her at the table with their books and slates before them." An intimate relationship between school and home with a vengeance!

George Eliot was fully aware of "the inconvenient indefiniteness with which the Supreme power has fashioned the natures of women"; that women are not necessarily domestic by nature any more than men are; and she shows us Maggie, with her infinite yearning to understand the thoughts of the wise, her mind filled with a continual stream of rhythmic memories, sitting with her well-plied needle, "making shirts and other complicated stitchings, falsely called 'plain'—by no means plain to Maggie, since wristband and sleeve and the like had a capability of being sewed in wrong

side out-wards in moments of mental wandering." For such women life has through the ages presented somewhat of a conflict; and popular opinion on the matter in George Eliot's time is pretty well expressed by Mr. Tulliver, in speaking of Maggie's quickness at books. "It's bad, it's bad—a woman's no business wi' being so clever; it'll turn to trouble I doubt."

In thus describing the mental conflicts of her heroines George Eliot proves that she really understands the functions played in life both by heredity and environment; for "there is no creature," she says toward the end of *Middlemarch*, "whose inward being is so strong that it is not greatly determined by what lies outside it"; and it is because environment and heredity had so often failed to harmonize in women's lives up to the time of George Eliot that "here and there a cygnet is

reared uneasily among the ducklings in the brown pond, and never finds the living stream in fellowship with its own oary-footed kind."

Enough has been quoted of George Eliot's actual words to show her conviction that mentally the capacity of men and women is much the same, and that where education has apparently failed to produce a leader it may be because it was the wrong kind of education, but it may also be the result of even a noble character "struggling amidst the conditions of an imperfect social state"; and, in the concluding words of *Middlemarch*: "The growing good of the world is partly dependent on unhistoric acts: and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

And remember, if you were to choose something lower, and make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come just the same; and it would be calamity falling on a base mind, which is the one form of sorrow that has no balm in it. . . .—GEORGE ELIOT in Epilogue to Romola.

DO COLLEGES NEED A NEW DEAL?

DONALD A. LAIRD

THIS YEAR'S crop of college graduates will likely have more concrete information stored away than did the crop of 1905. But they may not be as well educated. And they certainly will find it a harder pull to reach the level of worldly accomplishment than has been expected of college graduates at the turn of a century.

The crux of the trouble, it would appear, is in the phenomenally widening amount of definite information that now has to be used in a successful business or professional mastery of the world. Applied science and the expanded inter-social relations of modern communication, transportation and commerce which dominate our world demand that the man who today makes the mark college men used to make be almost a brain truster carving his own New Deal. Our present civilization offering more, demands more. The colleges, vaguely sensing this dilemma, alter their curricula to give different courses in different ways, but have not as yet had the courage to demand more.

This is not the prelude to a tirade against athletics, fraternities and the younger generation. Nothing could be farther from the present thesis for the fault, if it be a fault and not merely an oversight, lies in the college itself and as such, and these interesting and desirable sideshows have practically nothing to do with the situation which has crept over the colleges—a situation for which the recent college graduate undoubtedly pays dearly.

Numberless thinking people also have vaguely sensed that present day colleges are failing of their proper fruit. Each week the public prints contain serious articles commenting upon this predicament, and while I dislike criticising my articulate confreres I must confess that the impression one gains of their logic is not consoling. Colleges may be crowded to the bursting point, the younger generation may be overly spontaneous at times, football may draw larger crowds than the oral examinations of a candidate for the doctor of philosophy degree, the president of Colgate University may not be able to know all of his students personally. These statements are undoubtedly true, but singly or in combination they merely point to artifacts, to symptoms rather than to the underlying pathology.

Would the college student be helped further along if these conditions were removed, if there were a handful of students who lacked spontaneity to the point of being humdrums, with no interest in physical activities, and who knew all the complaints the dean had of his wife's cooking? In weighing any explanation of bothersome conditions it is a good test of their logical structure to see if remedying these in the opposite direction would better matters. Obviously it would not in the present connection. And if extremes have to be compromised for best results it is merely a temporary palliative which has not yet struck at the roots of the matter.

We will be helped in getting our bearings by asking "Why is a college?"

To develop character in young manhood and young womanhood, says one college catalogue. To further democracy by training an enlightened citizenry, maintains another. To provide the world with skilled physicians, engineers, and other professional workers of integrity, shout the professional schools. To maintain a four-year loaf, sneers the cynic, and he may bring us closer to the problem if we refuse to be cynical.

The aims are probably not as divergent as these statements would indicate, for all use practically the same organization, methods and text books. There is a common thread in all these aims; that thread is that the student is to assimilate a certain percentage of the knowledge and experienced wisdom of the world. It is this thread I think many colleges have lost sight of in their efforts to convince prospective students and donors that Old Siwash is the school.

A rather radical, but entirely possible, change is imperative in order that this basic element in all education be placed in its proper perspective. Individualized instruction, quality point systems, and most of the tricks of the so-called experimental colleges are efforts to get more into the head of the student in the conventional four years. These have speeded up the tempo like end-of-semester cramming so that, in general, it is no longer a four-year loaf—though it remains four years. These laudable efforts of educational innovators, who have as a rule gone to the colleges of a century ago for their in-

novations, skirt the underlying problem without putting the appropriate nut-cracker on its shell.

The fact remains that the world has moved more than the colleges have in the last three or the last ten decades. For each hundred items of definite and essentially useful knowledge which existed in 1905 there are now probably at least five times as many the individual needs if he is to make the world his oyster. The college graduate of 1905 who had spent four years in academic halls had assimilated, let us imagine, fifteen per cent of the world's knowledge which was of use to him later in adjusting himself to the world as it was then known. But today's college student who is allowed the same four years has opportunity to gain, not this fifteen per cent adjustment to his universe, but only a one or two per cent adjustment since the knowledge of the forces in the world have increased with tremendous rapidity in the intervening years.

The tradition of four years' college work as prerequisite for the coveted bachelor's degree is not based upon the possibility that the graduate of 1905 had been supplied with incentives and information adequate for his intelligent adjustment to his future sectors of the universe as it was then known. The four years tradition goes back decades before the turn of the century. If four years exposure was a workable average in 1835 I think we can safely assume that there should have been a six year tradition in 1905, and with the present accumulation of educational building materials eight years at least would appear to be the minimum time necessary to become a bach-

elior of arts or sciences. Schools of medicine, law, dentistry and engineering have been gradually adding a year or two to their requirements. But the medical societies have not been content with the added time spent in college and have stipulated a year of internship after graduation before a license to practice is awarded. Professional schools have had to do this especially since the "character" or "citizenship" or "integrity" of their graduates was being measured by the public mind in patients who died, bridges that crumpled, and businesses that folded-up.

The student in the arts, classical, or just plain college has been left to flounder for himself after graduation since he has no professional societies to protect his interests and since colleges seem to be inclined to accept the four year tradition as adequate and inviolate. Considering the percentage mastery he has of the world in which he lives, the present college graduate is a graduate of a ladies finishing seminary rather than the college graduate his grandfather was. This situation is deplorable since it lessens the ratio of adults adapted by knowledge to the present world, and may be to a degree an important contributing cause to the need which has been precipitated for a somewhat drastic overhauling of our economic and governmental structures in a new deal which is found in practically every country of the world. Only a genius in 1935 can gain the mastery of our 1935 civilization in four years which can compare at all favorably with what mastery four years gave his grandfather who may have been an ordinary sort of a dub. Unfortunately, the percentage of

geniuses in the total population is probably the same now that it was in grandfather's day.

Our modern educational efforts may be abortive make-shifts which dodge this underlying issue. It is probably true that they help a little in assuring that the student will acquire a wee bit more knowledge of world facts and scientific accomplishment in the four years they have him. These really amount to organized cramming. What appears to be needed is not cramming but a deeper and wider mastery such as could be had only by a six or eight year course in place of the traditional four years. Where can we get courage enough to require the doubling time—and where can we find a faculty grounded in something besides advanced theory to carry on the additional courses which would be needed to make the last years profitable clinical years?

As matters stand now, however, each succeeding generation of college graduates is more superficially adapted to an advancing world than its prior generation. The principal hope is for colleges to lengthen courses which they have already intensified. Until that is done, it is likely that each decade will wonder with increased curiosity "What is the matter with college graduates lately?"

Organized industry has wedged into the breach to save their investments rather than to maintain civilization. Even through the depression years many important corporations kept alive their own educational departments where the college graduate was put through further clinical training to complete his orthodox college course so he could be of some material use to

the firm. Part of these firm-given courses are purely technical and deal with electrical engineering or petroleum chemistry, as the case may be, but considerable portions are devoted to a continuation of advanced general college subjects. These courses had grown by leaps and bounds before the depression. The solution to our problems of educating an enlightened people may paradoxically come from factory class rooms for junior executives rather than from our cloistered halls of learning.

Lord Sydenham sensed this dilemma of a people surfeited with col-

lege graduates with only a four year course back of them when he spoke of rapidly approaching "a point where it will be impossible to find men to cope with the gigantic modern organizations that are being brought into existence."

The principal trouble with college graduates thus appears to be not that they are any less serious of purpose than their fathers and grandfathers, but that the colleges have not kept abreast of the increased scientific and cultural control of our business life and general welfare by adding from two to four years to their curriculum.

The great voice of America does not come from the seats of learning. It comes from the hills and woods and farms and factories and the mills, rolling and gaining volume until it comes to us from the homes of common men. Do these murmurs echo in the corridors of the universities? I have not heard them. The universities would make men forget their common origins, forget their universal sympathies, and join a class—and no class can ever serve America. I have dedicated every power there is in me to bring the colleges that I have anything to do with to an absolutely democratic rejuvenation in spirit, and I shall not be satisfied until America shall know that the men in the colleges are saturated with the same sympathy that pulses through the whole great body politic.—WOODROW WILSON.

THE SLOW-LEARNING PUPIL

RALEIGH SCHORLING

The typical school in large city or small town is hard pressed by the enormous piling up of educational laggards. Unless there has been a special sorting it appears that every school, indeed every class, has a considerable number of unadjusted pupils. It is reported that there are 60,000 unadjusted pupils in the high schools of New York City alone. Professor Schorling of the University of Michigan, who has carried forward a study of the slow-learning pupil, reported recently some findings in a speech to Section Q of the American Association for the Advancement of Science. In this address he emphasized the importance of keeping constantly before teachers and parents the facts concerning the dull normal or slow-learning pupil in so far as they are established. The following article presents this section of his recent discussion of the subject.—EDITOR

I
THE DULL are different from the normal not in kind but in degree. Life offers the opportunity to learn an infinite number of things but fortunately does not require that we learn them all. Some of these you and I learn easily, but we are dull and stupid in learning most of them. The main challenge for the dull, as well as for the gifted student, is achievement. The fundamental problem of the slow-learning or dull pupil is to find something that is appropriate for him. Even a gifted and scholarly person when placed in a novel situation as, for example, a formal reception, may become unadjusted and evince reactions that are strikingly similar to the responses of the dull.

As regards sensory and motor capacities the dull are not far from normal. We may note that they are likely to be a year or two older and therefore larger and heavier. There is no evidence of an excessive number of physi-

cal disabilities; even the number of oral responses may be as great as those found in normal classes, provided the teacher has the human touch and the tasks are appropriate. Visitors to our slow-learning groups used in an experiment often are not able to determine immediately from the physical tone or response whether they are seeing a slow-learning class or a normal group.

With respect to instincts and emotions, also, the dull vary but little from the normal. This fact suggests an emphasis on appreciations rather than skills. It is suggested that the emphasis be on appreciations not only because they are the route to desirable attitudes, but because appreciations are probably the easiest for the inferior students to acquire. There is a widespread assumption abroad that the enriched curriculum is to be designed for the gifted child and that a drill program on the practical is the salvation of the dull. We may challenge the

soundness of such a program, first, because the dull probably have had plenty of drill on the fundamentals in the traditional curriculum and yet have achieved very low mastery; and second, because an enriched curriculum with an emphasis on appreciations and attitudes is more nearly in accord with the fact that the dull approach more nearly the normal with respect to instincts and emotions than they do with respect to intellectual traits.

The mental age of the slow-learning pupil is likely to be less than his own chronological age and the average of a slow group is almost certain to be less than that of a normal group. An analysis of the higher mental processes which really differentiate the slow-learning from the normal and the bright follows: (1) The lack of system in the minds of the dull greatly limits the amount of transfer of training. (2) The dull pupil is extremely weak in forming associations between words and ideas. (3) The dull pupil is low in imagination, for he cannot project himself into a situation of which the parts have not all been experienced. (4) He has an inadequate memory, though the curve of forgetting for the dull normal differs far less from the normal for elements for which mastery has been driven very high than is commonly believed by teachers. (5) He has difficulty in generalizing. Experiences to him are merely just one thing after another. In an inductive development of a principle or a concept the dull pupil will need more illustrations and a greater variety of them. (6) The slow-learning pupil is weak in evaluating the product of his own efforts

and this is probably a limitation on the use of the project method. (7) The slow-learning pupil is mentally immature. Delay the teaching of a task to a dull pupil as long as is feasible. With dull pupils, never do today what you can put off until tomorrow.

Dull pupils have a very short span of attention. Of course, it is short for all groups; the mental craving for variety is one of the clearly marked traits of the human mind. The material should be organized so that each step is very small. The dull mind cannot leap gaps. The pupil must be able to measure his success step by step. The dull simply cannot stick to a thing very long.

The slow-learning pupil's responses are less reliable than those of the normal pupil. We have administered tests requiring the pupils to supply facts which they could not possibly have had an opportunity to learn. It is astonishing to find that a class of dull-normal seventh graders guessed five times as frequently as did the most brilliant group of seventh grade children. The slow learning pupil has had much practice in guessing by the time that he reaches high school and he will therefore more frequently take a chance on pure guessing, whereas the bright pupils are extremely cautious.

The slow-learning student responds well to responsibility for little extra jobs of a managerial or routine type that can be delegated to him. These little odd jobs so time-consuming to the teacher are sometimes just the things needed to interest dull pupils. They like to do extra little things that to them are important.

The dull-normal pupil has very

low ability in reading. It is not much of an exaggeration to say that he can't read. He is caught in a fatal cycle. He has low reading skill because of narrow mental interests. Consequently he gets little drill and makes but little progress in reading. We must get dull students to read something and we must not be too much concerned about quality. The problem is to increase the pupil's vocabulary, by taking him where he is and allowing him to develop from that point in a way that is normal for him.

The slow-learning student entering the junior high school is likely to be a year and a half or two years retarded as regards the skills of arithmetic computation. This means that the data in a problem situation need to be limited to very simple elements. For example, we cannot assume that slow pupils in general can apply the fundamentals to common fractions and decimals.

The slow-learning pupil is likely to have a fear of school subjects. Fear of failure is a disorganizing force in learning. It is futile for a teacher to attempt instruction of skills and facts until the right attitude is fixed. We find convincing evidence on this point in the experiences of educational advisers in CCC camps where the slow-learning pupils of the high schools are accumulating. One of the clearly marked traits of the typical enrollee of a camp is his deep antipathy for his former school experiences and his reluctance to undertake any systematic study that suggests high school instruction.

There is no evidence that a class of dull pupils includes an excessive num-

ber of lazy pupils. Indeed, designating a dull pupil as lazy may merely mean that the fundamental cause of poor adjustment has not been identified.

The intentions of the slow-learning pupil are usually good but vague. Probably no one trait is more characteristic of the dull pupil than the aimlessness of his movements in attempting to study.

The problem of the dull normal is fundamentally one of mental health. He is the victim of the devastating effect of the "I can't" factor. The weaknesses of the dull normal are forever in the spotlight and his strong points are usually concealed.

There are many factors besides stupidity which may cause a child to be classified as slow-learning. Any one or a combination of several of the following causes may make a student who has adequate ability appear dull: glandular disturbances, interference of emotional factors, interplay of pupil attitudes, defective hearing, poor eyesight, malnutrition, eating too much of a certain type of food, ill health, lack of sleep, fatigue, defective background, too many new elements, poor habits of study, inferiority complex, and phobia.

II

Throughout the nation there is considerable agitation and concern about curriculum revision. It seems that the curriculum is to be streamlined so as to secure a constant air-flow in the social studies. But we are not yet on a production basis in making the new model curriculum. To date, the engineers of curriculum construction have

confined their efforts largely to placing the activity program, as an engine appropriated from the Boy Scouts, on a chassis designed by the social studies; to giving an attractive veneer with the methodology of Kilpatrick, to a body contributed by Hearst and the radio; and to simonizing this fantastic assembly with the philosophy of John Dewey.

We may confidently expect that the agitation for curriculum revision in the secondary school as regards the upper quarter or even the upper third of the intelligence levels, will not go much beyond the blueprint stage and will amount to little more than the collecting and distributing of desirable piecemeal innovating practices. The curriculum for the bright pupil is not our acute problem.

There is good reason for believing that the fundamental cause of widespread dissatisfaction with the curriculum of the high school lies in the fact that the existing curriculum has not been created for, nor adjusted to, the lower levels of intelligence. It had taken us centuries to build a curriculum for the superior pupils, but overnight we faced the problem of designing a curriculum and an appropriate method for this onrushing crowd of inferior students. One can go into practically any high school, small or large, and find a goodly proportion of the pupils attempting to do tasks which in difficulty are four or five years beyond their mental ages.

At the moment the outlook for a solution of this crucial problem is dark. One cannot emerge from a verbal thicket such as was found in the recent meeting of the Department of Super-

intendence at St. Louis without noting that one searched in vain for even a mention of the slow-learning pupil amid a series of about four hundred addresses by prominent educators. The chief diversion of our leaders seems to be that of creating straw men for the purpose of destroying them. One of the "issues" that occupied much time of secondary school men was whether or not secondary education shall continue at public expense for all adolescents as long as they wish to attend school. The fact is, of course, that we cannot get rid of our laggards, not even by graduation. Our weakness as school people is that we never see a problem until it is about to overwhelm us, and then talk about it so long that it is too late to do anything about it. If New York City had undertaken a systematic study for the creation of an appropriate curriculum for slow-learning pupils in the secondary schools twenty years ago, the future of the secondary school in New York City would be far brighter than it is.

It will take a vast sum of money and many resourceful workers to do the thing that needs to be done. Our teachers, perhaps because they themselves are selected from a much higher level of intelligence, have in general but little sympathy and understanding of the slow-learning pupil. Moreover, they are usually carrying loads so heavy that this alone precludes fundamental reorganization. The competent professional worker in educational research has largely evaded the issue, perhaps because in undertaking so broad and comprehensive a problem it is necessary for him to sacrifice the precision that he loves. The large edu-

cational foundations have not yet become vitally interested in this basic problem, and in recent years research funds have been sharply decreased in the budgets of universities and city school systems alike. Our various national councils for the special school subjects have also neglected the problem.

More recently we have heard a great deal about a youth investigation financed by the General Education Board. At least \$800,000 has been earmarked for the investigation of the needs of youth. But there is no suggestion in the early releases of the committee that there is any intention of developing curriculums for the lost battalion of unadjusted youth in our secondary schools—though I can think of nothing that would do more to meet the present needs of youth than making sure that their time would be profitably spent during the six years

they are in the secondary schools.

I believe that the problem of the slow-learning pupil is the most important one now before the American school system. We must do something if our institutions are to be intelligently improved and surely preserved. It is not likely that our institutions and our democratic experience will be destroyed by outside forces from Germany, Russia, or Italy. Rather, they are threatened from within our own borders when we neglect to provide an appropriate education for the vast crowd of unadjusted pupils who are now passing through our junior and senior high schools. One reason why this nation is becoming so politically and socially volatile lies no doubt in the fact that a vast number of young people are going through our schools without learning to do their own thinking when confronted by problems involving alternative solutions.

Persevering mediocrity is much more respectable, and unspeakably more useful, than talented inconstancy.—JAMES HAMILTON.

REFLECTIONS

By L. MOULTON

Moon shines through mist blue as Madonna's veil;
Flowers scent the moonlight; rabbits dot the glade.
A peaceful scene! I pause. Does peace prevail
Completely in my mind? Is peace thus made—
By moonshine slipping through a mist to glide
Serenely on the waters and the lawns,
Touching with silvery sheen, in love and pride,
Caressingly the curving necks of swans?
Beyond, I hear the rumble of the street;
The rolling of the stars makes not a sound.
Reflected sunbeams curl around my feet,
Whilst dew is softly gathering on the ground.
Mirror me, moon, true meanings of the sun;
School me in that swift stillness light-waves run.



M. Gehner
FROM A BARRED WINDOW OF AUSTERE BORDA CATHEDRAL, LOOKING OUT INTO THE
RAINBOW-COLORED SIERRA MADRES, TAXCO, MEXICO

WHY THE STUDENT MARRIES

BARTON WOOD

WHY IS IT that young undergraduates of our colleges are assuming the responsibilities and restrictions of marriage? Why is it that, although jobs have seldom been so difficult to obtain and the future has never seemed so uncertain as at the present time, young men and women of our American colleges and universities are marrying even before they have prepared for the future? And, too, what has become of the so-called freedom between the sexes that obsessed the mind of the America of pre-depression days?

The answer is that today's youth is serious. It has prematurely aged. It has heard the great god, Machine, clanking out its soul-warping rhythm; it has seen the hollow-eyed unemployed stalking silently through the streets or housed in camps; it has seen industry and thrift swallowed up by the hungry maw of the depression; and it has felt the shadows of war and national debt stretch themselves in swift blackness across the future.

What does the future offer? Young men and women have suddenly become weighted with this question. It is a portentous question, one that can be answered only through grim conflict. Yet, those of college age are too inexperienced, too easily discouraged, to carry on this fight alone. They need support and faith in their ability. They have suddenly found that the future depends on them; that they are living now, just as much as they will be ten years from now; and they are not

at all sure that youthful zest alone can win.

I recall the argument of a friend of mine, a senior in college, who had two years of study to complete before receiving his teaching credentials. He had just been notified of a job as clerk in a grocery store, a position that paid twenty dollars a week. He was giving up school for it. I asked him why?

"I have two years of study before me," he replied, "and at the end of that time the chances are still that I won't get a job. This one will give me enough to live on. Ruth's a swell kid, and she's willing to make it a twosome. With her to help me I know that I'll make a go of it, somehow. I don't feel now as though I were shut up in a box."

It is this "box" that is aging youth. It is the thought that after going through all the hard work of four or more years of college they still may not even have the good fortune to make twenty dollars a week as a grocery clerk! Explanation enough for the "blue" music that moans and screams at the college dances today.

It is one of the unfortunate whims of fate that the very machines that contribute to our unemployment should, at the same time, condition youth into an early maturity. Science has been directly responsible for the realistic attitude of this century. It has stripped away superstition, romanticism, and all the other illusions of the gilded age. For this, we should be

thankful; yet, it is the same science that has stripped away our Jehovahs, our arts of friendship and conversation, and the ideals upheld by a pioneer America.

Youth felt this. It had echoed its cynicism and distrust of all that might fall into the despised category of the conventional. It had weighed all the time worn principles of the Prophets, and found many wanting; it had read the sex novels and pseudo-psychological monsters of the present century, and interpreted them as seemed fit; and after all of this so-called getting down to truths, it showed only the dazed appearance of having returned from everywhere and everything more befogged than ever.

Freedom between the sexes with its genii, the automobile, the sex novel and the drug store, had been transmuted into license. This new freedom was something modern and smart. Man with his chains of conservatism had labored too long in the galley of convention. Now, with the magic fiat of science, he had conquered the physical world and declared the irrefutable laws of the universe. He stood supreme on his little hill of clay, a god in himself. His own nature was supreme.

It was a logical argument, in a time when logic was all. He who conquered in the world of science would naturally be better able to conquer in the world of human relationships. But was it logical?

Man's relations with man, and the problems of the human mind, are older than any record extant. In the early dawn of civilization while the anthropoid apes were still walking

the earth with their blood cousin, the Pithecanthropoi, man was beginning to feel the influence of fellow-man. From those early beginnings in the Pleistocene period of the Cainozoic age, through that of the Heidelberg, Piltdown, Neanderthal men, the stone and bronze ages, the beginnings of true civilization in Mesopotamia, the Egypt of the Pharaohs, the Hittite Empire, Phoenicia, Israel, Persia, India, China, Greece, Rome, and so on through all modern civilization, man was learning to cope with man.

Furthermore, much of the knowledge then gained has been preserved for us. The list of authors who have treated of human relations would fill a library. Yet America, in the twentieth century, not content with an almost unprecedented freedom, would be "modern" and substitute license for freedom. Rome, a few years before the birth of Christ was also "modern." Today we move among her ruins.

Men and women of college age are now no longer trying to get something for nothing. They have had the depression to sober them. Moral looseness and economic luxury go together. In some respects the lessons shown by the depression have almost compensated for its economic losses. At present, the intelligent amongst our undergraduates have come down to earth. They have found that reason and theory by themselves do not make up happiness. The great god, Machine, with its bloodless efficiency has left behind mangled corpses and psycho-neurotics. Our institutions for the insane are overcrowded. The pattern of life has been cut up into a series of

wheels and gears, and the old values and ideals of the human being have been thrown in as grist.

It is small wonder, then, that those who feel this the most acutely—our students—should make a real attempt to get back to something stable, something that will not turn every time they lean upon it. They want to find again their arts of friendship and conversation, their ideals, and their Jehovahs. They are weary of conquering the world. Greater the victory of conquering themselves.

They have found the answer to this in marriage. The grey beards of the country have consequently "viewed with alarm" student marriages. Youth is going sensual they say. Youth has succumbed to a puppy love affair that it will soon regret; youth is sacrificing its future while it is yet too young to realize what it is doing; youth is sentimental.

If these grey heads could only trade places with the young people for a day! They are *not* sensual or sentimental. Today they are looking for a complete friendship that can only be realized in such an intimate relationship as marriage. They want to escape from a too complex environment. They want to worship their Jehovahs in peace; and in addition to this they wish to break away from the mental strain caused by the realism of this century.

Students in their twenties are not concerned with puppy love. The censoring generation is judging by its own standards and experience. The sexual education of modern adolescents cannot be compared to that of thirty years or more ago. The boy of

today has had so many puppy loves that by the time he reaches his junior or senior year in college he has a pretty fair idea of what he seeks in a wife, and why.

As for the future, how can young people know it will be any more conducive to marriage than the present? After several years of preparation in school will the future offer anything to them?

The chances are that schooling will help. Yet, nowhere can be found that golden optimism that used to be the heritage of college students. Now they are seriously preparing for the future; yet, aware at the same time that all their effort may have few immediate results. They have found out that life begins today, and are meeting it accordingly. The result is undergraduate marriage; and it is one of the best signs the age has offered.

But how are young students, who have found the perfect mate, going to manage marriage when already their financial burden may be as heavy as they can carry? That is, of course, an individual problem; but it can be solved only through sacrifice of all parties concerned—and it is worth the sacrifice.

The double standard is decreasing just as surely as the self-sufficiency of women is increasing. There is no longer prevalent the idea that the woman belongs solely in the home; although her first duty is there. With modern conveniences, the woman who has no children and who may be living in a two room apartment, has much time on her hands; and there have been many cases where the young wife has been willing to work and

send her husband through college, although it may mean a partial sacrifice of her own education. Yet, it has been a success, and they have been happy.

Then there is even the temporary solution of secret marriage; or of living for the time with one of the parents; or of temporarily stopping school to accept a position. All of these require sacrifice, on the part of both the young man and the young woman.

Youth has accepted this challenge. It is making sacrifices, and it is succeeding. It has determined to face facts squarely and solve them, and has not become lost in the mazes of false theory and realism. It has accepted marriage, not for sensual or selfish reasons, but as a prop better to fit it for facing its all too numerous problems. Let us not condemn then, but rather let us give all the praise that determination and initiative deserve. Youth will need it.

EDITORIAL

REFLECTIONS ON RETIREMENTS

Two blocks from our editorial eyrie works a traffic officer who enjoys the unique privilege of being retained on the force although a few years ago he reached the retirement age. At that time he bowed to the ordinance and went home to a fireside perhaps adorned with green and red lights. But the taste of comfort and ease soon became bitter. He missed the honks, the rumblings, the beauty of Central Park West, and, perhaps, the sense of his own importance as guardian of the road. Within a few days he made known his misery to an alderman and in a short time was again at his post, where he now serves with accustomed precision and courtesy and may continue until he is called to perform similar duties on the banks of the Styx.

It was this little incident that brought us to reflections upon retirements and their significance for American education. A generation of professors of education is drawing to a close, and one by one men and women whose names have long been associated with the building of a new university department are passing from the active scene into an unPlatonic retirement. Already several have been deemed too old at the age of sixty-five to teach or to engage in research under the ægis of institutions they have profitably adorned. And during the next decade all of them will have departed with their sturdy canes upon which they may lean as they shuffle toward their couch of clay. No doubt the shade of Plato is puzzled as they pass.

Professional retirements assuredly do unravel some administrative tangles. Age, encrusted with academic arrogance and self-haloed with authoritarian wisdom, often sneers at the purile climbers on the faculty vine. It is not always true, as Oliver Wendell Holmes opined, that "to be seventy years young is sometimes far more cheerful and hopeful than to be forty years old," for age all too often brings aridity and intolerance. It inclines backward and its grounds of judgment are tradition. The years do not always make sages, as Plato believed, but only old men. There are happily those for whom "it is only necessary to grow old to become charitable and even indulgent," and together with this observation Goethe confessed, "I see no fault committed by others that I have not committed myself." Retirements do help to solve the dangerous problem of faculty displacements, and many an administrator breathes with elation as an old academic crustacean ambles off the campus.

But there are heavy losses involved as leaders of educational thought become silent in the halls of learning, losses not easily replenished from the incoming generation. To be sure, no individual is wholly indispensable. But no one, in our opinion, has replaced Palmer, Royce or James. There will be no second Thorndike. James Russell will remain eminently unique. Harper and Eliot left no academic heirs. Will Stanford have a second Cubberley? We doubt it. Upon whom will fall

Dewey's mantle? Frank McMurry has no successor. As one contemplates the significance of the personalities and contributions of the men who established departments or schools of education in the universities since 1900 only one conclusion seems possible: their professorial chairs will be occupied but not filled.

This judgment does not ignore the value of the younger men and women now in middle age. Many of them are widely and favorably known, but not one of them can justly be called a national leader as this term is applied to the original group of pioneering educators which have retired or are approaching retirement. Many of the contributions by the younger educators are significant and influential. But all of the younger generation were trained by the older retiring groups and none of them overshadows his master!

Viewed practically the retirement of the older group of educational leaders means for the institutions involved the loss of the attracting power of these leaders. No institution of learning is greater than its faculty. Its fame is identified with its great teachers and scholars. Stanley Hall made Clark University eminent; his passing left it crippled. Has Yale wholly recovered from its loss of Sumner? Retirements have crisis meaning for departments of education because their claims of being necessary are being widely challenged by university presidents and even by teachers who resent the type of professional pre- and in-service courses which have made possible the rapid growth of professorships of education. Will there be need of as many professors of education in the future? Will their

academic standing be sufficiently strategic for wide leadership? And what destiny awaits those institutions which for a generation have enjoyed widespread prestige because of the large following acquired by their now retiring authorities in education?

Our apparent pessimism, although seemingly justified by prevailing conditions, has its silver lining. Official retirement need not mean cessation of contributions or of influence. Sixty-five may be academically old; actually it is not for those whose matured intelligence and sharpened intellect empower them to write and speak in continuing devotion to their life's cause, and thus to maintain leadership. The generation now in its prime and the oncoming generation of students may achieve far-flung influence if, instead of merely checking results of long-time investigations or of exclusively exploring in fields already surveyed, they will turn their talents to a new type of contribution for which there is critical need—namely the popularization of technical discussions and findings in the language of the ordinary tax-payer. Here is an opportunity for service and fame that educators have rarely embraced.

The technical scholar frowns upon popularization as beneath his scholastic dignity. He finds it more profitable for his ego and academic standing to write for his colleagues and with an eye on promotion than for mankind as a whole. To popularize, he believes, is to prostitute scholarship and to jeopardize academic approval. But in the best sense of the term William James was a popular writer. Bertrand Russell is still the eminent mathematician and philosopher. Santayana is becoming the most widely read of living

philosophers. Einstein has written a popular book on relativity. Jeans and Eddington and Inge have not lost professional caste.

The need of the hour and of coming decades is not for less research in education but for a translation and interpretation of its results in the language of Everyman. An informed electorate may become a generous supporter of public education. Well written books and articles on educational theory and practice are not easy chores. To do for education what Will Durant, Russell and Joad have done for philosophy, Clendenning for anatomy and physiology, Lewis Brown for religion, Van Loon and Andrews for geography and history, Jeans and Eddington for physics, and Darrow for chemistry needs to be done by a scholarly popularizer for education. Here is an in-

viting door to new leadership, eventual expansion of departments of education, and a possibly universal understanding of the need of a profession of public education. It is a task for retired professors as well as for those whose professional future now seems to offer not retirement but unemployment. Unless professors of education are willing and able to attempt to create as strong popular interest in the substance of their craft as they have succeeded in developing a now endangered professional demand for their learned output their hey-day may fade into twilight, if not into night. To save education from the iconoclastic and dictatorial politician educators must win the tax-paying public by lucid exposition of theory, attractively written and widely circulated. Here is an inspiring challenge to all educators.

As a writer, I have only one desire—to fill you with fire, to pour into you the distilled essence of the Sun itself. I want every thought, every word, every act of mine to make you feel that you are receiving into your body, into your mind, into your soul, the sacred spirit that changes clay into men and men into gods.—

THOMAS DRIER

A PRAYER FOR THE NEW YEAR

LET ME do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years.

Spare me from the bitterness and the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others, lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my path. Give me a few friends who will love me for what I am; and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet; and may the evening's twilight find me gentle still.

MAX EH RMANN

BOOK REVIEWS

ART

HANDWROUGHT ANCESTORS. By Marion Nicholl Rawson. Illustrated by the author. E. P. Dutton and Company. 366 pp. \$5.00.

A growing list of books on early-day Americana continues to add to the indebtedness of Americans of today to Marion Nicholl Rawson, indefatigable delver into the past and charming writer. So many of the minutiae of daily living and homely laboring of our all but obliterated ancestors—minutiae that the ponderous professional historians compress and dismiss in a few paragraphs—are lovingly and graciously expanded and treated in complete detail in these books. Lovingly, because Mrs. Rawson has a genuine appreciation of the old customs, the old ways of life, and the old values that today's machine-made civilization is ruthlessly sweeping aside and forgetting; and graciously by reason of a simple fluent style that gives her writing that delightful conversational informality so fitting to the subjects she writes upon. Apart from the considerable interest to the general reader these informal but thorough-going studies of early American life are valuable to the historians, particularly those whose special interests lie in the social history of America; and for the teachers of social studies they are invaluable for stimulating and motivating the interests of junior and senior high-school boys and girls. Each of the seven or eight books in this group is profusely illustrated, three with camera snapshots and the rest by Mrs. Rawson's own pen drawings.

In this most recent book, *Handwrought Ancestors*, the author has gone back to our earliest beginnings, to the time when every article of use from pins to coffins had to be handwrought, had to be fashioned by hand from such raw materials as were available and according to such natural conditions as obtained in different localities. But, as the title suggests, Mrs. Rawson has been as much concerned here in what the work made of the workman as in his finished product. "Those who labored at large or small become through their labors more worthwhile and handwrought than their finest output," she says, and if such a book can be said to have a theme this is it—that this which man creates with his own hands does something creative to the man himself. It is unnecessary to add that the author's regret for what the machine age has robbed him of is implicit in her theme and in all that she

writes of the handwrought age of our ancestors.

The reader is led in these pleasant pages to putter about the little tinkerin' shops, to watch the old cobbler painstakingly at work on his bench, to stand in the doorway of the smithy and marvel at the "mighty man" as he pumps the great "leather lungs," and to "hobnob" with old Jim Stamford whose slabbacks are eagerly sought today because they were made "pon honor" and with old Boss Wright, a shipbuilder turned coffin-maker who liked to "spread himself with boxes of native cherry which took a polish and waxing to cheer his heart and artist eye." All these experiences and many more even if you happen to be a "lady," which may be one advantage at least in living in this age since poor petticoated females in the handwrought era only had access alone to the dame shops. The tools, equipment and processes of all these and many more "callings" are described in the book along with something of their history. The drawings alone—many of them depicting quaint old houses and shops—make this a contribution of great value and interest.

Few people, probably, and especially those hurrying along crowded city streets, stop to reflect upon, or even notice, the shop signs that have persisted since what Mrs. Rawson calls the "pre-ABC days"—the huge spectacle sign outside the optician's shop, the wooden shoe swinging over the door of the shoe-shop, the striped pole of the barber, and a few others that have miraculously survived the changing years. There are so many interesting things to be learned from the chapter on Shop Signs. Who knows—one wants to pop the question in one of the popular magazines' intelligence tests—why the alligator was most often the sign used by the old apothecary shops? Mrs. Rawson informs us that the English apothecary shops became centers for social gatherings much like the bar-rooms of the old taverns and that it became the fashion to decorate them with as startling exhibits as were obtainable. The alligator was a prize contributed by the Spanish who had brought it back to the Old World as part of their loot from the New, and in its stuffed state it became the favorite sign of the chemists of that day.

In this artistic book, with the mark of the handwrought upon it, an important phase of early American life has been richly recreated which should be at once a matter of pride and inspiration for every American. We can never go back to these simple beginnings and know in our own lives such picturesque and untrammelled actu-

alties of living, but the spirit of that time can and should persist in any age, and that spirit the author has summed up in this bit of homespun philosophy: "Work does not merely keep one from unhappiness but creates an active happiness which makes us 'higblest.'"

BIOGRAPHY

BROOKINGS. By Hermann Hagedorn. Illustrated. The Macmillan Co. 334 pp. \$3.50.

Two institutions owe their fortunes to Robert Brookings. One of these he did not found but refounded, refinanced and reorganized, namely Washington University of St. Louis. The other, Brookings Institution in Washington, D.C., is the product of his deep concern for a better administration of government and a wider, scientific, impartial distribution of information about economic facts as a basis for a better understanding of the nature of economic problems. As this biography shows Brookings was a typical American of the Algeresque mold, born poor and dying wealthy. Born in 1852 Brookings belonged to the generation that laid foundations for huge fortunes, and in this respect one thinks of him as member of the group composed of Russell Sage, Andrew Carnegie, and John D. Rockefeller. Like these he believed that man's greatest gift to his fellowmen is opportunity, and all four of these institutionalizers have provided means that spell better health, wider knowledge, more education, and freer avenues of culture for the masses.

Not formally educated Brookings possessed a quality that meant far more to him than schooling. "He was absorbent as prairie-soil after a drought. Others read books and forgot them or retained scattered facts or impressions. He did not read many books, but those that he did read, he ate, as it were, making them part of him, by virtue not of an exceptional memory but of a faculty of acquiring and holding in subconscious pockets what he needed for his growth." But he respected education, as is evident in Washington University. His sensitivity toward and for culture found one outlet in his love of music and skill as a violinist. His respect for facts and figures and exact information is clearly shown by his founding the unique institution that bears his name. He never married. He came of sturdy, rugged stock, inherited no wealth, but by his own shrewdness and favored by opportunity reached eminence.

The present biography reveals him as a triangular figure—merchant, educator, and public servant. Written with grace and distinction the biography itself is a high compliment paid this self-made man by the widely known interpreter

of Theodore Roosevelt. The book contains a Bibliography, list of writings by Robert Brookings, and an excellent Index.

DEATH VALLEY PROSPECTORS. By Dane Coolidge. Illustrated. E. P. Dutton and Co. 178 pp. \$2.50.

Slowly, book by book, the American frontier days are becoming better known through accounts by the few remaining survivors of The Wild West. Dane Coolidge writes not imaginatively as does Zane Grey but biographically and historically. He can be relied upon not as himself a pioneer but as a careful student of the west that was. A graduate of Stanford University and a post graduate of Harvard, Mr. Coolidge has been field collector for Stanford University, the British Museum, U. S. Biological Survey, National Zoological Park, the New York Zoological Park and the National Museum. He has made the acquaintance of many Indian tribes and has visited boom mining towns, mingled with Texas Rangers, and trudged over the ground in Wyoming where many rustler wars were fought. He is a conscientious chronicler and knows the west at first hand. In the present book he writes of the prospectors—those hardy and lonely men who discovered the sources from which others would grow fabulously rich. The book is full of drama, of daring exploits, tragedy, humor. Such men as Charles Bennett, Henry L. Smith (Smitty), Oscar Denton, John Lemoigne, Shorty Harris and the ever-mysterious Walter Scott (Scotty), belong to Death Valley, and only those who have traveled in that region can visualize the meaning of a prospector's life in that grim section of the United States. Today it is being reclaimed and made fit for vacationists but Mr. Coolidge paints the background with historic figures, knights of the frontier, whose adventures belong to the romantic story of the west. The book is told tersely with a strength of style befitting a story of prospectors who lived dangerously and realistically.

HER NAME WAS WALLIS WARFIELD. By Edwina H. Wilson. Illustrated. E. P. Dutton and Co. 117 pp. \$1.50.

Brief as this book is, a mere taste of what the public craves, it is an authentic sketch of the most famous woman in the world today, and destined to many pages of interpretation by future historians. The time is not ripe for such interpretation now. Too much has been said about Mrs. Simpson against the background of King Edward's abdication because of his love for her, to make a justly comprehensive study of her at this time. In the present book a few superficial facts are recorded by one who has known

her since childhood. Wallis Warfield was born June 19, 1896. She is about five feet four inches tall. Distinctive for her high cheekbones, her brow is well molded; her hair is a rich medium shade of brown and worn parted in the center, drawn back in soft waves and rolled in back in two coils which cross each other. Usually she wears no ornaments in the hair. Her eyes are blue; her skin, a creamy pale tan; her teeth beautifully even and white. She is blessed with small graceful feet and ankles. Her voice is low-pitched, distinctive but not noticeably southern. Much is said about her personality with its charming vivacity, wit, and understanding attitude toward others. In a word the simple portrait shows a woman of good birth, fine rearing, magnetic, every inch a modern, cultivated American woman.

Why among the thousands of women Edward VIII no doubt met Mrs. Simpson should have outranked them all in winning his love and causing his abdication no one knows but he, and in our opinion it is useless to attempt to discover the secret. In the present book Mrs. Simpson certainly does not appear as extraordinary. Thousands of American women are as captivating as she. More than one European man has acclaimed the American woman as supreme. No doubt poised freedom, independence of tradition, exquisite taste in dressing, artistry as hostess, and variety of interests have much to do with this superiority. The charm of frankness, good sportsmanship, social poise which knows when and how much formality may be discarded in the interest of good camaraderie, are distinctly traits of the modern, cultured American society woman. She has common sense and understands that elusive creature—the human male. One gathers that all of these qualities belong to Mrs. Simpson.

The various incidents and personalia in the present book are not especially interesting. Much of the material has appeared elsewhere in the daily news. The book was published before the historic climax and therefore some of the questions the author asked have been answered. Mrs. Simpson will not be queen of England. The prospect is that she will be Duchess of Windsor, eventually return with His Royal Highness to England, live at the Fort, and amply justify him for the choice he made between the throne and her. But the story we believe is but in its beginning. It is our guess that her name Warfield will become even more symbolical than in the past.

PASCAL. By Morris Bishop. Illustrated. Reynal and Hitchcock. 398 pp. \$3.50.

Among the world's great minds none is more

tragic than Pascal. A pioneer in physics, mathematics and education; a prophet and apostle in religion and philosophy; a stylist among the most revered in France, Pascal's name is linked with no system of thought or scientific theory. He died at thirty-nine. He was one of those unfortunates whose curiosity was insatiable and whose insight could never be plumbed. Hence he was more dilettante than scholar; a prodigy inventing geometry when a child and conic sections at the age of sixteen. But his name will always be associated with thoroughness of understanding. He brooked no superficial learning. In education he was what today is termed a "progressive." It was in the Little Schools of Port-Royal that he practiced kindness and incentives to emulation and taught reading by methods approved in substance today. His dictum: "One must aid the students in so far as possible, and render study itself, if possible, more agreeable than games and diversions" might be enscrolled on the walls of a modern activity school. Professor Bishop views Pascal as eminently a modernist, wholly out of place in his seventeenth century environment. He was first in many inventions: he invented and made the first calculating machine; gave Pascal's law to physics; proved the existence of the vacuum; and was instrumental in establishing the science of hydrodynamics. He evolved the mathematical theory of probability; developed a bus system; and might properly be called the father of the French literary language. And, as said, he died at the age of thirty-nine!

Professor Bishop presents in this result of six years' intensive study a biography rich with information; sympathetic and appreciative in interpretation. Not designed for popular reading the book doubtless will eventually find its way into the libraries of all who crave a better understanding of this great genius. The book is in itself a literary work of art and as such does honor to its subject. For the scholar and intensive student of biography there are many notes appended by the author. The whole volume marks the meticulous care of a genuine scholar and distinguished stylist.

THE LIVES OF TALLEYRAND. By Crane Brinton. Illustrated. W. W. Norton. 316 pp. \$3.00.

Professor Brinton undoubtedly did not intend that his biography of Talleyrand should compete with or supplement the authoritative and essentially definitive fourteen volume history by Lacour-Gayet, or attempt what Duff Cooper so admirably succeeded in achieving in his popular account of the French "villain." The present volume has a unique purpose—not debunking but white-washing. The author likes Talleyrand and

probably many readers will agree that now that a hundred years have passed since his death the time is ripe to see him through the kindly mist of a century that softens harsh details and presents in friendly haze the broad pattern of the man.

The title of the book is clever and pat for Talleyrand lived for eighty-five years and feline-like had at least nine lives. And they all might be explained by a Freud or an Emil Ludwig as due to lameness following a fall when still an infant. His slight limp unfitted him for military leadership and so Charles Maurice was turned toward the church. He became Abbe de Perigord and Bishop of Autun. As an ecclesiastic he represented his class at the National Assembly where the fate of France was decided by the revolutionaries. Later he was excommunicated for his radicalism but again public service lifted him into eminence as ambassador of the French Revolution, Prince of Beneventum, Minister of Foreign Affairs under Napoleon, delegate at the Congress of Vienna, and at long last Prince de Talleyrand under the last King of France. A long life crowded indeed with rapidly shuttling activities.

There can be no doubt that Talleyrand had a code of ethics distinctly and profitably his own. He was loyal to France after his own fashion, but Professor Brinton thinks this fashion was not only necessary but by being necessary became right. Thieving and lying and the rest of the vices that belong to villainy may, after all, be the opposites of a purely abstract conception of virtue, and, as abstract, unhuman and wholly impractical. The meaning and value of a life is to be judged not in terms of its defections from metaphysical good but by its approximation to patriotism and altruism. The core is one thing, the spots on the surface, something else. Life is to be judged by its core intentions and not by its spots. It is a view that ethicists will shun but the sympathetic biographer (and Professor Brinton is a true biographer in this respect) will not judge his subject by externals unless indeed they are found to penetrate into the very worm-eaten core itself. Talleyrand did save France at Vienna; he thought more of France than he did of Napoleon. "He loved France, as he loved other good things of life, too sincerely and too well to sacrifice her to a metaphysics, or to any other kind of self-assertion." He was a Machiavellian and few diplomats or statesmen have been as moderate.

And so between *Plus ça change* and *plus c'est la même chose* the author views his hero as priest, revolutionist, Bonapartist, Legitimist and Orleanist. But however he changed he remained the same—shrewd, courageous, individualistic in morals, casuistic perhaps, patriotic if not nationalistic, epicurean, charming, cultured, mentally

dexterous, politically both wise and foolish but according to the author at heart great in sincere devotion to whatever cause he might espouse. That he changed his political loves frequently may have been one manifestation of intelligence at a time when change came fast and furious. Certainly in this deep-seeing and graceful biography Talleyrand is more intelligent than vile.

THE MAN WHO BUILT SAN FRANCISCO.

By Julian Dana. The Macmillan Company. 397 pp. \$3.50.

Here is a biography of a farm boy, who, going to the city, carved himself a niche in its life. William Chapman Ralston, born near Plymouth, Ohio, was the son of a ship-builder, an expert mechanic. After beginning with a routine job in a grocery-store, Billy, at the age of sixteen, made his first trip to New Orleans as an employee on a river-steamer. This was the beginning of a career which was to culminate in his building a city at this time only a drab adobe western village, sleepily lying at the edge of the Golden Gate.

His river-boat experience took him to New Orleans frequently and for seven years he was schooled in the notion of progress, swift, sure, certain, if only one was fearless. New Orleans was active and gay. Excellent shops, operas, concerts, masquerades, the banks, above all the great hotels, made their impress upon him. The glamour of the newly-built St. Charles hotel with its imported London chandelier, thirty-six feet in diameter, "with hundreds of gas-jets and thousands of cut-glass drops" all made a deep impression on him. It was perhaps the inspiration for the Palace Hotel in San Francisco built by him at a cost of millions, and with similar fixtures and trappings, collected from all of Europe.

At the age of twenty-five he arrived in San Francisco, in charge of a boat which he had recently bought. Rapidly and in staccato succession he triumphed in his multiform endeavors. Going to New York he fell in love with a grand-daughter of Cornelius Vanderbilt, Louisa Thorne by name. Parental objections coupled with the opposition of Vanderbilt thwarted the purpose of the young couple to marry. A trip to Europe, planned to make Louisa forget her ardent lover, terminated in her death. That Ralston had sentiment is attested by the fact that so long as he lived a gardener placed roses on her grave daily—his tribute. As a result of the affair, a feud began which was to endure for many years, during which Vanderbilt endeavored to "break" this young upstart, who dared to oppose him. San Francisco, the "quicksilver" city, was having a mushroom growth. Theatres, ware-

houses, homes were constructed in a short period of three weeks. A large wharf was completed in thirty days. Glittering dancing academies, and brilliant "social accomplishments" were making life gay and merry. Races, organ-grinders, street peddlers, earthquakes, saloons, lavish dinners, fireworks, reform lecturers—all formed a melange of nervous activity. Change was the trademark of the growing city's life.

Ralston's role as railroad builder, financier, international banker, and president of the Board of Regents of the University of California, is fascinatingly described. His activities as social leader and sponsor of cultural projects made him the czar and arbiter of the city's life. His energy matched that of the tireless and restless city which he was building. Whether in a life-and-death struggle with Cornelius Vanderbilt for control of railroads, as a projector of a "quarter-million" theatre, as a builder of transportation lines, as president of the Bank of California, or as projector of the Comstock mine, his tireless energy and boundless enthusiasm were unabated. By some he was dubbed a licentious adventurer, a gambler, a reckless speculator; others knew him as an open-hearted spendthrift, an amiable, well-meaning enthusiast who had a single dream—that of his city's greatness.

The style is vigorous and moving in keeping with its theme. It depicts something of the surging ebb and flow of events and the nervous life of the man and the city. Many quotations from the contemporary press add flavor and concreteness to the story with their vividness of detail and frankness of description. Scintillating narrative and colorful description add to the impressiveness of the story and to the picturesqueness of the book. It is an exciting description of an exciting man in an exciting era; a brilliant saga of a brilliant life.

EDUCATION

A STUDENT'S HISTORY OF EDUCATION.

Revised Edition, By Frank P. Graves.
The Macmillan Co. 567 pp. \$2.50.

Long known as one of the distinctive histories of Education in the English language in its present revised edition this history appears considerably expanded and rewritten. The author has approached his treatment, however, through educational institutions and practices as in the original volume, minimizing theory. Much more space is given to the development of American education, five chapters being devoted to this division of the history. The format is artistic.

Written for students the history deals selectively with those essentials which taken together

result in a sharply focused view of those educational externals which have cumulatively led to American education as we find it today. The student may read the story without being distracted by long and involved discussions and quotations which, important in a more thoroughgoing treatment, are bewildering for the beginner. The chapter titles are based on the usual historical divisions—"The Earliest Education," "The Education of the Jews," "The Education of the Greeks," and so on through the Roman, early Christian, Medieval, Humanistic, and Reformation periods. Then follow chapters on Realism and Discipline in Education, Education in the American Colonies, Naturalism and Philanthropy in Education, The Transition in American Education, Observation and Industrial Training, The American Educational Awakening, Development of Educational Practice, Later Development of American Education, Development of Foreign Education, The Scientific Movement, Recent Tendencies in American Education. The author has drawn upon much new material, as in his discussion of Foreign Education, and has included such recent developments as Adult Education, The Junior College, Nursery Schools, Educational Measurements, the Experimental School and so on. Although sketchy these references to recent developments are sufficiently detailed for this type of book.

Being a revision the book, of necessity, follows somewhat closely the organization and emphasis of the original volume. In view of its purpose to present the records of such peoples, epochs, leaders, and systems as have affected the aim, matter, method and means of education today and have been instrumental in the evolution of present-day educational institutions and practices, it perhaps would have been more serviceable for the young student if the relations between the old and the modern had been more sharply traced, as in the discussion of Naturalism in Education. In the chapter on Philanthropy in Education facts and figures about philanthropy in education today would have been an interesting and informing clincher. Concrete illustrations of present outcomes of various lines of development possibly would have made the significance of the history of education for current education more readily understood. The author does recognize this need in his introductory chapter. To some degree he supplies it in the closing paragraphs of several chapters and in the summaries. An even greater emphasis on such linkage would have resulted in sharper etching of the heritage of current education.

The style is graceful and transparent. Careful scholarship marks the work throughout. The pictorial illustrations are uniformly excellent. As a one volume, brief text on a subject so im-

mense as the history of education it is a masterly feat of condensation.

BIBLIOGRAPHIES AND SUMMARIES IN EDUCATION TO JULY, 1935. By Walter S. Monroe and Louis Shores. The H. W. Wilson Company. 470 pp. \$4.50.

In a field in which the writings are as voluminous as in the field of education, and at a time when educational research is at swell tide, it is important that references to previous writings in a given field be easily available. Educators will welcome this splendid aid designed for this purpose. It is a catalog of more than four thousand annotated bibliographies and summaries listed under author and subject under one alphabet.

Many serious students of education are acquainted with the earlier bibliographies such as those prepared by Dr. W. S. Monroe and by Dr. Carter Alexander. These and other "bibliographies of bibliographies" have been of untold value to research workers. In the present volume all bibliographies in the quarter-century from 1910 to July 1, 1935 are covered, the first date being chosen as the arbitrary starting point as it was then that modern educational research began to assume importance. Therefore, a quarter century of research is catalogued. During the last decade bibliographies have been gradually replaced by summaries. For that reason summaries, too, are indexed here. It is expected that in the future *Education Index* will keep these lists up to date, so that the two publications will together form a complete index at any given time.

The subject headings have been selected following the general plan of the *Education Index* and the "L" schedule of the Library of Congress classification, but have been adapted and modernized to fit the peculiar needs of this volume. There are numerous cross references.

In the opinion of the authors "the most important use of the catalogue will doubtless be as a tool for locating bibliographies that may be utilized as a means of compiling a bibliography relative to a given topic or problem."

No library which assumes to be at all complete will be found lacking this volume. For research, or for writing term papers, its use is indispensable. It is no less valuable for the instructor in education who wishes to prepare bibliographies in his courses, or for the author who wishes to survey the previous publications in his field. As a time-saver it will be worth many times its cost. Both the authors and the publisher are to be congratulated for performing a splendid service to the educational public.

EDUCATIONAL PSYCHOLOGY. Edited by Charles E. Skinner. Prentice Hall. 754 pp. \$3.50.

There are many reasons for recommending this as a superior text for beginning students of education and for teachers. A cooperative enterprise by twenty-five psychologists and educators from twenty-two different colleges and universities, each of whom was free to develop his own chapter without editorial suggestions or without the unconscious influence from a reading of other chapters, the book presents eclectically a rich mine of material both functional and dynamic. In a field where numerous assumptions must prevail without adequate proof of their validity there is bound to be confusion and controversy. The beginning student, especially, will be bewildered as he tries to evaluate structuralism, functionalism, behaviorism, purposive and hormic psychology, the Gestalt and organismic theories. All of these are clearly defined in the present volume in relation to the organism viewed as a whole; but no attempt is made to choose among them one that is adjudged best. The major emphasis rests on such "master ideas" as continuous growth, goal seeking, intelligent self direction, pupil purposing, creative experiencing, and social functioning. All of this material is clearly illustrated with references to actual class room situations. In this respect the book renders a service long needed and achieves a goal which will win for educational psychology the confidence and respect which have been endangered by other treatments too theoretical and academic.

In more detail the contents include important discussions of the nature of growth, the acquisition of skills and knowledges; interests, attitudes and ideals; reflective thinking; creative activity; motivation; emotions; character formation; personality; childhood and adolescence; learning; transfer; learning the fundamental subjects; individual differences; intelligence; educational measurements; subject disabilities; teacher evaluation; several chapters on adjustment and guidance; and a closing section on viewpoints in educational psychology. All of the chapters present factual material and results of investigations. The exposition is clear and its style as pleasing as technical content permits. The editor has achieved a noteworthy text, vital and fair, and, considering the enormous amount of material available, well condensed and effectively organized.

EDUCATIONAL STATISTICS. By M. E. Broom. American Book Company. 318 pp.

It is undoubtedly true that the well-trained public school teacher today needs some knowledge

of statistics, and that without such knowledge school administration is almost impossible. It is also true that for many teachers statistical procedures are repugnant partly because of the extra load they involve and partly because the field as a whole seems forbidding with its numerous mathematical formulae. However simplified statistics will present difficulties for teachers not mathematically trained; others may fail to see the educational significance of statistical results; and, others, deeply versed in the use of this scientific instrument, may well question some of the claims made for it by ardent proponents. As a beginning volume *Educational Statistics* aims to help students and teachers to grasp the meaning and significance of collecting, tabulating, presenting, and analyzing an aggregate of facts. Although rudimentary the range of the book is wide and the material related to all the typical situations present in public school work. The author wisely has not taken too much for granted and therefore his exposition is simple, bountifully illustrated, step by step, and so clearly directive that understanding is possible for all students and teachers. As Assistant Superintendent of Schools in El Paso, Texas, the author knows the needs of administrators and teachers. His book is practical, well supplied with exercises, tables and figures. All in all it can be recommended as up to the minute, judiciously selective, and as a secure foundation not only for the practical needs of the typical teacher but for more advanced study, as well.

FOUNDATIONS OF CURRICULUM BUILDING. By John K. Norton and Margaret Alltucker Norton. Ginn and Company. 599 pp. \$3.00.

No subject is of more interest and importance to the modern school than curriculum revision. If one is a believer in the older, definitely organized curricular pattern, the changed emphasis and the newer accretions demand that older phases be reconsidered, and at least certain parts omitted. If one adopts the viewpoint of the "activity school," or course the curriculum must be in a constant state of flux to adapt it to the rapidly changing social and educational scene.

The book before us is not in any sense an outlined curriculum or a handbook for the use of the teacher. As its title indicates, it aims to present the fundamental principles and the basic facts which are needed in building a curriculum. In a day when educational aims are being re-examined and analyzed as perhaps never before, it is imperative that a consideration be given to the fundamentals which are to form the base of the superstructure to be erected.

The "root causes" of the changes demanded are found in basic modifications which have occurred in American life: freedom of thought, elevation of scientific method, diversity of cultural backgrounds, the advance of democracy, the growth of cities and the consequent change from an agrarian to an industrial civilization, the extension of knowledge and educational opportunity, increase of interdependence, and the altered social life.

A chapter on "Underlying Issues in Curriculum Construction" brings to grips the contrasting theories of the "right" and "left" wing thinkers in the educational field. The amount and location of change, the relative roles of the individual and society, the obligation of the school in effecting social change, integration, organismic psychology, attitude development, the use of children's interests—all these come under the broad survey of the authors. All culminates in the great question in dispute, so far as the curriculum is concerned; namely, shall the curriculum be organized as a group of logical and systematic studies, or shall it be planned around "integrated units"?

Other chapters evaluate the contributions which research can make to curriculum building, and the different approaches which may be made in selecting curricular content. A series of twelve chapters present the fundamental factors to be considered in making a curriculum in each of the elementary school subjects and in the special subjects, music, art, industrial arts, and home economics. No definite curriculum has been suggested, but in each chapter there are basic facts and principles presented which may form the foundation stones on which a solid curricular structure may be built.

A final chapter is extremely useful. It is entitled "Trends in Curriculum Building." Eight in number, these are: changing notions about the curriculum; a tendency to think of the curriculum in terms of broad social purposes; greater attention to educational objectives and basic principles; the use of new and varied approaches in the development of democratic cooperation in curriculum construction; and finally, the tendency to think of the curriculum as a growing affair which demands that revision be a permanent and continuing function.

The authors are not militant protagonists of the particular point of view of any school of thought. Different positions are presented clearly and fairly. As unbiased scientists calmly surveying a problem rather than as evangelists of a chosen position, they present a great mass of information and fundamental considerations which must be taken into account in evaluating and planning any curriculum which is to be vital, constructive, and effective.

REMEDIAL AND CORRECTIVE INSTRUCTION IN READING. By James Maurice McCallister. D. Appleton-Century, 300 pp.

Most books on reading emphasize the problems of the learner in the primary grades and intermediate grades. The present volume is of particular value because it stresses the remedial and corrective technics pertaining to reading in the upper grades and high school. Hence more than a hundred pages are devoted to Guiding Reading Activities in the Study of Content Subjects. In these pages are valuable treatments of reading in history, mathematics, science. The material in Part II is based upon scientifically derived data on diagnosis and treatment of deficiencies of retarded readers, three chapters of this section offering illustrative cases of retarded readers. The entire book is carefully and skillfully organized on the basis of investigations. Essentially it may be viewed as a contribution to supervised or directed study but the significance of reading difficulties, how to diagnose and remove them, apply to any classroom procedure or any type of school management. It is a book not only for students but for experienced administrators and teachers as well. Succinct and authoritative the book would seem to be indispensable for anyone concerned with problems of reading on the upper educational levels.

SCHOOLS FOR A GROWING DEMOCRACY. By James S. Tippet, in Collaboration with the Committee of the Parker School District, Greenville, South Carolina. Ginn and Company. 338 pp. \$2.00.

Much is heard of progressive school procedures, and "activity programs" as they are presented in theory and practice, at teacher training centers in America. A perennial question in the minds of teachers is: "Will such methods work under normal everyday school conditions, with unselected pupils, and with the usual teacher?" To this question, the author gives a lucid answer. For the experiment which was tried under ideal conditions at Lincoln School was transferred to this public school system, where it developed excellently.

A priori, it is assumed that any state must train citizens who will understand its motives and aspirations. In the United States our mode of living and of government is democratic. Accordingly, the school must duplicate the democratic procedures in its social life so that the child may learn citizenship by participation in the activities of the citizen. With this fundamental *credo*, the experiment described was tried

in a centralized school district in the suburban area of Greenville, South Carolina.

The book recounts the story of the transformation which occurred in a seven-year period. By photograph as well as by word pictures the story is told how the old type room, undecorated, with fixed furniture, was changed into an attractive living room, with plants, decorations, moveable seats and desks, a place for interesting and profitable tasks. Children took many school trips, gathered materials, engaged in community projects, and most of all, learned happily. Many type units of activity are described.

Construction and equipping of a school museum was one of the many projects. The attractive log building to house it was brought to realization as a school and community project. A series of adult classes resulted from an emphasis upon stimulating life for the community.

Teachers who brought about this transformation were the regular teachers of the school, who began without special preparation for their unusual project. As their experience and interest grew, however, they felt the need of additional preparation. For five consecutive years, three-week sessions were held in a summer camp located thirty-five miles away at Reasonover, at Cedar Mountain, North Carolina, in the Blue Mountains. The social contacts as well as the serious discussions welded the teachers into a working unit, and they returned to their tasks with renewed enthusiasm and unity.

An evaluation of the school is reported in a concluding chapter. In routine work the school did not suffer. The pupils gained much more than the average class does in initiative, creativeness, mutual understanding, and democratic living.

Anyone who is interested in a good description of actual results in a modern "activity school" will find the volume enthralling reading. It is particularly interesting as a description of the transformation from the usual average school situation to an outstanding exhibition of what a school may do when it realizes all of its resources.

THE FOUNDATIONS OF MODERN EDUCATION. By Elmer Harrison Wilds. Farrar and Rinehart, Inc. 634 pp. \$2.75.

For years courses in history of education have been in eclipse in many parts of America. At least in part this was because the story consisted too exclusively of a recital of the course of development of educational institutions, rather than of educational theories. With the recent resurgence of interest in aims and ideals, there has been a tendency to emphasize these aspects in the development of modern education. In this volume

the author writes "primarily a history of educational thought, with only secondary emphasis on the history of educational practice." He designed the book either for a course in history of education, or for an integrated course in the history and philosophy of education.

In a modified form the "unit mastery" plan of organization, first advanced and advocated by Dr. Morrison of the University of Chicago, is used. Each unit is studied with a view to its application to present-day needs. Following this procedure, each unit has: a preview, a discussion, an assimilation chart, a list of collateral references, and questions for class discussion. The collateral readings are well-chosen, and are limited to a small number of standard well-known works. In each chapter specific page references are given. The assimilation charts provided for each unit are valuable teaching aids. The aims, types, content, agencies, methods and organization of each period or movement in education are briefly and forcibly set forth in tabular form.

More than half of the book is devoted to a discussion of modern educational theories. Though some of them were first advanced several centuries ago, each persists as a potent force in modern thinking, and even the newest of present-day theories may be traced back to one or more of them. This vital connection between the present and the past is a distinct feature of the book.

The general typography and format are pleasing. The style is forceful and incisive. Ideas are clearly presented. It is a serviceable book.

THE IDEAL SCHOOL. By B. B. Bogoslovsky. The Macmillan Company. 525 pp. \$2.50.

In semi-fictional form the first fifth of this volume presents criticisms of the Progressive Education movement. But it is not intended to be fiction, but only an interesting presentation of what the author considers "a confession of faith, a presentation of an educational and cultural ideal." Current concepts such as freedom, self-expression, indoctrination, "education as its own end," happiness as a goal, and growth, are analyzed and refuted. There are three prime criticisms of the Progressive movement as a whole: it is negative in tone; it lacks an acceptable curriculum; and in it, techniques overshadow values.

The major portion of the book, the last four hundred pages, presents a description of the author's ideal school. In it a model high school is envisioned, with an architectural and philosophical "Temple" of learning, dedicated to the building of human personality. Four branches of study supplant the traditional organization of

the curriculum into subjects. They are: the universe, civilization, culture, and personality, all integrated into the actual building of personality in students. Education is envisioned as the learning of "universals" of human experience.

It would be useless even to attempt to catalog the subjects discussed. Only a few samples may be given. A planned assembly program, which is not a hit-or-miss performance, a matter of routine is described. Ideal though it is, the description should stimulate meditation and reflection upon the place which this much used, and oftentimes much abused, exercise contributes to the education of pupils. There is a unique plan for teaching biography and great personalities. There is a keen description of the factors which determine personality. Such subjects as friendship and love (rather than mere sex), and other spiritual aspects of life, are handled sanely and with delicacy. Contemplation is found of value even in this hurried age. All these and many other ordinary "activities" of everyday living must be included in the curriculum, if the author is to be satisfied.

Rarely is such an abstruse topic treated with such clarity and keenness of insight. In our emerging educational philosophy we are in great need of incessant and unrelenting criticism if we are to build a firm educational structure. While many cherished notions are here put on the defensive, it is not a tirade against the new or different. Much that is basic to Progressive Education should, in the opinion of the author, be cherished and expanded. While the earlier chapters may sound iconoclastic, the author's major concern is to build a constructive program and curriculum for his ideally conceived school. When Progressive Education is likened to a "pay envelope without a pay check in it," the writer hastens to add, that, instead of a check there is a "kind of a promissory note." "Modern Education contains a considerable element of promise which makes it very valuable. Of course it is an entirely different question as to whether or not the promissory note will be paid, and if so, when and to what extent."

For the reader who wishes stimulation for his thinking, both on the negative and positive side of the New Education, there are few books which will prod him so genuinely or so good-humoredly.

THE MARKS OF EXAMINERS. By Sir Philip Harteg, E. C. Rhodes, and Cyril Burt. Macmillan and Company, Ltd. 344 pp. 8s 6d.

This is the fourth and last volume in the series of the International Institute Examinations Inquiry, of which at least two have been re-

viewed previously in these columns. It has for a sub-title "*An Examination of Examinations.*" The actual examination papers of pupils have been used as source material for the data. In general there is emphasis upon two main points: (a) validity, which means the suitability of the test for its purpose; and (b) consistency, which is the agreement found between the marks of two or more different examiners. The Committee has found consistency so low in some instances as to cause great concern, especially as there is such extensive use made of examinations in Great Britain for promotion honors and scholarships.

In the present study there is much psychological and statistical material which extends the scope of the inquiry considerably beyond that published in the summary about a year ago. There is also a discussion of the difficulties which have been met in the School Certificate examinations, as well as a reply to certain criticisms made of the inquiry and of former publications. There is also an interesting account of an oral examination in which the same candidates were examined under the same general plan by two independent boards on the same day.

In the present study results of studies are given in School Certificate tests in the various school subjects, in Special Place examinations, and University honors examinations, and in the oral, *viva voce*, examination.

The conclusions regarding accuracy (or inaccuracy?), of grading and marking confirm the data found by independent investigators in the United States.

THE YOUNG CHILD IN THE HOME. By John E. Anderson. D. Appleton-Century Company. 415 pp. \$3.00.

This book represents a study of four thousand children in three thousand American homes made by the Committee on the Infant and Pre-School Child in the Section on Education and Training at the White House Conference on Child Health and Protection. The ages included in the investigation range from one year to twelve and both sexes are represented in the study.

The distribution is made by socio-economic status, after the scale of paternal occupation developed at the University of Minnesota, and includes the following classes: professional; semi-professional and managerial; clerical, skilled trades, and retail business; farmers; semi-skilled occupations, minor clerical positions, and minor business; slightly skilled trades and other occupations requiring little training and ability; and day laborers of all classes. These seven groups have different outlooks on life, different habits, different financial ability. Although there have

been studies of children in schools, this is a pioneer survey of the type which secures data by entering the homes.

Chapters are devoted to the child's environment, to his development, to the home and its facilities, to the parents in relation to child care. Others are concerned with his life in infancy, growth, diet, sleep, health protection, cleanliness, and establishing habits. There is specific information regarding the methods used by parents in discipline. The results may occasion the reader some surprise. Intellectual, emotional, and social life receive attention. Of special interest is the section of four chapters which reports a specific study of the negro child. The volume closes with a series of general and specific recommendations.

Copious graphs and diagrams make vivid the differences found in the different occupational groups. Two hundred and sixty-three tables show in tabular form contrasts existing between children on different socio-economic levels.

The information was secured on the basis of an elaborate information blank, also by personal interview held by trained workers with parents in farm communities, villages, towns, cities, and large cities from all sections of the United States, and from different socio-economic groups, so that the findings are representative. It is, therefore, a complete survey of child life in this country.

Many techniques are used here for the first time. In keeping with the methods employed in first class research, an appendix presents a complete detailed description of the investigation, including the technique used in sampling, and the instructions given to field workers. The blanks and forms used in the study are reproduced in their entirety, enabling other workers to use them for checking and for conducting similar studies.

It is probable that this will long remain the standard work in its field. No one who is interested in the life of children at these age levels can afford to be without this description. It is a vital contribution.

FICTION

HONOURABLE ESTATE. By Vera Brittain. The Macmillan Company. 601 pp. \$2.50.

The title of Vera Brittain's latest book has a three-fold significance. Since the story of three marriages is herein recorded its obvious reference is to the "honourable estate" of matrimony, though there is irony in such designation as it applied to what may be taken as the typical marriage before women triumphantly asserted their rights both in and out of that estate. The period covered in the book is from 1894 to 1930 and

during those momentous decades not only women but workers at large were struggling for and in a measure achieving a status that might literally be called "honourable estate." And it is the history of this struggle with which Miss Brittain's story is mainly concerned, dramatizing as it does the impact of social and political changes upon individual lives. But there is a deeper significance that the author would have her title convey, namely, that state of maturity of the spirit achieved by the individual who has known grief and suffering and humiliation and whose experience has given him an understanding heart.

The story of the first marriage tells of the pathetic political ambitions and tragic frustrations of Janet Rutherston. Hopelessly mismated with the arrogant and domineering Rev. Thomas Rutherston her whole married life is one long-drawn-out and bitter struggle to live her own life as she wished in opposition to his decorous and domestic ideals for her. With God on his side always—he felt entirely justified in reading her diary whenever it lay within reach—Janet fought a losing battle in her efforts to reconcile her forward-looking ways of living with the "demands" he felt was his unalterable "right" to make upon her, and the affection that she denied their unfortunate and for her unwanted child, Denis, became concentrated in the person of Ellison Campbell, who, though a successful woman playwright, suffered in a different way from thwarted emotions and in turn lavished upon the younger Janet a somewhat unnatural devotion.

The story that follows of the Alleyndenes is that of an old and wealthy family of potters in the industrial area of Staffordshire. As the portrayal of Janet's conflicts and struggles gave opportunity for tracing in broad outline the history of the suffragist movement in England, this story of the Staffordshire potters brings the workers into the picture and tells something of their struggle for better living and working conditions. Ruth Alleyndene, the daughter of Stephen, breaks with the old conservative traditions—she sympathizes with the workers and servants, shocks her family by going to Oxford and insisting upon a career, and with the outbreak of the War takes leave of the old life forever when she becomes a volunteer nurse in France. In the face of the stark brutal realities of war the old values crumbled and from her tragic love affair with the gallant young American captain Ruth emerged the New Woman of experience and understanding.

It is Denis Rutherston, whose "early life was a chaos created by conflict, a miniature reproduction of the world at war," who finds Ruth during the post-war years working among the famine refugees in Russia and awakens her from the coma into which she had sunk as a result of

the shock of personal loss during the war. They return to England and marry and in that marriage is symbolized all the gains in personal living and adjustment in human relationships effected by the social and political changes that had been in ferment during the preceding generation.

Although Miss Brittain effectively justifies in a measure her contention that a novel should deal with ideas, and though she conveys a moving, poignant sense of personal tragedy in the lives of her main characters, yet she fails for the most part to make these characters convincingly real. In spite of the Rev. Thomas Rutherston's obnoxious traits and his woeful shortcomings as a husband the reader cannot feel complete lack of sympathy for him considering that Janet, as she has been portrayed, seems little better fitted for a career than to fill the place of a second or third rate secretary. One is constantly irritated, too, by the "genius" of Miss Ellison Campbell in view of the fact that she can only be considered as such on the statement of fact by the author. Ruth Alleyndene, the heroine, also falls far short of what would be expected of a brilliant young woman who achieves her comparative eminence in politics. The book suffers, too, from a certain awkwardness in the dialogue, from repetition, the speeches rather than conversation of the characters, and from the lengthy quotations with which it is cluttered and overloaded. For all these obvious and irritating faults, however, it is distinguished by deep seriousness, high idealism and that fine sensitivity which made Miss Brittain's autobiography so memorable a book.

GENERAL LITERATURE

GAILY THE TROUBADOUR. By Arthur Guiterman. E. P. Dutton and Company. 224 pp. \$2.00.

Arthur Guiterman no longer needs to be introduced as one of America's most popular poets. Such few illiterates as remained before the Phelps and Woolcott broadcasts have long since become literate, thanks to the services of these celebrated disseminators of literary news, and a waiting public now only waits for the appearance of this justly popular poet's latest contribution of magic versifying. His amazing gift for deft and facile rhyming places him almost in a class by himself. Whatever subject happens to be caught up in the shimmering web of his far-roaming fancy is spun out, seemingly by sheer magic, into the lightest and airiest of captivating verse. The qualities of homely wisdom, of gentle humour and satire, of beauty and courage of spirit, and of understanding tolerance for the

foibles and frailties of mankind—qualities too well known to need re-emphasizing—lift his lilt-ing, singing verses above the commonplace and make each new collection of his a fresh and stimulating adventure for the reader.

But Arthur Guiterman's poetry is not poetry to be discussed—it is poetry to be read aloud. It is unfortunate for one member of the family who happens to be seated across the way reading Santayana from another member with a volume of the Guiterman verse—or is it?—with all due respect to the distinguished philosopher-in-prose. So it is with the reviewer who ardently wishes to quote at full length so many more of these Troubadour poems than space permits.

There is, to begin with, the "Ode to the Amoeba" which everyone will relish, for with exceeding cleverness Mr. Guiterman has got us all in in this one—each of us, from the lowest to the highest, is here justly recognized:

"His statue ought to be erected
For you and I and William Beebe
Are undeniably amoebae!"

Among the several parodies "Genealogical Trees" is outstanding. It is the perfect antidote to Joyce Kilmer's unfortunately too-oft-declaimed "Trees." "Cock Robin" is a delicious bit of satirical rhyming neatly and accurately aimed at the Courts of the Land; "Ethnological" gives the vaunted Nordic superiority-complex a black eye; and the brain-trusters are held up to gentle scorn in the "Little Gold Dollar." And at last we have a modern successor to the out-worn "Village Smithy" of Longfellow in "Village Service Station." Perhaps it is meet that the first stanza be quoted for purposes of reorienting the modern mind:

"Fronting the highroad, fair to see, the Service
Station stands.
The Service Man is frank and free, his pleasant
grin expands,
For blithe is he, whate'er may be the customer's
commands."

There is a large group of poems that will delight children—of junior and high-school age and some below—as well as adults. Kittens, squirrels, and dogs predominate in this assortment, but there is also a delightful one on the hippopotamus, and Rumbledum and Thunder and Hoosh-A-Woosh the Wind should be added to juvenile vocabularies along with some of the charmingly imaginative coinages of Milne and Kipling.

The last group of poems in this collection are classed under the title of "Poetry and Drama," and the eight or ten on actors and acting are

especially fine. Mr. Guiterman has paid touchingly beautiful tribute to all actors in the little poem bearing the title "To All Actors." There is moving simplicity and genuine emotion in these last lines:

"Gone? No, not they! In robes of richer hues,
They're in the wings just waiting for their cues."

Such a satisfying collection of verse as this deserves to have quoted at least one full poem, and we have chosen, fittingly we believe, the one on Eugene O'Neill—"Mourning Becomes Eugene O'Neill." Let this be added to the paeans of praise now being sung in honor of the recent winner of the Nobel Prize for distinguished contribution to the Drama:

Eugene G. O'Neill
Moans a great, great deal.
Eugene G. O'Neill
Disrupts the evening meal.
Eugene G. O'Neill,
Tart as lemon peel,
Sad as cold boiled veal,
Weighing woe and weal,
What anguish must he feel!
Eugene G. O'Neill,
Slightly off his keel
With sombre, Freudian zeal,
Makes the blood congeal,
The senses reel.
Eugene G. O'Neill
Probes with bitter steel
Wounds that none may heal.
Three ouches and a squeal
For Eugene G. O'Neill!

PAMELA'S DAUGHTERS. By Robert Palfrey
Utter and Gwendolyn Bridges Need-
ham. The Macmillan Co. 479 pp. \$3.50.

There will doubtless be many readers of this unique book for whom the gallery of English fictive heroines offers entertainment with many chuckles or smiles over the conceptions of ideal womanhood current in English fiction for more than one hundred and fifty years. To the modern, so-called sophisticated reader, heroines that weep and sigh and faint; that barter for marriage with chastity as the supreme dowry; whose dramatic business in the plot consists chiefly in eluding the pursuit of lecherous villains; whose goal in life is the conventional marriage as the stepping stone from lowly birth to social success, the descendants of Richardson's "Pamela" must indeed appear a bestayed sex whether they wear stays or not. Other readers, however, aware that fiction with a *tendens* pattern reflects social ideals will understand that *Pamela's Daughters* is in substance a history of English morals, that in the heroines

of Jane Austen, Charlotte Bronte, Fanny Burney, Dickens, one finds in the main the social standards of the English people, controls that the novelist does not venture to set aside. The Cinderella plot has long been the English formula for novelists. The bold, unchaste woman has remained the horrible example that young feminine readers must shun. The formula of respectability has persistently involved marriage. Modesty, lowered eyes, coyness, the adoration of woman's "honor" have been means to the one goal that would establish woman as ideal. To no small degree the same standard prevails in American fiction today, so much so in fact that rarely does one meet a "fallen" woman as a heroine. Fiction may amuse and entertain and divert but it must also, by implication at least, conform, and thus ennoble womanhood. The same attitude is clearly evident among screen heroines. The Sadie Thompsons come to their deserved doom.

The more critical student of social life knows full well that this conformity to a long established standard, both social and fictive, is not necessarily ethical at all. Theoretically marriage spells security for woman, however true it often is that wives are thus nothing more than legalized kept women. Marriage is largely a mercenary institution and chastity the accepted coin. Fiction must not forget to protect the poor working girl until she gets her man; after that it's up to her. But when virtue and maintained honor do not lead to the altar and the heroine with the "delicate air" and copious tear ducts at last must accept spinsterhood the reward of virtue is contemptuously bestowed by society and novelist alike. It is a hard dilemma that society has created for her daughters.

The authors while taking most of their illustrations from little known works have amassed with scholarly insight and in a style that should attract all classes of intelligent readers matter significant for the literary and social historian alike. Here is wit and its twin, wisdom. The chapter titles are the key to the spirit of the book.

HISTORY

A HISTORY OF ENGLAND. By C. E. Carrington and J. Hampden Jackson. The Macmillan Company. 803 pp. \$2.40.

Here is a history written from the English point of view by two members of the teaching staff of Oxford University. It is designed to suit the needs of pupils in the middle forms of English Public and Secondary Schools and contains the information essential to preparation for the school certificate. The international aspects are stressed, and social history takes precedence over

political phases. Necessarily there is much of lineage, kings, Parliaments, and Prime Ministers. But there is, too, a consideration of commerce and exploration, the revival of learning, of schools and colleges, and of reforms. The humanitarian tendencies of the last century are described against the background of the Industrial Revolution. There is a careful and ample description of the rise of Liberalism.

In format the book is satisfactory, although it lacks to a degree the attractive features of American editions. There are two dozen illustrative plates, and double that number of text illustrations. A series of charts is helpful to the student for keeping the time factor clearly in mind. But pictures of kings, statesmen, and important characters in the field of education, business, science, and humanitarian endeavors, are totally absent. Following a rather general English style, each chapter is preceded by a quotation embodying the theme. At the close of each chapter is found a selected list of dates, important enough to be memorized. The summaries, so characteristic of American textbooks, either preceding or following each chapter, are omitted.

The treatment itself is complete and scholarly. Interspersed throughout the pages are many quotations from English literature. It is written decidedly from an English point of view. Those incidents which pertain to America reflect the English mind and position and are of particular value to American readers, who are so thoroughly indoctrinated in the American position. Particularly is this true in connection with the Revolutionary War. Although written primarily for students of high school grade, the book forms a very compact and illuminating review of events in English history for the general reader.

A NEW AMERICAN HISTORY. By W. E. Woodward, Farrar and Reinhart. 900 pp. \$4.00.

In his Preface the author states that his purpose in writing this history is "to present the rise and development of the American nation as a continuous social process"; history he regards as a "record of man in conflict with circumstance." The central theme of the book is, more specifically, "the development of ideas as expressed in personalities and events," and in the effort to attain his purpose he has written the book in his own way. It is "unconventional in a certain sense. The characters and events speak for themselves." It is interesting to learn that the book is built up out of the author's own reading and note-taking for the past fifteen years. "I wanted to learn just what had really happened since our history began, the true inwardness of

events, the trend of ideas, the growth of the American spirit, the development of our institutions."

Being "unconventional" it is not the kind of history over which the Colonial Dames, D.A.R. and the American Legion will jubilate for here is debunking on a vast scale, and few of the statued heroes of American history remain on their pedestals at the book's end. It is not surprising that Mr. Woodward hates the Puritans. The more one reads about them the less attractive they appear. Others who lose caste are John Adams, Sumner, Jefferson Davis, Thaddeus Stevens, Theodore Roosevelt, Coolidge, and Hoover. The author's Americanism can be adjudged in his liking of Morton of Merrymount, Captain Kidd, Lafayette, and Andrew Jackson. He is fair to Lincoln, Grant, and Wilson. Jefferson retains his place rather insecurely on his pedestal, but Alexander Hamilton together with all capitalists falls from grace. It becomes clear early in the book that the author has an ax to grind, and that he would like to use the ax on all capitalists as the enemies of America. In as much as most histories do express a bias one should not find fault with this one for this reason. Mr. Woodward has the courage of his convictions and comes forth flatly and often in slangy vernacular against those that he deems are foes of real democracy. The Constitutional Convention, for example, was loaded against the common people, the workers and agrarians, and the Constitution is a document by and for the capitalists.

It should be said, in all fairness to the author, that he uncovers many disconcerting facts about the Founding Fathers and the conditions under which America was born. He does allow the facts to speak for themselves. The result is not pleasant in many instances but there is much supporting evidence in other histories. It is well that the veil be withdrawn and to understand that the colonists were altogether human, that the problems of their day were faced by men with partisan and local interests, that far from being a patriotic unity, they fought for individual rights in the spirit of sectionalism. The book is a collection of facts that all students of the meaning of America should know and use in studying current social and political problems. Written snappily and colloquially with delightful humor and biting sarcasm its unconventionality reveals much that a more conventional history conceals. It should be widely read as a source of information and entertainment. If more books of this kind appear in large numbers it is our guess that to belong to the D.A.R. and the F.F.V. will be a near-disgrace and that these badges of superiority will melt and vanish in the white heat of truth.

FROM ALLEY POND TO ROCKEFELLER CENTER. By Henry Collins Brown. Illustrated. E. P. Dutton and Company. 299 pp. \$3.50.

As one forerunner of the World's Fair of 1939 on the Flushing Meadows comes this third volume of Mr. Brown's rollicking story of New York better known to the motley population as "Manhattan," for *From Alley Pond to Rockefeller Center* is chiefly concerned with this borough of the great metropolis. He has not omitted Brooklyn, once known as the City of Churches and as New York's bedchamber. The book is rich with flash views of old New Yorkers. The city's cultural growth is rapidly sketched, its clubs, theaters, magazines, art, museums, parks, holidays, press, etc. The author writes with nostalgia of Anniversary Day in Brooklyn when the Sunday Schools have their annual parade of more than two hundred thousand children, an event unique in the United States, if not in the world. Perhaps it is a modern edition of the Children's Crusade. For the New Yorker the book is a delight from cover to cover and like *Brownstone Fronts and Saratoga Trunks* takes the reader back over scenes which can never be revived. As Founder of the Museum of the City of New York Mr. Brown knows his native city thoroughly. Arm in arm with Father Knickerbocker he salutes Washington Irving and pays him the high compliment of writing in a vein which associates the old early history of New York and Mr. Brown's in a hearty comradeship.

PHILOSOPHY

THE PHILOSOPHY OF SANTAYANA. Selections from the Complete Works, Edited by Irwin Edman. Charles Scribner's Sons. 587 pp. \$2.50.

It probably is not correct to say that Santayana has become a vogue comparable to that of Bergson a generation ago; but it is certainly true that a growing public is becoming interested in him, either as literary stylist or as thinker or as both. Witness the more than one hundred and fifty thousand copies of his *The Last Puritan* sold to a public which probably had little understanding of technical philosophy or of Santayana's in particular, but which nevertheless read and discussed a novel which lacks all of the usual appeals in a best seller. Interest in Santayana has become so widespread that his publishers have ventured to issue what their chosen editor, Irwin Edman, considers representative of his system of philosophy, if system it can be called. It may well be that Santayana's present popularity lies

in his philosophy itself for in large measure he attempts what few thinkers have done—to harmonize two seemingly antagonistic theories, the naturalistic and the spiritual, the former loosely called materialism and the latter synonymous with the supernatural. To straddle both of these antithetical views of the meaning of life would seem to promise a mere hodgepodge of inconsistencies unworthy the name philosophy. Santayana's philosophic stone fuses them.

In a sense Santayana is a humanist. He finds man natural, but as natural potential of infinite refinement or idealization. This is to say, ideals in order to be forces that actually govern progressively and enduringly must be rooted in man as he is or in nature as it is. "Spirituality, or life in the ideal, must be regarded as the fundamental and native type of all life; . . . the spiritual man should be quite at home in a world made to be used." It is only through nature and not by renouncing it, that man can reach that essence of life for which all nature groaneth and without which it is incomplete. To be natural is to be part of all that is—the visibly tangible, the invisibly mental or spiritual. Nature, in other words, is in its completeness spiritual. Thus Santayana achieves the fusion which other thinkers have sought and less clearly have glimpsed.

It follows that the comprehensive fusion between human nature and nature in general affects the relation between reason and passion. Here, also, there is no basic antagonism. Reason harmonizes the passions; one might say, gives them direction, strength and focus as in loyalty to a cause whose meaning is clear.

The present volume contains selections from "The Sense of Beauty," "The Life of Reason," "Scepticism and Animal Faith," numerous minor writings and several poems. The famous essay on William James and the memorable criticism of Bergson are omitted. To cull from twenty and more volumes selections that do justice to the range and beauty of Santayana's works must have been for the editor a bewildering task; but the result will please the reader and bring him face to face not only with a master but with a seer who perceives the oneness of life, its power and destiny, and exalts man as heir of all that is and as ever unfolding.

TRAVEL

MEXICAN INTERLUDE. By Joseph Henry Jackson. Illustrated. The Macmillan Co. 232 pp. \$2.50.

Apart from its value as an appreciational account of Mexican scenery and culture this book

should appeal to all motorists who are planning to visit Mexico City *via* the new Pan-American Highway from Laredo, Texas, to Mexico (as the capital is called) and beyond. When the author took the trip little more than a year ago the highway had not been completed. The most exciting incident that he records occurred on the mountain road a short distance beyond Chapulhuacan where a slide ate out the road and caused a twenty-four hour's delay for many motorists, most of whom spent the night in their cars where gangs of workmen engaged in hazardous repairs. Anyone who has driven along mountain roads close to yawning chasms can understand the reactions of the author and his wife as they bumped over the still incompletely repaired road only seven feet wide, the right-hand wheels only a few inches from the chasm's rim. Today the highway is finished and reports say that along its entire length it offers the driver the joy of smooth travel. *Mexican Interlude* contains much valuable information for the motorist who intends to follow this thousand-mile trail.

Written informally with touches of quiet humor and deftly drawn sketches of towns, people, markets, cathedrals, and historical shrines the book avoids the ornate rhetoric of *Terry's Guide* and the more intense discussions of *Tempest Over Mexico* by Rosa E. King. It is a book for the tourist rather than the student. But in its pages one finds important references to a new Mexico-in-the-making. North of Monterey (by some called the Chicago of Mexico) American influence is strongly evident in the cafes, for example; south of this active city, the third largest in Mexico, country and people are more distinctly what the tourist expects to find as Mexican. But in Mexico City the modern note is raucous enough. Here the timid motorist will need to be alert among the furious local cab and bus drivers and learn that when a traffic police faces him with outstretched arms this means "Go." Traffic rules in the city favor the survival of the most alert. One learns not a little about Riviera, about the patience of Mexican fathers, Mexican hospitality, the technic of trading and so on. It is a delightfully simple tale of what is likely to happen to two amateur travelers visiting a strange land the first time in this day of well guided adventuring. All the more reason for reading it; one feels at home and resolves to take the book along, possibly together with *Terry's Guide*, and gaily sealed documents that open doors into such retreats as Don Antenor's, for example.

LONDON. By Sidney Dark. Illustrated by Joseph Pennell. The Macmillan Company. 176 pp. \$1.39.

PARIS. By Sidney Dark. Illustrated by Henry Rushbury. The Macmillan Company. 139 pp. \$1.39.

Perhaps the first thing that should be said about these books on London and Paris is that they do not belong in the multitudinous category of books about places called, with appropriate drabness, guide or reference books. Rather they deserve a place in that small select company of travel books which bear the individual imprint of an artistic personality. There is, further, the happy collaboration in these two books between such a personality and two distinguished artists, the book on London having been beautifully illustrated by Joseph Pennell, and that on Paris by Henry Rushbury.

In his introduction to the book on London Mr. Dark calls attention to the fact that among the libraries of London books this is the one London book illustrated by Mr. Pennell, and cites that as its reason and justification, which, considering his own excellent text, is straining modesty somewhat, but it does add distinction and value to the book. For every illustration is an exquisite delight to the eye. Here in the soft tones, the half-lights, the dark masses, the delicate traceries and the subtle gradations of light the master-etcher has evoked atmospheric scenes that make a deep appeal to the imagination. In some instances Mr. Dark suggests that he has given the scene pictured a greater attractiveness than it actually possesses, but this one would expect in every instance, for it is the property of the great artist to see and to convey what is lost to the ordinary eye. Certainly one would say such illustrations as these were peculiarly appropriate to the city that the foreigner most often thinks of as dimmed by fog and veiled in mist.

In writing the text Mr. Dark has followed the plan of going to one after the other of the scenes drawn by Mr. Pennell and reconstructing the life of the historic past, of evoking in vivid and often exciting prose the "very noble army of ghosts" that now inhabit these scenes and places. Under the spell of his skillful evocation the "social kickers" of today retreat from Hyde Park and Pepys rides through again in his coach and famous duels are fought there; Disraeli, Gladstone, Parnell, and Lord Salisbury look up to Big Ben to note the time of day on their hurried, and doubtless harassed, way to the House of Commons; Sarah Bernhardt lives again and exercises her divine magic on the boards of the old Gaiety Theatre in the Strand; and in the Temple dull lawyers and their duller briefs are put out of mind while "the Templars and honest old Johnson and Goldsmith and gentle

Charles Lamb and little Ruth Pinch" are recalled. Mr. Dark recalls, too, the memorable occasion one evening in Fleet Street when he saw Mr. Chesterton reading the proof of his *Daily News* article under a lamp-post and "chortling with glee at his own jokes." The Crystal Palace is gone now—one can imagine how Mr. Dark received the news of its destruction—but it survives in these pages in Mr. Pennell's superb drawing and in the acid comments of the commentator—"Prince Albert is immortalized by the Crystal Palace at Sydenham!" And one can't resist quoting this: "A house that is all windows is more fearsome than a house with none. Without light there can be no life, but without shadows there can be no dreams."

The companion volume on Paris is equally fascinating in its wholly delightful excursions into the immensely varied life of that amazing city, and in the resurrection of ghosts that will forever haunt those who in each new generation find life a stimulating adventure—ghosts that for imaginative, adventuring spirits like Sidney Dark still roam the beautiful Tuileries gardens, the Luxemborg gardens, the Paris *quartiers*, the streets leading to Montmartre, the *Quais*, and the Champs-Élysées.

Many historical events and personages, so many of the latter ill-starred and tragic, are recalled in these pages, but there are the famous romantic figures, too, in whom centers a timeless interest. The "most famous and the saddest of the stories of Notre-Dame" which "has nothing to do with kings or queens or emperors"—that of Peter Abélard and Héloïse—is briefly sketched. But even in so oft-repeated a tale as this the reader is likely to come upon something new, upon some fresh slant. "Who of the lovers (who visit their grave) remember that Abélard remained a philosopher, that he was one of the teachers who first gave Paris its fame as a place of learning, and that the school that he opened at Mont St. Genevieve is said to have been the beginning of the Latin Quarter and its scholastic traditions?"

Whether one sets out to enjoy his ramblings and strollings through the streets of the two most interesting cities in the world from a fireside chair or by way of a trans-Atlantic liner, he can make no happier choice of a companion for the instructions of that trip than Sidney Dark. Here is no heavy-handed guide-book to burden the traveler, mentally and physically. The facts have been most abundantly recorded but with a deft and light touch and with that necessary dash of humour and ever-present discernment that makes sight-seeing an adventure of the spirit rather than, as it most often is, alas, a foot-aching expedition.

NEWS FROM TARTARY. By Peter Fleming.
Illustrated. Charles Scribner's Sons. 381
pp. \$3.00.

Mr. Fleming tells us in his Foreword that the title of his book conveys the essential meaning of his narrative. Together with Miss Kini Maillart, a Swiss girl, he traveled about 3500 miles for seven months in an area about the size of France comprehending what is geographically known as Chinese Turkestan, politically as Soviet Central Asia, and historically as the region whence came the Tartars; hence the author's use of Tartary. Without any pretense of being scientific, and without any organized preparations such as professional and technical explorers would insist upon, these two young people engaged in what Mr. Fleming calls an "escapade". He insists that they brought back not knowledge about this long isolated region but *news* about the land and the people. He minimizes the hazards of such an exploit by stating that neither he nor his companion was at any time during the journey ill, in immediate danger, or seriously short of food. In substance, they had "an easy time of it." The journey was accomplished by means of train, bus, and caravan.

As readers of *Brazilian Adventure* know the author is modest and prefers understatement to heroics. Traveling through some of the most desolate country in Central Asia, climbing mountains fifteen thousand feet high, and enduring the heat of burning deserts and keeping a watchful

eye on people long suspicious of strangers and politically tense because of economic despair would seem to offer adventure and real danger. The "easy time" of these two writer-travelers (Miss Maillart represented a Paris paper) consisted of arrests, dirty quarters (except on the desert), unpleasant companions at times, bitterly cold winds, getting lost, losing camels, tiresome riding on donkeys, etc., etc. But there were many opportunities for photography and the book shows many interesting and valuable pictures taken mostly by the author with his Leica. Aside from vivid, racy descriptions the book contains comments on the status of Communism in this land of tribal conflicts, it being Mr. Fleming's opinion that the Soviet offers peace and plenty where economic injustice and prolonged want have created utter misery.

News from Tartary is kaleidoscopic with scenes of military activities, yamens, sports, tribes and cities, rivers and mountain passes and endless plains, wranglings over passports, hot and dusty roads, dances, flies, laughing crowds and officious commandants. It is all told simply without any attempt to dress up the discomforts and dangers. It is a book that thousands will enjoy and from it learn about a land still unknown. Mr. Fleming writes with easy charm and succeeds in doing on paper what the screen achieves even less effectively, for it can not transmit the impressions, quiet humor, and literary artistry that are among the many attractions of this most unique travelogue.

*Except a living man there is nothing more wonderful than a book!
A message to us from the dead—from human souls we never saw,
who lived, perhaps, thousands of miles away, and yet there in
those little sheets of paper, speak to us, arouse us, terrify us, teach
us, comfort us, open their hearts to us as brothers.—CHARLES
KINGSLEY*

REVIEW OF CURRENT PERIODICAL LITERATURE

EDUCATIONAL

AIKEN, WILFORD M. "Our Thirty Unshackled Schools." *Clearing House*. 11:78-83. October, 1936.

Thirty schools scattered throughout the United States are allowed to be free from the conventional program of college preparation, and may reorganize their work, modify the content of the traditional subjects, and introduce new types of student experience. The experiment is to last seven years. Already notable changes are seen in administration which is becoming more democratic and friendlier; in curricular offerings, greater integration coupled with greater emphasis upon contemporary civilizations, and less emphasis upon doubtful traditional subjects; and greater student activity.

BELL, HAVRAH and PROCTOR, W. M. "High-School Populations Then and Now—A Sixteen-Year Span." *The School Review*. 44:689-693. November, 1936.

Facts are given based on intelligence tests. The spread of intelligence is wider, and curricular offerings should be enriched. There should be improved guidance service.

BEURY, CHARLES E. "The Mission of the Modern University." *The Journal of Higher Education*. 7:469-474. December, 1936.

"To transmit the written and spoken word, to teach men and women an understanding of the ancient and the contemporary cultures, to inspire potential citizens for unselfish service to society—these are our privileges. To bring out of the unknown new truths and values which will carry a little further the known—this is our duty."

BISCH, LOUIS E. "Wanted: More Neurotics." *American Mercury*. 39:463-468. December, 1936.

Here neurotics are called the "salt of the earth" from whom all great things have come. "This world of ours does not need more normals. What it sorely needs is more neurotics."

BIZZELL, WILLIAM BENNETT. "Liberalism in Higher Education." *School and Society*. 44:663-670. November 21, 1936.

"Institutions of higher learning have been the centers of liberalism through the ages."

"Our Bill of Rights remains the greatest

charter of liberalism in existence."

Our schools "cannot compromise with the theory of the totalitarian state." Democracy is at intellectual warfare with a theory of government that regiments. We must train citizens in a sense of social responsibility and "love of truth for truth's sake." "The college professor must not confuse propaganda with learning or political partisanship with eternal principle."

BOYD, JEAN RICOCHET. "What Is a Teacher Worth?" *The Forum*. 96:243-250. December, 1936.

A rather gloomy, but stimulating, article. The author concludes that educational opportunity should be given to those who want it and can take it. Children learn only when they want to, and they do not want to learn 99 per cent of the curriculum.

DAVIDSON, PERCY E. and ANDERSON, H. DEWEY. "Conflicting Interests in Teachers' Associations." *School and Society*. 44:721-726. December 5, 1936.

This troublesome and increasingly acute problem is discussed clearly and intelligently. The danger of division and the possibilities of common action are set forth with acumen and skill.

EINSTEIN, ALBERT. "Some Thoughts Concerning Education." (Translated from the German by Lina Arronet) *School and Society*. 44:589-592. November 7, 1936.

"The aim must be the training of independently acting and thinking individuals, who, however, see in the service of the community their highest life problem." Fear is an undesirable motive for study. Ambition is another strong motive, without which human coöperation would be impossible. But success in the ordinary sense should not be held up to pupils as a goal. The value of a man is in his service not in what he receives. The highest motive is pleasure in work and its results and in the feeling that it has value to the community. The school's aim ought to be directed to making a harmonious personality, not a mere specialist.

GEYER, DENTON L. "The Results of Activity Instruction: An Interpretation of Published Findings." *Journal of Educational Research*. 30:188-195. November, 1936.

An account of the principal experiments which have been carried on in connection with

the "activity instruction." Here is an evaluation, and important questions are raised for consideration.

HATCH, ROY W. "Teaching Controversial Issues in the Classroom." *Education*. 57:140-144. November, 1936.

The question is one not so much of *what* to teach, as *how* to teach. Discussion should be allowed and encouraged, in fact it is the heart of good teaching. "The gravest charge to be laid at the door of propaganda ("pet theories") is that it is poor teaching." "The teacher has a right to his own point of view and to the expression of it. It should come, however, at the close of the work or unit under discussion, and never at the beginning, and the students of the class will come to respect his judgment in the direct proportion that he, in the handling of class discussion has respected theirs."

HERZBERG, MAX J. "Radio and the Schools." *Education*. 57:214-217. December, 1936.

Radio programs are not immoral, although they may be in bad taste. Defects of the radio programs as conducted at present are: too many commercial announcements; the low type of children's programs; and they interrupt our daily lives too much. They have positive values in the entertainment field, and in producing quick transmission of news. Schools may use the radio to study current events. Educational programs show promise. There are probably many unearched values still to be discovered.

KELLER, A. G. "Educational Planning." *School and Society*. 44:657-663. November 21, 1936.

Honors courses, deans' lists, reading terms, tutorial systems—all amount to a relaxation of discipline.

Competent tutors in colleges cannot be obtained simply because they do not exist. "This educational mirage of individual freedom under expert suggestion, besides being upside-down, is due merely to emanations out of aridity." "The collegian is not going to be a specialist. This is the main reason why undergraduate specialization is not suited to the kind of person the undergraduate is."

"Infant research" by immature students is deplored.

MCANDREW, WILLIAM. "Nisi Creseo." *Journal of Adult Education*. 8:460-461. October, 1936.

An inspiring message to activity and learning by older people. Concretely, the "oldster" is shown his possibilities in learning. With the accumulated experiences of years the moral is to begin study now for "the best time to do anything that ought to be done now is this minute."

RUSSELL, WILLIAM F. "Democratic Principles in School Administration." *Teachers College Record*. 38:105-118. November, 1936.

France and the United States illustrate contrasts in educational administration. "In France, school administration is really a government of laws, not a government of men. . . . Every person has permanent tenure, except the Minister of Education himself. Pay, hours, duties, rights, promotion are all fixed in written law." "In the United States, in contrast, school administration is a government of men, not a government of laws." Here there is not the precision and fixity found in France. It is the belief of this Dean that the teachers of America should not ally themselves with the American Federation of Labor, but that sympathetic to labor and its problems, should maintain their own autonomy as a professional class rather than as a worker class. "Schools and colleges in the United States are not operated for the workers, teachers, and professors any more than are the hospitals for the nurses and the doctors. They are not even operated for the patients. They are operated for the benefit of *all the people*, for the country as a whole, for the welfare and well-being of our society; and our *people*, our *country*, our *society* can now make their will felt through Boards of Education and Boards of Trustees, selected to represent the people. These Boards determine policy, and entrust for a time to be determined by them, full authority in a competent executive, who, unless he is a fool, coöperates with his colleagues and subordinates. That is democratic administration."

SMITH, GEORGE BAXTER. "Intelligence and the Extra-Curriculum Activities Selected in High School and College." *The School Review*. 44:681-688. November, 1936.

Dramatics and publications draw men and women disproportionately from students of higher ability in the high school. Athletics and music have more men than their share from the lower groups, while social activities draw more women from the lower groups. Religion ranks high among women, law among men. Similar conclusions are drawn for the university student.

TAWNEX, R. H. "Education and the Economic Order." *Progressive Education*. 13:529-533. November, 1936.

"Education . . . is not to impart information, however indispensable, or to confer accomplishments, however attractive. It is to enable children when they are children, to be healthy and if possible happy children, in order that when they reach maturity they may determine their attitude to the world for themselves, and if possible make for themselves something better than the rions which my generation has left them." "The only

tolerable principle for a civilized community is a complete educational equality."

GENERAL AND CULTURAL

ADAMIC, LOUIS. "Aliens and Alien-Baiters." *Harpers Magazine*. 173:561-574. November, 1936.

"In the past five years immigration has been exceeded by aliens' departures from America almost two-to-one."

This is a plea for a re-study of the whole immigration question sympathetically. "Get the Melting Pot really going" with those aliens now in America.

CHASE, STUART. "Elegy for the Elite." *The Nation*. 143:598-600. November 21, 1936.

Big business has been on the defensive now for five years, and the election blackens the other eye."

"The old gods are tumbling, the horse and buggy headed for the tomb."

"An elite whose only function is sabotage can hardly be guaranteed a long and happy life."

CLAPPER, RAYMOND. "What's Ahead in Washington." *Review of Reviews*. 94:26-29ff. December, 1936.

It is important to keep in mind the spirit of the Progressive movement of twenty-five years ago in evaluating and predicting the measures in the making. "The New Deal is not new. It is a revival." After stating some probabilities Mr. Clapper writes: "President Roosevelt is not one to freeze himself to fixed programs. Definite enough in his aims, he improvises in his methods. All that remains to be said is that the quarterback has the ball. He is out on the field. The spectators are waiting."

EISELEN, MALCOLM R. "Preserve, Protect and Defend—." *North American Review*. 242:334-349. Winter, 1936-37.

An account of presidential inaugural addresses, including particularly those of Washington, Jefferson, Jackson, Lincoln, Hayes, Taft, Wilson, Coolidge, and Franklin D. Roosevelt.

HOPKINS, ERNEST M. "Thoughts Current." *The Atlantic Monthly*. 158:385-391. October, 1936.

The article, written upon the return of the President of Dartmouth College from Europe, takes the position that the New Deal encourages dependency, and that national character is deteriorating as a result. The effect upon college youth is particularly deplored. "I resent the extent to which the New Deal has felt obliged to go in

soliciting support for its program by reiteration to the public, and particularly to youth, of the misfortunes to which they are pictured as being subject. We are being made a people sorrowing in self-pity for ourselves . . . it is the effect of the New Deal on the imagination and aspiration of youth that I most dread. . . . It encourages weakness and penalizes strength. . . . It punishes accomplishment and persecutes individuals and industrial enterprises alike simply on the basis of the magnitude of their achievement without regard to the social value of the imaginative and creative talent which brought them into being."

HUXLEY, ALDOUS. "Notes on Propaganda." *Harpers Magazine*. 174:32-41. December, 1936.

Propaganda is much at the mercy of circumstances. It is effective only upon those partly convinced of its truth. In democratic states there is competing propaganda. Too, an excess of positive propaganda provokes boredom.

LIPPMANN, WALTER. "The Government of Posterity." *The Atlantic Monthly*. 158:543-554. November, 1936

"Modern political thought has to reason from anticipation and not from precedent . . . it is founded upon our rent, not upon received opinion." For this reason, because the speculative future has no moral authority, "the coercive state of the future is likely to be more arbitrary than the absolute states of the past. It is in the literal meaning of the word more autocratic." But, "Because of the limitations of our understanding and of our power, the dynamics of human capacity follow the rule that the more complex the interests which have to be regulated, the simpler must be the method of regulation." This view is opposed to the current one that the more complex society becomes the more complex the political policy must be. "The predominant teachings of this age are that there are no limits to man's capacity to govern others and that, therefore, no limitations ought to be imposed upon government." But liberal philosophy is not dead, but merely suffering a heresy and a relapse, will be re-discovered.

MCLAUGHLIN, ANDREW C. "Lincoln, the Constitution and Democracy." *The International Journal of Ethics*. October, 1936.

A description of Lincoln's philosophy as it applies to the present day. He had faith in the common man and his purposes: "The essence of the spirit of democracy rests on the belief in men's natural ability to work out their own salvation; it rests on the belief in the normal tendency of folks to seek good and not evil."

MILLER, WILLIAM BURKE. "Flying the Pacific." *The National Geographic Magazine*. 70:665-708. December, 1936.

An interesting description of the flight, supplemented by an unusually excellent collection of photographs of scenes by the way. Good reading for bedtime.

MORRISON, THEODORE. "Peace on Earth." *The Atlantic Monthly*. 158:676-685. December, 1936.

"The mass of men still believe that there are things worthy dying for." "The struggle for peace is a struggle for a more equitable society, the condition alone in which peace can become possible."

Pacifists are "humanitarians and reformers." To the Ten Commandments he is prone to add an eleventh very human one "Thou shalt not suffer." But there are some conditions worse than war itself.

"For my part, I doubt the wisdom of taking pledges or of trying to determine a fixed course of conduct in advance of unpredictable circumstances."

ROOT, ELIHU, JR. "Getting Along with Superiors." *Occupations*. 15:101-106. November, 1936.

The junior should give moral support in the senior's difficulties. "General grouching," being "again the government," is fatal. Doing the day's work well without bluster or "front" is a good way to promotion.

SHAW, ALBERT. "Harvard." *Review of Reviews*. 94:54-58. November, 1936.

"The impression that Harvard makes as it enters upon its fourth century is one of amazing competence, freshness, and vitality."

This is an interpretative description of the Tercentenary exercises.

SHIPMAN, SAMUEL S. "Russia's New Constitution." *Current History*. 45:87-90. December, 1936.

The principle, "From each according to his ability, to each according to his work," is set

forth. Judges for the people's court are to be selected by direct, secret election. Freedom of speech, of the press and assembly are guaranteed. The new constitution guarantees the right of suffrage to every citizen who is eighteen or over, excluding only the criminal and mentally deficient.

TAGORE, ROBINDRANATH. "Four Chapters." *Asia*. 36:765-769. December, 1936.

The first of four installments of a novelette which is scheduled to appear. It is a story of the problem of India's youth.

TUGWELL, REXFORD. "The Future of National Planning." *The New Republic*. 89:162-164. December 9, 1936.

America is essentially democratic. "If democracy is to succeed it must reduce risks and bring each citizen greater faith in the future. It is on this ground that competition with dictatorship will be carried out."

If business men cooperate all will be well. But there is fear of a new depression. Planning is needed in industry to prevent future trouble. "Management is seeking nothing apparently, except the enlargement of profits; and labor nothing but an increasing share in them."

The recent election was a mandate for economic planning.

TUNIS, JOHN R. "France at the Crossroads." *Scribner's Magazine*. 100:26-29. November, 1936.

Two conflicting philosophies of life are clashing in Europe—and just now in the balance is Spain. France is unlikely to turn Communist, because the French, being small owners, are individualists. Fascism is possible, but not inevitable. Most of the people favor democracy.

VARNEY, HAROLD LORD. "The Civil Liberties Union." *The American Mercury*. 39:385-399. December, 1936.

The Union is the one organization doing most to advance the so-called Class War in America. The article is a description of the movement and of Roger N. Baldwin, its leader.

DISCUSSION

PRINCIPLES BASIC TO A SCIENCE OF EDUCATION

ISAAC DOUGHTON

I

PUBLIC-SCHOOL teachers and administrators must face a stark and stubborn fact: the American people have lost faith in their schools. The progress of total expenditures for public schools over half a century tells an interesting story. If we take the expenditures for 1880 as a base (call it 1), the ratios for the succeeding decade years run as follows:

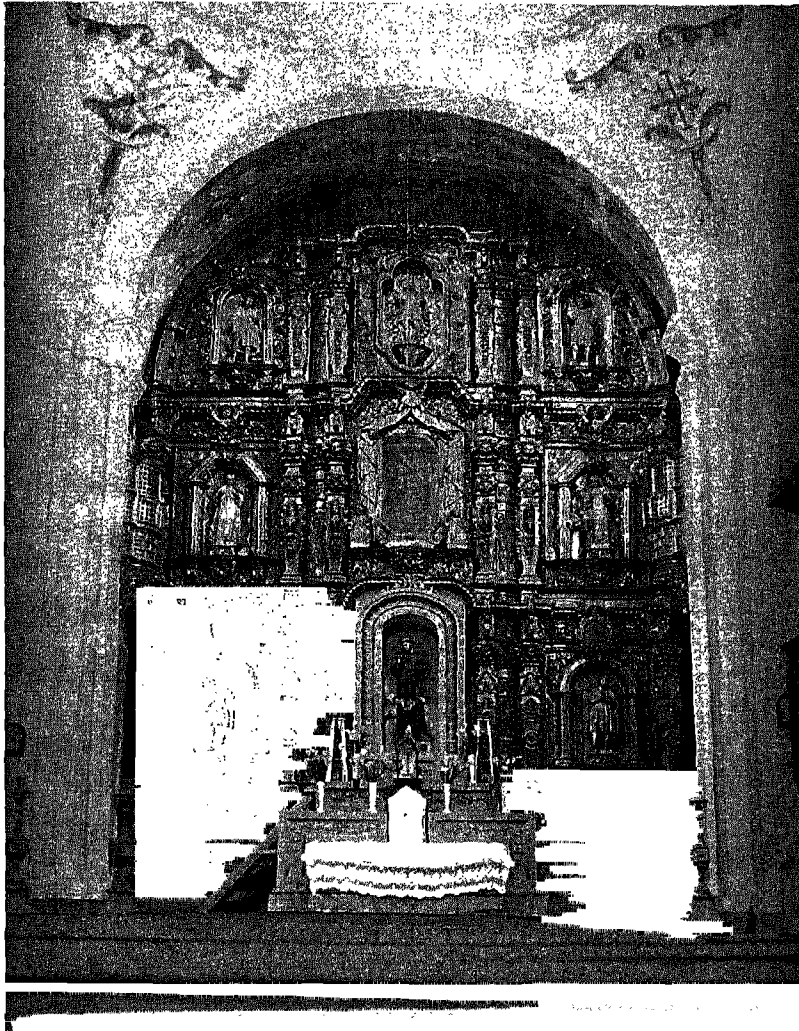
1880	.....\$	78,094,687	—	1.0
1890	.....	140,506,715	—	1.8
1900	.....	214,964,618	—	2.8
1910	.....	426,250,434	—	5.5
1920	.....	1,036,151,209	—	13.3
1930	.....	2,316,790,384	—	29.7

In 1900 there began what appeared to be a perfect geometric progression. What a glorious opportunity was opening before the public schools with the prospect by 1940 of more than four-and-a-half billions for elementary and secondary schools!

"The total-expenditure figure for public elementary and secondary schools for 1934 as reported to this office by all the states is \$1,711,843,278." So reads a letter from Mr. Emery Foster, Chief, Division of Statistics, of the Office of Education. On the 1880 base this gives a ratio of 21.9, or a drop of more than 26% from the peak of 1930. What has caused the slump? The easy answer is "the depression." But when we view

the vast recent expenditures for automobiles and electric refrigerators, for football and baseball, for prizefights and horseracing, for tobacco and liquor, for armies and navies, for public relief and public graft, for organized crime and prison operation and maintenance, and for countless other activities of our huge social machine, we are forced to the conclusion that the American people can find money for whatever they really *want*. In the end they want what they really value or regard as indispensable. In the light of our scandalous squandering of our resources in luxury and graft and wanton waste, it is silly to say that we cannot afford even vaster expenditures than the peak of 1930 for good and efficient schools.

The teaching profession should ponder seriously the fact that the men and women who today are loudly condemning what they call the excessive costs of schools were only yesterday attending these same schools and were recipients of their supposed benefits. Why are they not now ardent supporters and defenders of the schools? Why are they so insistent that the school programs be pruned to the barest "essentials" so as to reduce school budgets? Why do they so much prefer "balanced budgets" to "balanced children"? Why are they not rather ready to sacrifice everything else so as to maintain the cultural breadth and



AN ALTAR INLAID WITH 22-CARAT GOLD—CUERNAVACA, MEXICO *M. Gehner*

efficiency of these schools for their children? The plain fact is that the adults of today have come to question seriously the value of what the schools gave them.

In recent years of financial stress and strain the American public has tended to be ultra-conservative in its attitude toward education and the schools. It has been particularly uneasy over the insistent agitation among educators themselves about needed improvements in school courses and methods. For the public would gladly spend its dollar for what it thinks to be the "tried and true" in educational theory and practice, rather than for what appears to be merely tentative and experimental.

But this attitude rests upon two faulty premises. First, the public forgets that the "tried and true" must always be dated. What was satisfactory yesterday may be outmoded today and probably will be antiquated tomorrow. We are quite ready to recognize this in the realm of material things, for we are constantly "trading in" our cars and our radios for the newer models. But in education, as in religion and to a large extent in government, we view change with some sort of dread, and persist in using the old models long after they have lost their efficiency.

Second, the public forgets that effective teaching is a technical activity and is properly the function of a technically prepared group. The mere fact that each American has been to school for a short or long period seems to satisfy him that he knows all that needs to be known about schooling. And have not we teachers, in our re-

sistance to the advance in technical qualifications, encouraged this faulty public attitude? Is it not time when as a teaching group we should ourselves insist that a fully qualified teacher is one who has supplemented a highly essential type of personality with an extensive technical course in educational theory and practice?

Lurking in the background of American popular thought about education, too, is a strong suspicion that educators do not know what they are about. Business and professional men have seen the transformation of modern civilization through the development and application of principles of science and efficiency. Central in this transformation has been the elimination or utilization of waste. But to the layman no social activity is more wasteful than education. The vast extent of "forgotten learnings"; the seeming social uselessness of much that cannot be forgotten; and the youth, brevity of tenure, and rapid turnover so common in teaching—all have led to serious doubt as to the wisdom of vast recent expenditures for public education.

In view of this public temper, where is the wisdom of demanding "more money for the schools"? Instead of scolding the public for its niggardliness, should we not as a profession undergo a rigorous self-examination? In spite of the current orgy of waste and the penalizing of thrift and economy and efficiency, should we not seek to eliminate every form of wasted effort from our educational procedures, so as to guarantee the fullest possible return, not alone to the burdened taxpayer for his dollar, but also to the

child for his confiscated hours? Are we not challenged as teachers now as never before to work out a science of education? "More money for the schools" will come when the public has been given convincing evidence that we are already giving most for the money now spent.

Do we not already have a science of education? Truly not. The true scientists in fields like physics and chemistry, and practical scientists in fields like medicine and engineering, smile indulgently at the pretensions of psychologists and pedagogs to be scientific. Let us not delude ourselves by believing that a mere technical jargon is sufficient to make education a science. In the past decade or two, particularly under the influence of the statistical and measurement movements, "pedaguese" has become exceedingly grandiose and technical. "Medians," "deviations," "probable errors," "coefficients," "prognoses," "diagnoses," and the like have come to bewilder us. Faculty meetings and teacher institutes have appeared to be conferences of engineers. Indeed, "educational engineering" has seemed to many the best label for the educator's calling. But a technical jargon, while highly serviceable in the development of a science of education, is far from being sufficient.

II

Can we ever have a science of education? This is a matter of disagreement even among educators, and must remain so unless we can agree upon our definitions of terms. It is not my province or intention at this time to argue that question. I am disposed to accept and I commend to you the

rather broad definition of science which Barry gives in *The Scientific Habit of Thought*. It is as follows, "Any concern or occupation which is sufficiently important, purposive, practical, explicit, and rational, and which is based on knowledge or its pragmatic equivalent, is science." . . . "It thus clearly implies," continues Barry, "not so much subject matter as an attitude of mind." This leaves the door very wide open, it is true, but it is probably impossible in these days to make a definition that is satisfactory in terms that are less broad. In this sense we can have and should have a science of education.

With the door thus wide open, let me propose dogmatically my own definition: *The science of education is the systematic study by careful observation and deliberate experimentation of the natural process of learning, in order that we may purposefully direct this process by an intelligent manipulation of the environment so as to determine the optimum of personally and socially desirable development in human beings with the minimum expenditure of time, energy, and materials.* I shall attempt no defense of that definition now, but ask that it be accepted for the purposes of this discussion. Let us seek to find some basic principles for such a science of education. The three that I shall find it possible to discuss may be regarded as necessary but not in themselves sufficient for a sound science of education.

1. *All education is natural education.* We can best approach this principle by considering an analogous principle in the field of general science. It is commonly recognized that all science is natural science, that is, it is a

systematic study of the energies and processes of natural activity to the end that we may more effectively and more extensively control, or predict where we cannot control, this activity.

We should bear in mind here that man's supposed control of nature is largely a rhetorical fiction. Sir Richard Gregory, the English scientific writer, in *Discovery, the Spirit and Service of Science*, uses this picturesque language: "Nature is a Katherine to be tamed by the Petruchio of Science, rather than a Juliet to be worshipped by a love-sick Romeo." But when we stop to examine man's control of nature we are forced to recognize that there is nothing unnatural about scientific activity except this: the peculiar set-up of conditions which the scientist effects is a set-up which can occur in raw nature only by the rarest accident. But, given this set-up, whether in raw nature or in science, the resulting activity is perfectly natural.

Consider, for example, electricity which man has learned to turn to a myriad beneficent uses. The energy in the wires is precisely the same in kind as that of the wireless lightning bolt which strikes terror to the heart. But the conditions under which each is functioning make the one under perfect control and the other wholly uncontrollable and even unpredictable. Again, the burning log in a dried-up forest is a reason for consternation and alarm, while a burning log in a well-built fireplace inspires peace and contentment. But fundamentally the chemical and physical activity in both logs is precisely the same. The forest fire may easily get out of control; the fireplace fire is always under control. We might multiply illustrations with-

out end to emphasize our fundamental thesis, that the essence of science is such an understanding of natural activity that we are able to control a wide range of this activity, and we are able to predict another wide range of natural activity which we cannot control.

This leads to an easily accepted definition of efficiency in the field of science. It is that particular selection and arrangement and direction of agencies or factors which in their combined action accomplish a desirable and desired result with the least necessary expenditure of effort, that is, of time, energy, and materials. The test of efficiency in science is a two-way test: we seek, first, to accomplish results which we very much desire; and we seek, second, to prevent results which we do not desire. A fact of prime importance here is this: once we have set in operation any chain of natural activity, we are responsible for *all* the results that follow, whether we have sought and like them or not.

Now the application to education is simple. The learning process is fundamentally and always a natural process. The child learns to avoid hot radiators in the home by his own actual experience in essentially the same way as he later learns to memorize a poem, reasons through a problem in geometry, or studies the possible political repercussions of Mussolini's quarrel with the League. Teaching becomes thus merely the determination of that environment and stimulation to activity within it as shall bring about a certain type of development. The teacher as a scientist, then, must study the natural process of learning in order that he may control, or predict where he cannot control, this activity, to the end

that the resulting development of the child shall, as far as possible, be what we recognize as personally and socially desirable.

Three important corollaries grow out of this fundamental principle. First, formal education is a *supernatural* process. It is very unfortunate that we have come to think of the supernatural as a realm of activity above but usually contrary to the natural. There can be no supernatural activity in this sense. Let us think rather of the supernatural as superior to but *continuous with the natural*. In other words we may say that the *supernatural* is only the natural plus direction by intelligence. Formal education, therefore, with which teachers are particularly concerned, is only informal or natural education plus intelligent guidance or direction.

A second corollary is this: natural education is morally neutral. "All is good as it comes from the hands of the Creator," shouted Rousseau in his violent protest against the medieval doctrine of natural depravity. But his own dogmatic assertion is just as fallacious as the medieval doctrine. There is no goodness or badness in nature, and none in natural education. It may become good or bad as it is directed to the accomplishment of ends that are valued in terms of human interests. Teaching is thus a deliberate directing or controlling of the natural activity of learning for the accomplishment of desirable human ends. From this standpoint we may very easily recognize the stupidity of the doctrine of complete freedom in education so popular about a decade ago, without reverting to the rigid authoritarian formalism of the traditional educa-

tional practice against which it was a protest. And we can easily understand why John Dewey, in whose name the pernicious fallacy of undirected freedom was defended, felt called upon to denounce it without reserve.

The third corollary is this: If ever we shall practice our profession scientifically, we must be ready to assume responsibility for *all* the results that flow from any activity which we set going, whether we can control or predict these results or not. It has been all too common for teachers to shuffle off responsibility for certain results that attend their work. But the true scientist cannot shuffle off responsibility. He may through hypothetical thinking harmlessly imagine what results might follow any possible process. But once he sets the process in operation, the sequence of results is entirely beyond the scientist's control, though not outside his accountability. This responsibility for *all* the results that attend our work is now a most important consideration in scientizing education.

Efficiency in education, then, is that particular selection and arrangement and direction of agencies or factors in the education of human beings which in their combined action accomplish a desirable and desired result with the least necessary expenditure of effort, that is, of time, energy, and materials. We may apply here also the same two-way test; we seek through formal education, first, to accomplish results which we very much desire; and we seek, second, to prevent results which we do not desire. Certainly, the degree of efficiency in education must be measured as much by the prevention of results which we have not sought

and do not desire, as by the accomplishment of results which we really have sought and do desire.

All of this grows out of the fundamental principle that all education is natural education. A genuine science of education will provide for intelligent study of the natural process of learning with a view to wisely and effectively directing it in terms of desirable personal and social development.

2. A second basic principle is this: *In the process of formal education lies our hope of continuous social regeneration and evolution.* We are familiar with the physical regeneration that comes through birth and death. Adults reproduce themselves in offspring, and in due time grow old and die. These offspring in turn mature and reproduce themselves. Thus the stream of life flows endlessly on through the uncountable centuries. But apparently nothing of the vast accumulation of culture can these adults pass on to their children through the process of biological inheritance. While we are accustomed to speak of the social inheritance, we must remember that this is quite different from the biological process. Each new human being must learn for himself every part of this culture, even though teachers and parents may determine in large measure what he shall learn.

This suggests what is at once the greatest opportunity and challenge of mankind: the effective blending of the old and tested with the new and experimental. Two laudable motives inspire the whole program of formal education: one, the earnest desire of parents to shield their children from needless struggle and pain; the other, the determination of mankind to safe-

guard from loss the fruit of the struggle already endured. But both motives lead to ultra-conservatism. Adults tend to thrust upon children a stable and unchanging social order; and the perpetuation of such an unchanging social order has for long ages been regarded as the distinctive function of the school.

But now observe a vital distinction. In the process of biological inheritance there appear to be perpetuated biological structures that have long since ceased to serve any useful function; while, on the contrary, in the process of formal education it becomes possible for us to discard whatever may be no longer necessary or even serviceable. By this means we may keep the social order not only constantly revived, but continuously realizing more and more fully the highest of human hopes, not so much perpetuating the type as consciously evolving beyond the type. The very nakedness and helplessness of infancy thus give to mankind the glorious and recurring opportunity in each new-born babe to take a fresh start, to slough off the obsolete, to preserve only what is currently useful for effective living, and to work out through the enrichment of experience an increase of power to cope with the constantly pressing novelties of life. What a promising land of professional opportunity this view of formal education opens out before the teaching profession!

This philosophy of permanence versus change in the renewal of life and society is, of course, one of the divisive issues in modern thought as it divided the Heraclitics and Eleatics among the ancient Greeks. Men have long played with the notion of abso-

lute limits and ultimate perfectibility even when they recognized development as the law of life. The great German philosopher, scientist, and poet, Goethe, for example, in his *Conversations with Eckerman* says, "Besides, the world is now so old, so many men have lived and thought for thousands of years, that there is little new to be discovered or expressed." But Goethe, who died in 1832, probably never even dreamed of the modern triumphs of surgery, of the photo-electric eye, of radio-telephony, or of a myriad other amazing developments of the succeeding hundred years. Our hardest problems arise from our attempt to carry this new wine in the old bottles. The admixture of the old and familiar and relatively permanent with the novel and strange and changing, has made necessary a constant revision of our patterns of thought and action. How foolish appears the statement of Goethe in the burning light of the century of scientific advance since his death! And what shall we say when we allow our imagination to run on through another century of science, or through a century of centuries, or through an unlimited future time, with the constant acceleration of scientific progress?

Here arises the critical issue in formal education. Obviously, the children in school today will live and work as adults in a world that will be different in many respects from the world of today. How can we give to children in and through the life of today that enrichment of experience and that development of power which will fit them to cope with the constantly pressing novelties of life, and so implement

them for the new problems of tomorrow? The issues between conservatism and progressivism in education have their roots deep down in the whole philosophy of life. In spite of the misgivings of conservatives, we must be prepared in education, as in medicine and surgery, for even more radical changes in practice as well as in fundamental theory. Our educational tests and measures forty years from now, for example, will be as different from and more refined and effective than those of today as those of today surpass the crude tests with which Rice initiated the movement some forty years ago. Nevertheless, it is only with the experience and instruments of today that we can push out our frontiers.

We have witnessed the renovation of scientific theories within the recent past. But what has taken place in physical science has been enlargement of horizons. It is like rising to successive levels on a mountain: the higher view enriches and supplements rather than contradicts the lower. A genuine science of education must rest for its foundation upon a sound theory of social development, and must be designed to make the school the most powerful instrument for social amelioration and evolution.

3. Our third basic principle is this: *Education is fundamentally, not feral or bestial, but social and personal.* The social studies, including education, in order to gain admittance into the circle of the sciences, sold their birthright, and what they gained proved to be but a mess of pottage. It seemed necessary that social science become as objective and mechanistic as physics and chemistry. So we have had two

decades or more of slobbering dogs, and hungry mice and cats and obscene monkeys as equivalents of learning, loving, inquiring children; problem-boxes and mazes as satisfactory substitutes for schoolrooms, libraries, and laboratories; and the whole learning process as conveniently summed in a single phrase, "the conditioned reflex."

School histories of long ago used to tell the legend of Columbus and the egg. Having failed to convince the eminent savants of Spain that one could reach the East by sailing continuously west, if one but knew how and had nerve enough, he challenged them, it is said, to make an egg stand on end. One after another tried and failed. Then the great genius took the egg, deftly crushed one end, and made it stand. We are inclined to admire such genius until we ask, what happened to the egg? And what about the original problem of making an undamaged egg stand on end?

Something of the same sort has happened in the field of human personality and behavior. We were challenged to explain human activity scientifically. When ordinary folk failed to explain it in terms of mechanistic and objective science, the behaviorist triumphantly offered a solution. But alas, he left human personality a crushed and damaged thing! And he left the original problem as far from solution as ever: How can one explain human personality in terms of itself? The history of philosophy has recorded many instances like Bishop Berkeley's insistence that the unknowable is really non-existent and can be ignored. But such ignorance is none-

theless ignorance. We cannot solve a difficult scientific problem by nonchalantly disregarding or casting out the difficult elements. We certainly cannot explain personality by explaining it entirely away.

The core of the difficulty seems to lie in the unquestioned biological resemblances and relationships of human-kind with lower animal forms. But we have unduly stressed these resemblances. There are equally unmistakable differences. It is from these differences between humans and brutes, rather than from the resemblances, that human culture and civilization take their distinctive significance. And it is in the realm of culture and civilization that the most important functions of teachers and schools must lie. In the study of the behavior of lower animals we may, of course, learn many of the rudiments of a science of human behavior, *but only the rudiments; and they are relevant only so far as animal and human behavior have identities*. In the wider zone of distinctively human characteristics, we must recognize that "the proper study of mankind is man," not dogs and cats and guinea pigs and monkeys.

III

Probably no single caution is more necessary for us as teachers in our endeavor to scientize education than this of holding fast to what we have always regarded as significant and distinctive in human personality. Indeed, it is true in any science. Vernon Kellogg in 1921 delivered the Colver Lectures at Brown University under the general title, "Human Life as the Biologist

Sees It." After reviewing the evidence of human origin and human relationship with other forms of life, he discussed "The Biologist and Present Man." "Facing all of this," he said, "you can see how necessary it is for the biological student of human life to have, if he is not to be carried off his feet at once into the camp of the cynical and hopeless complete mechanist, a wife and child at home to return to from his laboratory. If I myself am not yet convinced that all of humanism is to be dumped together with all the rest of nature into the common pot of chemicalism, it is chiefly owing to my wife and child." What a challenge in that statement for teachers!

Nothing is more baffling than the personal factors in the relations of children with their parents and teachers. Early in his lectures Kellogg said, "I found that I could not advisedly let my serious biological studies be interfered with by such incidental but, some way, very confusing, things as sympathy and love and pride and hope." But is not our greatest challenge in developing a science of education that of finding a way to recognize and to measure such emotional factors in our work. The physicist does not understand gravitation, electricity, heat, light, and other forms of energy; but he does not ignore them—he has learned to measure them by their manifestations.

One of our sources of great error in the social sciences is our tendency to measure the activity of animate and inanimate, and of personal and non-personal things by the same units and instruments. For instance, James Truslow Adams somewhere says that "the

astronomer can predict with amazing accuracy where every star in the heavens will be at 11:30 tonight, but he cannot make the same statement regarding his own daughter." But suppose we project his daughter to the distance and coldness of the nearest star, or bring the star to the nearness and intimacy of his daughter. Quite clearly the importance and accuracy of prediction would then take on a wholly different aspect.

The essential point here is that a science of education must stand upon its own foundation. Hitherto we have tried to squeeze such a science into the mold of the material sciences; and when personality refused to be squeezed in, we left it on the outside and either blissfully ignored it or provided a cheap substitute. Whatever personality may prove to be as we come to understand it more fully, we should think of it as the end-product of the educational process: *effective education results in effective personality*. Measures of aptitudes, intelligence, and appreciations are measures of single aspects or facts of a complex unity. While a science of education must be objective and impersonal, it will be a travesty if it becomes depersonalized.

The profession of teaching is facing today its greatest opportunity. But its greatest opportunity is also its greatest challenge. We are called upon as teachers really to professionalize teaching. The day should fade far into the past when anybody with a moderate degree of intelligence could teach school. "Teachers can do more than either conquerors or statesmen," says H. G. Wells, "they can create a new

social vision and liberate the latent powers of mankind." But shall they continue as puppets of politicians, of selfish rulers, and of industrial barons? Or shall they become competent, far-seeing guides to help humanity realize its potential divinity? Within the power of teachers themselves lie the

most important factors in answering these questions. A genuine profession of teaching will come to fruition and command public confidence, if we once scientize the school procedures, and individually resolve to fit ourselves to accomplish well a work which none but those thoroughly qualified can do.

There is an intellectual technique by which discovery and organization of material go on cumulatively, and by means of which one inquirer can repeat the researches of another, confirm or discredit them, and add still more to the capital stock of knowledge. Moreover, the methods when they are used tend to perfect themselves, to suggest new problems, new investigations, which refine old procedures and create new and better ones.

*The question as to the sources of a science of education is, then, to be taken in this sense. What are the ways by means of which the function of education in all its branches and phases—selection of material for the curriculum, methods of instruction and administration of schools—can be conducted with systematic increase of intelligent control and understanding? What are the materials upon which we may—and should—draw in order that educational activities may become in a less degree products of routine, tradition, accident and transitory accidental influences? From what sources shall we draw so that there shall be steady and cumulative growth of intelligent, communicable insight and power of direction?—JOHN DEWEY in *Sources of a Science of Education*.*

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CONTRIBUTORS TO THIS ISSUE

(Continued from page 132)

DONALD A. LAIRD asks *Do Colleges Need a New Deal?* Since 1924 he has been Director of the Psychological Laboratory of Colgate University, now housed in nineteen rooms. In addition he has his own private laboratory of five rooms. His studies have taken him far afield, especially in the interest of personality. Much of his writing appears in popular magazines and it is reported that he reaches more than two hundred million readers a year through such mediums as the *Ladies' Home Journal*, *Popular Science Monthly*, *Scientific American*, *Nation's Business*, *American Weekly* and many others. He is a Fellow of the Royal Society of Arts of London, and a member of the council of the Association for Personality Training. His present article is an additional one to those he contributed to *The Kadelphian Review*.

Professor SCHORLING well says that relatively little attention has been given to the slow-learning pupil beyond the well-known attempts at homogeneous grouping and opportunity classes. In *The Slow-Learning Pupil* he makes a plea for better organized efforts to understand the possibilities of this type of pupil, and to provide him with educational conditions just to his capacity which may be potential with power for society's good. Mr. Schorling is well known for his texts in mathematics and as Pro-

fessor of Education at the University of Michigan.

Why the Student Marries briefly discusses a problem which disturbs many administrators and parents. The author, BARTON WOODS, lives in California.

Educators have long believed that education has become a science but Professor ISAAC DOUGHTON of the State Teachers College at Mansfield, Penn. raises doubts in *Principles Basic to a Science of Education*. Head of the Department of Education Mr. Doughton drew upon a rich experience as educator when he wrote *Modern Public Education, Its Philosophy and Background*. For several years he was, in turn, teacher, principal, and superintendent of schools at Phoenixville, Penn.

The poetry in this issue: *Herd Girl*, *Elegy*, and *Reflections* comes to us from Wisconsin and England. VIRGINIA ROGERS is now doing editorial work in Wisconsin. CATHERINE ROWLES graduated from the Oswego State Kindergarten Training School. She is an accomplished pianist, and has contributed poetry to several magazines, among them the *Pictorial Review*. The full name of L. MOULTON is Louise Moulton Frazier. She lives in London. The photographic studies were made by Marjorie Gehner during her recent travels in Mexico.

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CONTRIBUTORS TO THIS ISSUE

Liberalism and Education is interpreted by the scholarly pen of Professor I. L. KANDEL of Teachers College, Columbia University. It is clear from his interpretation that Professor Kandel belongs to the large group of educators who are open-minded and progressive without seeing the necessitating of affiliating with groups which sponsor a particular philosophy of education. Rightly understood education is a liberalizing process. The moment it carries a label, however, it ceases to be liberal!

PRESIDENT HUTCHINS of the University of Chicago has become a front page champion of what Professor Brameld of Adelphi College calls the New Reaction in *President Hutchins and the New Reaction*. His article should find a place among the many others which recently have reacted critically to the young President's "closed" type of university. Chairman of the Department of Philosophy at Adelphi, Professor Brameld has been a Fellow in the Department of Philosophy at the University of Chicago. He is the author of *A Philosophic Approach to Communism* and has contributed articles to the Social Frontier, International Journal of Ethics, Modern Monthly, New Humanist, Christian Century and Marxist Quarterly.

A plea for *Freedom of Thought and Teaching* comes almost spontaneously from sociologist and economist, Professor-emeritus I. W. HOWERTH of Colorado State College of Education. He has taught in the University of Chicago and in the University of California. As Professor of Education at the latter institution he was also director of the Department of University Extension. A member of the Illinois Bar he served at one time as Secretary of an Illinois Commission appointed by the Governor to revise and rewrite the school laws of the State. He is the author of the *Art of Education* and

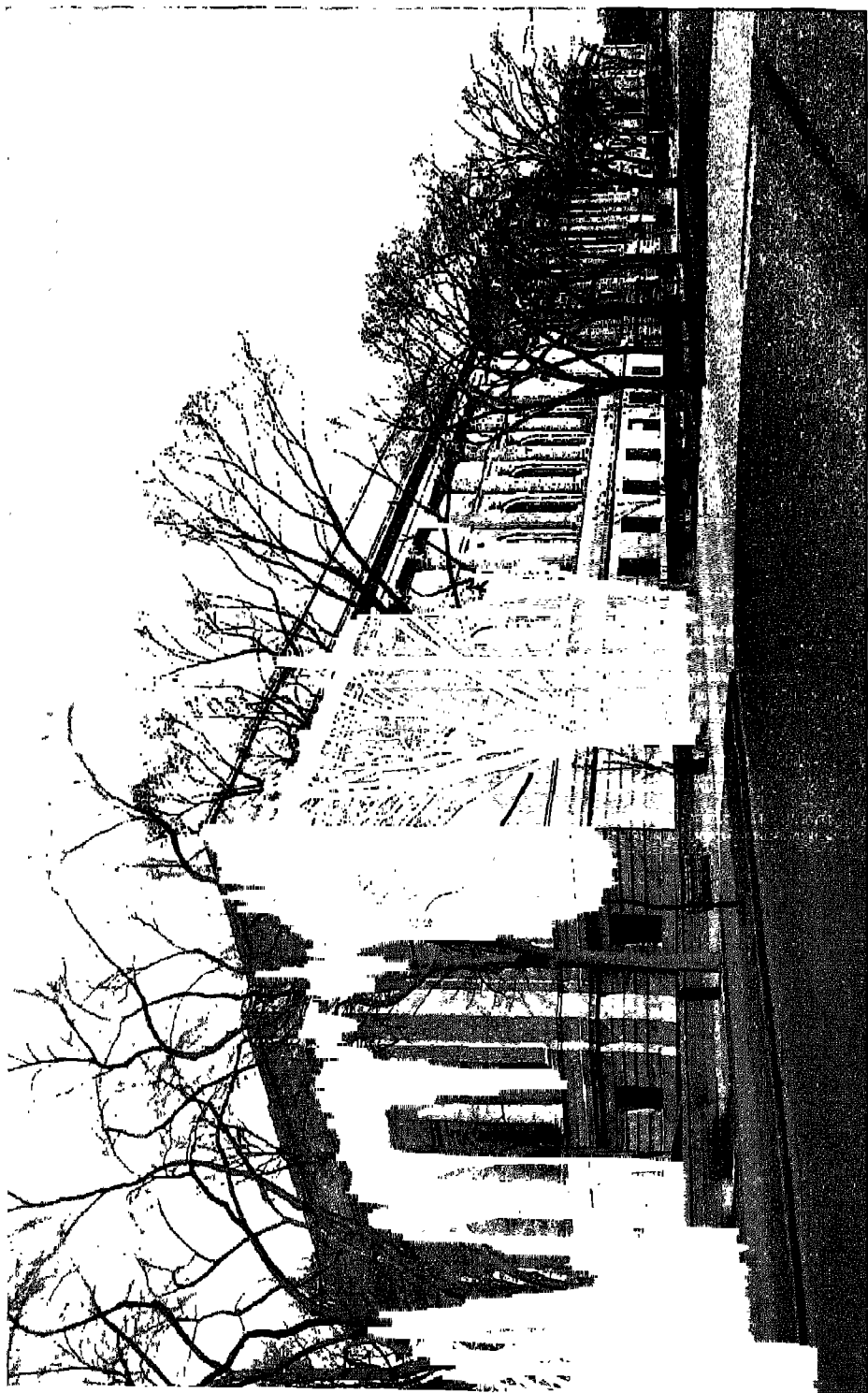
the *Theory of Education* and has contributed to many journals. Several of his articles appeared in *The Kadelphian Review*.

MISS GERALDINE DILLA of the University of Kansas City contributes *On the Character and Mentality of the French*, the third of her series on foreign traits, the last, on the Italians, to appear in our May issue.

Tennyson, the Poet of Love, was sent to us sometime ago by Miss MARY WHEAT, member of Psi chapter of Kappa Delta Pi. *Professional Hysteria* was written by Miss DOROTHY DE ZOUCHE, also a member of Psi chapter. She is a graduate of Iowa State Teachers College and is at present teaching English in the fifth and sixth grades of Avery School, Webster Groves, a suburb of St. Louis. She has published many poems in the Kaleidograph, Versecraft, North Carolina Poetry Review, Will-O-the-Wisp and others. She is a member of the St. Louis chapter of the American Association of University Women.

The historical background of the city superintendent's office is sketched by Dr. J. HOWARD STOUTEMEYER in *The Rise of the City School Superintendence*. At present engaged in business interests Mr. Stoutemeyer has been member of the faculties of several institutions: University of Montana, Baylor University, State Teachers College at Kearney, Nebraska and Franklin College. He has been a frequent contributor to several educational journals, among them *The Kadelphian Review*.

MR. IRA R. GLOVER, author of *Brotherly Love and the Piper's Pay* has had a varied career on the farm, in oil fields, and in telegraphy. Born in West Virginia, he is a graduate of Salem College and a Master of Arts of the State University. At present he
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The Metropolitan Museum of Art

THE METROPOLITAN MUSEUM OF ART, NEW YORK CITY

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LIBERALISM AND EDUCATION*

I. L. KANDEL

I

THE CRISIS through which the world is passing is not a crisis of capitalism versus some other form of economic organization; it is not a crisis of war or peace; it is fundamentally a question whether man shall surrender everything that has been gained in his long, upward, and arduous struggle for freedom. Those who have lived under the blessings of free institutions tend not only to forget this struggle but are in danger of ignoring the fact that constant vigilance is the price that must be paid if these institutions are to be maintained and handed on. In a period of strain and tension such as the one through which we are passing today, at a time when millions do not know where they will get their daily bread, when youth feels that it is being deprived of its heritage, it is perhaps not a cause for surprise that there should be a tend-

ency to follow the lure of plans and schemes that promise an easy way out without counting the sacrifice involved. Disappointed and disillusioned, men tend to be swayed more by their emotions than by their intelligence, more by promises for the future than by the realized achievements of the past and present, more by a policy of collective action than by a philosophy of individualism guided by the golden rule. From whatever point of view the crisis is viewed, the one fact that emerges is that the ideals of liberalism, freedom and democracy are being challenged both by their enemies and by those who profess to be their friends. Liberalism as a social and political faith is gradually being crushed out of the world, and even in the few remaining countries in which it survives—the English-speaking nations, France, Belgium, Holland, and the Scandinavian countries, it is being challenged.

There is no group in a democratic society upon which the duty of meet-

* Address given before Schoolmen's Week, University of Pennsylvania, March 25, 1936.

ing this challenge from within and without is more incumbent than that of teachers and educators, for in a very real sense they may be considered as the agents of society for transmitting its ideals. And yet the situation is beset by a great many difficulties. On the one hand, there have emerged groups in this country which profess to be the sole guardians and interpreters of its ideals; on the other, there has recently and by reaction arisen a group which under the guise of academic freedom seeks to seize the schools as agencies of its own social, economic, and political views, and, while professing to release the schools from the restraints of pressure groups, fails to realize that it is itself guilty of the same methods.

A liberal philosophy of education is opposed to both groups. Its objection to the first is on the grounds that it seeks to mould all to a single pattern, to reduce everybody to the same standards of conformity, to force into education the entering wedge of the totalitarian concept. But in the light of the history of American institutions there is a more fundamental objection and that is that the attempt to curb freedom of thought and expression and to impose its own interpretation of American loyalty and patriotism upon the school this group is false to the very traditions that it professes to uphold. The American tradition as expressed and repeated by its leading statesmen is twofold—first, that education shall be free, and second, that the purpose of education is to promote enlightenment or free inquiry or an open mind. Because expressions by the Founders of the Republic, whose names are reverently on the lips of those who seek to control the schools,

and by the leaders who succeeded them are too often ignored or forgotten, it is not out of place to recall some of them here, not merely as representative of the American tradition but as expressions of the liberal point of view.

Thus George Washington defined the purpose of education in a democracy in these words:

Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of government gives force to public opinion, it is essential that public opinion be enlightened.

This statement was reiterated by Thomas Jefferson:

If a nation expects to be ignorant and free in a state of civilization it expects what never was and never will be. The functions of every government have propensities to command at will the liberty and property of their constituents. There is no safe deposit for these but with the people themselves; nor can they be safe with them without information.

The purpose of general education, as Jefferson explained elsewhere, is "to enable every man to judge for himself what will secure or endanger his freedom." Madison said:

A popular government without proper information or the means of acquiring it is but a prologue to a farce or a tragedy, or, perhaps, both. Knowledge will forever govern ignorance; and a people who mean to be their own governors must arm themselves with the power which knowledge gives.

Enlightenment and the ability to use knowledge are the aims of education as defined by James Monroe:

The responsibility of public servants, however well provided for by the Constitution, becomes vain and useless if the people in general are not competent judges, in the course of the administration, of all the questions which it involves. If it was wise, manly, and patriotic in us to establish a free Government, it is equally incumbent on us to attend to the necessary means of its preservation.

The same concept of enlightenment was inherent in Lincoln's view on a subject which has become too often the center of controversy:

That every man may receive at least a moderate education, and thereby be enabled to read the history of his own and other countries, by which he may duly appreciate the value of our free institutions, appears to be an object of vital importance.

Only the necessity of space compels the omission of similar statements by other leaders, which were given modern dress by President Hoover:

If we are to maintain a progressive community and our national ideals we must go even further in education than the routine provision of learning. Education must take upon itself the development of leadership, and leadership calls for character and intelligence as well as learning.

There is no suggestion in any of these expressions of opinion of imposing any particular form of *credo*, or censorship of textbooks, or loyalty oaths for teachers. The one aim which runs through them all is enlightenment, the release of intelligence, and training in ability to judge. These are the fundamental tenets of liberalism; they are the expressions of the essential American ideal, and to this the liberal educator has a right to appeal and on it to rest his case. And yet,

while it is possible to understand from the point of view of the history of education as a social process the concern of those groups that would impose uniformity and conformity in the schools, it is impossible in the light of the American tradition to accept their methods or their aim. Society through education has always sought to maintain, preserve, and perpetuate itself, but beyond this democratic societies in the last century and a half have also sought to release intelligence on the principle, as Richard Price put it in the early years of the Republic, that liberty depends upon "the idea of self-direction and self-government." That the first function of the school is to transmit the common interests and ideals of a group culture is undeniable, but it would be futile in a democracy to claim that there is only one way and only one form for their inculcation; if this were true then education becomes propaganda and instruction is by direct indoctrination.

But there is another serious objection to the attempt to control teachers and schools. The group that professes to maintain the ideals of the country and to preserve them uncontaminated by the breath of criticism or discrimination is itself guilty of undermining the very freedom which is one of the essentials of these ideals. The antagonism to teachers' loyalty oaths has been aroused not because teachers object to being singled out as a group from other groups of official and non-official servants of society suspected of disloyalty or subversive action, but because such imposition may be the entering wedge for other types of control. To prevent discussion of any topic in the schools at the appropriate stages of

pupil development is to ignore the fact that printing has been invented and must logically call for suppression or censorship of the press, of books, of speech, and possibly even thought. (In Japan students were for a number of years arrested for "harboring dangerous thoughts.")

The second group, that group which through the stages of daring to build a new social order, mobilizing the teachers of the nation, and constructing a collectivist society has emerged with a demand for academic freedom and tenure for teachers, is as guilty of violating the ideals of liberalism as the first. There is some danger in discussing this group of being disarmed by the demand for academic freedom, itself a liberal ideal. As in the imposition of loyalty oaths one is driven to look for the motive, so this apparently innocuous demand for academic freedom must be considered in the light of what the group wishes to achieve. What is obviously involved here is not academic freedom so much as freedom to steer the school and education in a particular direction, which, however desirable, has not yet become a part of the group culture in which the school functions. To demand the right to put pupils, when they are ready, in a position to view any issue from all sides is a plea for education as enlightenment; but to go beyond this, to urge teachers to ally themselves with some particular section of society, to seize power and make the most of it is neither academic freedom nor education but propaganda. Another aspect of the issue—whether all teachers are adequately prepared to assume the responsibilities of academic freedom—

need not be discussed here, but is worth bearing in mind.

II

The fact is that both groups constitute a challenge to a liberal philosophy of education and both appear guilty of taking a leaf from the philosophy of totalitarianism. It is easier sometimes to arrive at the definition of a concept by indirection, by defining its opposite. The challenge to the liberal philosophy comes from totalitarianism. From the point of view of liberal ideals the particular form of totalitarianism—whether Fascist, Nazi, or Communist—makes little difference, since each suffers from the disease of orthodoxy. The essential characteristics of the totalitarian concept are that the state or society must have only one goal, one party, one conviction, one religion, one race, one culture, one ideology; the state is prior to the individual and the interests of the individual must not only be subordinated to but must conform to those of the state; the individual attains perfection only as he merges his own identity into that of the state. In the words of Dr. J. H. Oldham, who discusses the same issue from the point of view of the Church,

The totalitarian state is a state which lays claim to man in the totality of his being; which declares its own authority to be the source of all authority; which refuses to recognize the independence in their own sphere of religion, culture, education, and the family; which seeks to impose on all its citizens a particular philosophy of life; and which sets out to create by means of all the agencies of public information and education a particular type of man in accordance with its own understanding of the meaning and end of man's existence. A state which

advances such claims declares itself to be not only a state but also a Church. Even where the state sets itself to destroy all religion and to impose a view of life which is wholly secular, it makes on men the same total claim as religion makes and demands from them the same complete surrender. If its view of life may not properly be called a religion, it is offered as a substitute for religion and becomes its powerful rival. Underlying the claims of the totalitarian state are certain ultimate beliefs regarding the nature and destiny of man.

Mussolini's definition of Fascism is briefer but the import is the same:

Fascism conceives of the state as an absolute, in comparison with which all individuals or groups are relative, only to be conceived of in their relation to the state.

Hence the watchword of Fascism which applies equally to the other -isms: "Nothing against the state; nothing outside the state; everything for the state." Here we have complete denial of everything that is inherent in the liberal philosophy. The outward symbol of the totalitarian state is the mono-colored shirt, a uniform which is the shroud of individuality. Through the shirt the individual loses his identity in the mass, and education becomes propaganda through mob psychology.

Educationally the implications of this concept are clear. The teacher is carefully selected not because of educational qualifications but because of complete acceptance of the prevailing ideology. His function is not to awaken the minds of individuals but to indoctrinate what is prescribed, and what is prescribed is laid down in official textbooks. Opportunities for education are distributed but only to those who have

already given evidence of complete devotion and loyalty to accepted doctrine. Liberty and freedom are assailed on the one side because they are Marxist notions; on the other because they are bourgeois ideals. Academic freedom is described as absolute nonsense and even the highest institutions are turned into centers for propaganda and coördination; free research and inquiry are non-existent.

But it is not education in the formal sense alone that suffers; it is no longer a question of disciplining the masses to obedience and acquiescence as in the nineteenth century, but all citizens must be made to conform to the preconceived pattern; the state seeks to control every form of cultural expression. Thus in Soviet Russia until recently all manifestations of the spirit which may be called cultural were required to be in the proletarian mode. While Russia has recognized that the spirit of man cannot be controlled, Nazi Germany has established a *Reichskulturkammer*, a Federal Cultural Chamber, and no one may publish, or compose or paint or sculpt who is not a member, in other words unless the cultural expression reeks of the race and the soil.

Education and culture in which creativeness is essential for the growth and development of the plastic mind are placed under the bonds of restraint. "Everyone is free to gossip and to criticize," says Goebbels, "if he is not afraid of the concentration camp." Officialdom and bureaucracy are in the saddle; intolerance, standardization and regimentation are their characteristic weapons. There is thus everywhere enforced pressure to conformity,

based not only on force or the threat of force, but on the assumption of omniscience and finality. Revolutions, it is claimed, know no compromises, despite the fact that their courses have in no case been straight but zig-zag, and punctuated by purges and purifications. Progress, changes and modifications take place as the dictator or the party determine; the people's vote is on a *fait accompli*.

It has frequently been stated that the form of government which a nation adopts is its own concern. Ordinarily this may be true, but in the present circumstances it would be a mistake to close our eyes to the fact that every defense for the new social orders is a tirade against those societies whose institutions are based on the liberal philosophy. These attacks constitute a challenge which cannot be ignored, if only because every criticism offers an opportunity for correcting weaknesses if they are fundamental.

The first criticism is worth pondering; free societies, it is charged, are characterized by the cult of rampant, unrestrained individualism without any social obligations or responsibilities; the individual or groups of individuals use society or the state to promote their own interests. Hence the second charge that greater emphasis is placed upon the rights of individuals than upon their duties and responsibilities; government by majorities is government in the selfish interests of those for the time being in power, and not in the interests of society or the state as a whole. The third objection to the liberal society is that it has no goals, no objectives, no ideals that are universally recognized and accepted, that guide its policies to the fulfilment

of its destiny; such a society exists from hand to mouth at the behest of the group in power.

III

We can now approach a consideration of liberalism from the positive side. Liberalism is essentially based upon a faith in the worth and dignity of the individual; it does not believe that the state is a philosophical figment existing outside of and above the individuals who make it up, but that these individuals have both a right and a duty to determine its conduct and progress. This means then that the individual must enjoy the rights to freedom of oral and written expression, freedom of association, freedom of worship, and freedom to exercise his initiative and energy. Liberalism is not a plan but an attitude of mind. As far as progress is concerned the liberal believes that social evolution is slow because he believes in the process of free discussion rather than violent revolution. And this gradualism is one of the causes of opposition from those who are disappointed at the slow adaptation of modern society to the rapidly developing changes of our era.

The definition of liberalism here given is the one that is usually accepted as the complete definition and is always identified with the doctrine of *laissez faire*. While it cannot be denied that this doctrine may have been cradled in the same philosophy as liberalism, it is not synonymous with it. And it is too often forgotten by those who talk of rugged individualism and the *laissez faire* doctrine in the same breath, that *laissez faire* as a practical policy would mean "administrative nihilism." Liberalism does not

mean that the state is to refrain from action, nor that the function of the state is that of a policeman to maintain conditions under which rugged individualism may express itself freely. Liberalism—and its history in England may be cited—came toward the close of the nineteenth century to imply that the state has positive powers for the creation of conditions for social, political, and economic security.

It is at this point that the American interpretation of the liberal philosophy has fallen short; it has emphasized freedom and liberty, but it has failed to stress duty and obligation; the American will stand for his rights; he is not equally sensitive about his responsibilities. There has developed a confused concept of freedom as absence of restraint and discipline, as though freedom has any meaning except in constituted society. And this concept has been transferred into our educational philosophy with its emphasis on the primacy of the individual's interests, drives and urges, and of a theory of growth without anything fixed in advance. Freedom, the heart of the concept of liberalism, has no meaning unless it is balanced by a sensitiveness to responsibility, to the ideal of *noblesse oblige*, to the moral and social implications of its exercise. If liberalism has been and is interpreted as opposed to social or state action, the fault lies with the interpreters and not with its philosophy. Essentially, however, liberalism differs from totalitarianism in its opposition to the imposition of decisions by force and in its insistence upon argument and discussion based upon knowledge as the method of social progress. Liberalism is not a doctrine of individualism unrestrained but

of freedom for the individual as a member of society.

The implications of such a philosophy affect every aspect of education. We have tended too much in recent years to consider education almost wholly from the point of view of the individual. We have in other words followed in education only the partial definition of liberalism and education no less than the social scheme has catered to rugged individualism. Your student of education will talk today more glibly about the individual's drives, interests and urges, about individual differences, and about a variety of methods, all of which increase differences between individuals, than he can about social values and the social culture in which the individual is to take his place. Even our system of defining education in quantitative terms was developed in the interests of the individual. But where in American educational theory can one find the moral equivalent for a democracy such as ours of the all-pervasive influences of the various totalitarian concepts? We pay tribute in our professions to the theory that education is a social process but fail to give this process any meaning. American education originated in and was built upon the philosophy of liberalism. Even before formal systems of government administration were established two very important ideals of liberalism had already received universal acceptance—the first of these was faith in the worth and dignity of the individual; the second was that organized society must enable the individual to rise to his full worth by the provision of as full and varied educational opportunities as possible. Not only have these ideals

been accepted but they have been in large measure realized.

To insist, however, on the importance of education as a social process functioning in a group culture does not from the liberal point of view mean that this culture can be defined in a detailed doxology like Fascism, Nazism and Communism. To do this is to expose education to the disease of orthodoxy with all the consequences that such a disease implies in the form of espionage, oaths, heresy-hunting, curbs on free inquiry, and, perhaps worse than all, intellectual hypocrisy on the part of teachers which must in the long run undermine their educative influence in a democracy such as ours. This danger cannot be minimized; it confronts American education already. If American ideals of democracy and free government are sound, they have nothing to fear from criticism. If American culture is to be free, flexible, varied and progressive in response to changing conditions, it cannot be cribbed, cabined, and confined at the behest of a minority, whether that minority is dubbed reactionary or progressive. The sign of a healthy culture is that variety which comes from the spontaneous interaction of individuals or groups of individuals; a pluralistic and not a totalitarian interpretation of that culture is implicit in the free institutions and ideals which are the common foundations of social stability in American democracy.

While two of the ideals of a liberal philosophy have to a great degree been realized in education—a recognition of the worth of the individual and the provision of equal educational opportunities, it must be admitted that the other implications have not yet been

implemented. Paradoxically we have in this country a democratic system of education so far as its organization is concerned; in its administration we have many of the characteristics of authoritarianism, with an imminent threat of totalitarianism. This authoritarianism, however, is not inherent in American theory and does not, as in other countries where it prevails, emerge from a background of social and political principles, despite those who seek to attribute our pattern of administration to sinister designs of pressure groups. American educational administration began to take shape at a time when teachers were inadequately prepared and modeled itself on the pattern of administration in business and industry; its aim was not to enforce conformity of minds but to promote uniformity and standardization in the interests of efficiency. Hence it sought to control not merely those aspects of education which are essential to promote good conditions for instruction but went further, and has sought to control and standardize everything that goes on in the classroom—through prescribed curricula and courses of study, through dictated methods of instruction, through supervision, and through examinations at first and later through standardized tests. The liberal criticism of such a scheme is that, while efficiency in industry and business can be measured by the multiplication of standardized products, such a result in the case of human beings is an indictment of educational efficiency. Through a large part of this period when the pattern of administration was being developed freedom for the child was the dominant educational slogan; rarely did one

hear any plea for freedom for the teacher.

IV

A liberal philosophy of education does not deny the need of efficiency of administration, but it would limit that efficiency to those aspects that are essential for the promotion of sound instruction. Beyond that it would advocate freedom for the teacher. This is not a policy of *laissez faire* in education; the corollary of this thesis is that the only guarantee of efficiency of instruction lies in the professional preparation of teachers. The better the preparation, the greater will be that sense of responsibility which is the corollary of freedom. To prescribe, to dictate, to enforce uniformity of curricula, courses of study, methods of instruction, and standards is not only pedagogically unsound because it turns the teacher into an automaton, but it is unsound from the point of view of a liberal social philosophy. The fear that teachers would abuse such freedom is as remote as the fear that members of the medical or any other profession abuse their freedom because the standards of preparation have been raised. Such a policy of freedom does not relieve administrative authorities from the duty of advising, encouraging and stimulating teachers by the publication of suggestions and by systems of supervision which are not inquisitorial but advisory and consultative.

What would happen then to the loyalty of teachers and the training of pupils in ideals of loyalty? Such a question seems to arise from an assumption which is all too prevalent that teachers as a body constitute a peculiar class-conscious sect or estate of

their own, set aside from their group culture and applying their arts, skills, and science in a social and political vacuum. Such an attitude, combined with a certain resentment at being kept in leading strings under the dominant type of administration, produces its own reaction, but to assume that such reaction means disloyalty to the community which is to be controlled by the imposition of oaths is to ignore the fundamental, underlying causes of the situation. But to expect that teachers who are themselves denied freedom can live up to the traditions of the Founders and spread enlightenment and train for "self-direction and self-government" is to expect the impossible. Those who are still afraid of freedom need to be reminded again that freedom in society without a sense of responsibility, duty and obligation is meaningless in a liberal philosophy of education. Further, what the situation demands is professional freedom, freedom harnessed to and guided by insight derived from thorough preparation in the ideals, purposes, and principles of education in a democracy. And, finally, if freedom is denied to teachers to train citizens who are intelligent, critical, capable of reaching decisions and making judgments because they are informed through knowledge and able to use that knowledge the country would be false to the purpose for which free, universal education has been established in this country, for "in proportion as the structure of government gives force to public opinion, it is essential that public opinion be enlightened."

A liberal philosophy of education does not confuse free inquiry with disloyalty, or free expression of opinion

with attempts to subvert society; on the other hand, it does imply that the function of education is to awaken minds, to develop intelligence, and to train in methods of free inquiry but with a full appreciation and understanding of the responsibilities for acquiring that knowledge which is essential to free inquiry and discussion. The fear that teachers may inject a bias into their instruction, which is not a logical corollary of free instruction, is based on the assumption that all teachers will inject the same bias, an assumption which is wholly unfounded and without any basis in fact. If this country is to be true and loyal to what Bryce described as its outstanding characteristic, that "vehement passion for liberty," the inculcation of that passion, the common ideal of this nation, must begin in the schools. Otherwise we may expect that confusion between liberty and license which is too often found. The inculcation in the schools of a passion for liberty cannot mean license, for no honest examination of liberty is possible without a realization of its correlative responsibility and an appreciation of its social consequences.

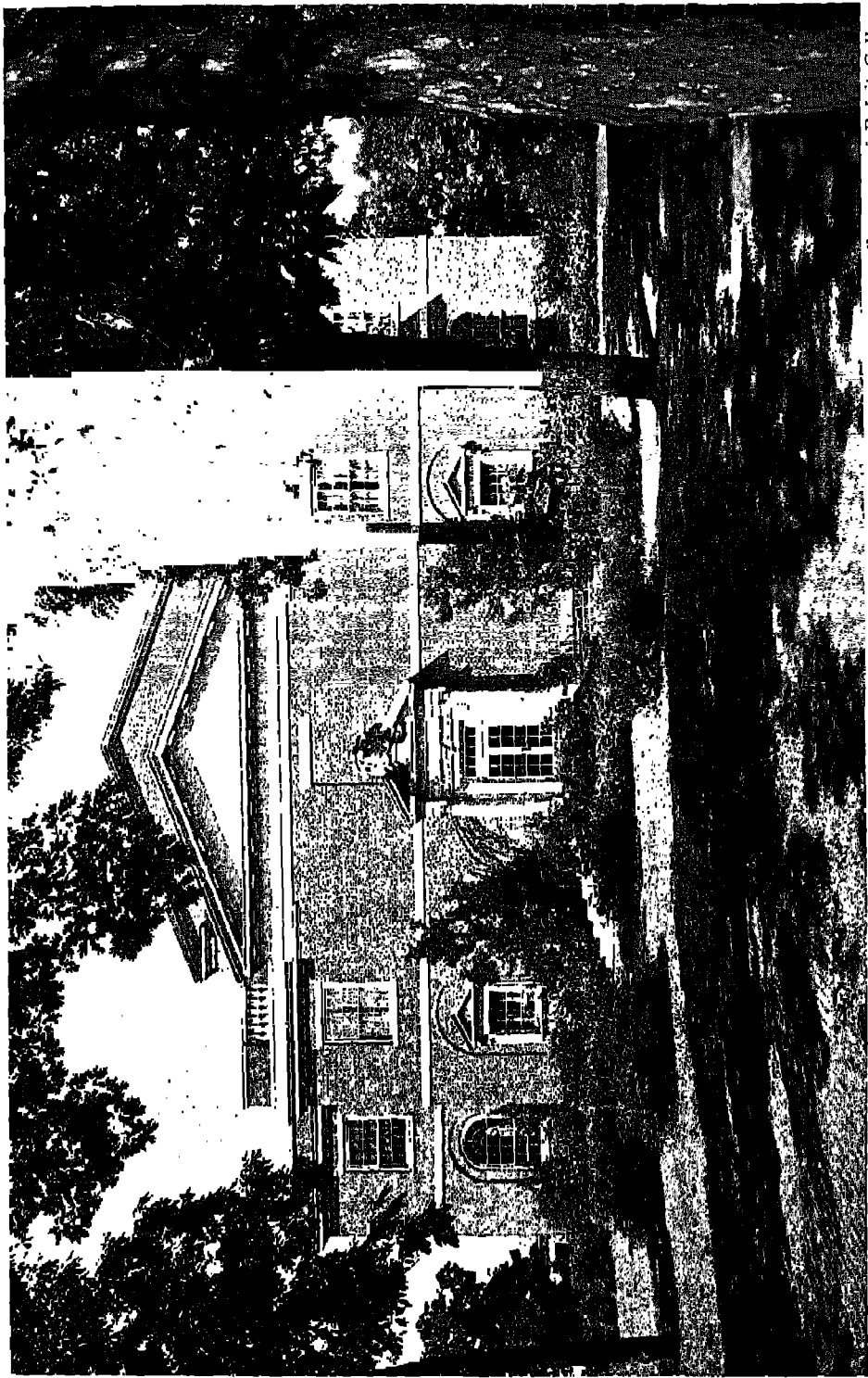
To meet the objection that this discussion of the basic principles of a liberal philosophy of education is purely academic I should like to close with a few quotations from statements by the President of the Board of Education in England, a country in which ele-

mentary education is defined officially as that education which is given in an elementary school, and secondary education as that education which is suited to an age range at least from twelve to seventeen. In reply to a resolution submitted by a patriotic society urging the Board of Education to require the teaching of patriotism in the schools, the President replied that "The proper teaching of patriotism depended entirely on the individual teacher and the way he taught. Very little could be done by administrative regulations. . . . The method by which that patriotism was taught must be mainly in the hands of the teaching profession. The problem was mainly a teaching and not a professional one." On another occasion two members of Parliament asked the President of the Board of Education whether he was aware of the existence and activities of a supposedly radical teachers' organization. His reply was as follows:

I am aware of the activities of the Teachers' Labour League, but it would be easy to exaggerate the importance of this particular body. Its membership is insignificant and includes a number of teachers who are not now teaching in any school under public control. I believe the House can confidently rely upon the strong opinion of the teaching profession as a whole to counteract such propaganda. The standards of the teaching profession itself are the only sure protection of evils of this kind.

This is the liberal philosophy of education.





Courtesy of Beloit College

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PRESIDENT HUTCHINS AND THE NEW REACTION

THEODORE B. BRAMELD

I
IN REFERRING to President Robert M. Hutchins' philosophy of education as the New Reaction I do so with the intention of distinguishing it as sharply as possible from the old reaction. By the old reaction I mean the forces in America which attempt to preserve traditional educational practices simply because they are traditional—the forces which, in every society, shy at change; which see in the slightest act of progressivism some threat to the glorious achievements of our forefathers; which oppose experimentation not because of understanding of what a particular experiment involves but, more likely, because they lack such understanding.

Voices of the old reaction are not, of course, stilled. The Daughters of the American Revolution, the American Civic Federation, the loyalty oaths—these are a few of many indications that education has not won its fight for freedom of inquiry or the right to progress.

For the moment, however, the old reaction is not a major challenge to education in America. A liberal President has been re-elected to the White House. The National Education Association is opposed to the passage of more loyalty oaths. Even the American Legion has tempered its opposition to genuine academic freedom. In every place where the old reaction raises hue and cry against liberal trends, its inability to argue its case

intelligently is usually as marked as the ability of liberal educators to do so.

The New Reaction is quite a different matter. President Hutchins insists that he favors freedom of inquiry. Only recently he spoke out again in opposition to loyalty oaths. He goes so far as to criticize vested interests, trustee autocracy, and the decline of financial support of education. He has even been honored by inclusion in Mrs. Dilling's *Red Network*. He is known, indeed, as one of America's most liberal university presidents. He has become famous as the progressive exponent of the University of Chicago's "New Plan." Reviews of his two books, *No Friendly Voice* and *The Higher Learning in America*, both published last year, have seemed quite agreed that here at last is a voice in education, even though no friendly one, which is courageous, vigorous, honest.

In addition to these qualities, the president possesses a fine intelligence. As contrasted with the frequent naïveté of the typical reactionary, his philosophy of education is argued not only eloquently but consistently. And it is based upon profound, age-tested premises.

For all these reasons I venture to predict that the position this young leader expounds will carry enormous weight in shaping the future of American education. It will carry weight, however, not for these reasons merely, but also because the New Reaction

conforms with incipient tendencies in the social, economic, and political period through which we are now rapidly moving. How it may do so, and how these tendencies may be counteracted, I shall discuss later. Meanwhile I shall summarize some characteristics of the President's doctrine.

II

A large part is in the nature of criticism. He finds five principal faults with college education today: the love of money, a misconception of democracy, a false notion of progress, a distorted idea of utility, and anti-intellectualism. His attack upon anti-intellectualism is especially militant. He accuses educators of conspiring to prepare young people for vocations and thus of neglecting the principles upon which those vocations should depend. He insists that law schools, for example, fail because they attempt to imitate practical experience rather than to understand the unifying and generalizing theories of law. He points out how this vocational emphasis results in teaching of fads. Practical experience rather than scholarship thus comes to be, often, the criterion by which a professor is appointed. In short, empirical, pragmatic, and utilitarian education is enthusiastically opposed because it confuses the transitory with the permanent, because it denies or neglects the power of reason to seek for and find universal truths, and because in its adulation of facts it ignores the principles which give significance to those facts.

The plan which President Hutchins advocates to meet these difficulties is simple but drastic. He mentions that the function of elementary and sec-

ondary schools is to prepare citizens to be self-supporting and politically responsible, and that this means to follow the dictates of a given society not to improve it. Any other function of the lower schools is superfluous and should be abolished. On the college level, he proposes a junior college of four years extending through the sophomore year, and a university period of about three more years. The junior college would be open to every literate citizen, and would absorb the younger generation until the twentieth year. Its curriculum would consist of "the permanent studies"—the classics of such great fields as philosophy and literature—and in addition grammar, rhetoric, logic, and mathematics. Those who pass these subjects of "general education" satisfactorily would go on to the university where they study in three fields: metaphysics, natural science, and social science. The latter two, however, would be subordinate to the first, for students would continue to focus their attention not on data of the sciences, but on first principles which data help merely to illuminate. Mr. Hutchins would set up research institutes adjacent to the university, though not a part of it, where the collection of data for this purpose of illumination would be carried on. The personnel of the research institutes, incidentally, would not even hold membership in the university faculty.

Just how this program would be set up in America is not discussed, though Mr. Hutchins believes the technical difficulties not insoluble. In any case, without its adoption empiricism and vocationalism will continue to strangle the higher learning until, finally, it may die altogether.

III

It is obvious, of course, that no critical educator today would deny all the charges the president makes. That vocationalism has gone to extremes; that fact-finding for the sake of finding facts frequently becomes a ridiculous game of tail-chasing; that thousands of students are doing university work utterly unsuited to them—these are examples of evils only too prevalent throughout American education.

In our discussion, however, it is worth while to concentrate on one major issue, since this is the point of departure for most of the other charges by Mr. Hutchins. I refer to his contention that the progressive and empirical philosophy of education which predominates in America lacks a unified foundation, a consistent set of principles and purposes.

Now if we translate his implications, we are justified in inferring that President Hutchins is really attacking—notwithstanding that he himself is called a liberal—the whole spirit and substance of liberalism. For liberalism, though it has many implications, is in its philosophic meaning most closely related in America to the modern scientific method of empirical, impartial, objective analysis and synthesis—a method which by its very structure commits itself to nothing except the absence of commitment.

As a matter of fact there is much cogency, I think, in the contention that the Achilles' heel of liberalism is its over-emphasis upon method, its under-emphasis on content; upon the tolerant spirit of scientific investigation which is intolerant of any other spirit. The liberal philosopher is notoriously hostile to absolutism in metaphysics. His

quest for certainty is never in the direction of a positive goal. His search for truth is never among criteria of the past which can serve as reliable criteria for the future. His search rather is always in the future—a future which recedes as rapidly as new problems arise to upset whatever momentary satisfactions he achieves.

For purposes of emphasis I have over-simplified liberalism. For instance Professor Dewey, America's greatest philosophic liberal, is actually less liberal in the sense suggested than many of his disciples: he has advocated a program of social reform quite direct and sweeping. Yet even he is so dedicated to the hypothetical character of all means and ends that his courageous liberalism is chilled through with dispassionate tentativeness.

Because the philosophy of education predominant in America is, then, so opposed to and fearful of established systems, so eager to examine our problematic world with the everlasting, unsettled curiosity of the fact-finding scientist, one cannot easily deny Mr. Hutchins' assertion that the "most characteristic feature of the modern world is bewilderment. It has become the fashion to be bewildered. Anybody who says he knows or understands anything is at once suspected of affectation or falsehood. Consistency has become a vice and opportunism a virtue. We do not know where we are going, or why; and we have almost given up the attempt to find out."

Progressivism, pragmatism, liberalism—these are, we must agree, on the defensive in many places because they satisfy no one dissatisfied with our chronic bewilderment. They satisfy no one who insists that some sort of uni-

versality, some basic philosophic system, is necessary as a foundation to the good life.

IV

But what, more exactly, are the positive attributes of the doctrine which Mr. Hutchins thinks would correct this situation?

At times he denies he has one. "I am not here arguing for any specific theological or metaphysical system," he declares. "I am insisting that consciously or unconsciously we are always trying to get one. I suggest that we shall get a better one if we recognize explicitly the need for one and try to get the most rational one we can. . . . If we can revitalize metaphysics and restore it to its place in the higher learning, we may be able to establish a rational order in the modern world as well as in the universities."

But as already intimated he does, nevertheless, suggest the kind of metaphysics he would adopt, and he goes even further than this: he suggests the kind he would reject. The nature of the former, we shall see later on, becomes clearer by contrast with the latter.

The kind he accepts belongs to the traditional school of rationalism. He repeatedly refers to the need of "truth

for truth's sake." He lauds the intellectual virtues of the greatest rationalist of the Middle Ages, St. Thomas Aquinas. Cardinal Newman is quoted for favoring the cultivation of the intellect as "beautiful, perfect, admirable, and noble in itself." He criticizes the father of induction, Francis Bacon, for having over-emphasized fact-finding, and insists on "the logical priority of rational analysis." He criticizes Thomas Jefferson for failing to advocate, as the supreme duty of American education, "the intellectual love of God." He declares, "My thesis is that . . . our salvation lies not in the rejection of the intellect but in a return to it." His principal authorities are the founders of philosophic idealism in western thought—Plato and Aristotle. In one place he hints that since we cannot return to the theology of the Middle Ages we must return to the rationalistic metaphysics of the Greeks.¹

Surely it is clear, from the evidence cited, why President Hutchins cannot be classed with the usual opponents of liberal education. On the contrary, if such a rationalism as he assumes is maintained consistently we cannot possibly refute it. We cannot do so because it is based on *a priori* categories, and the *a priori* is simply a technical term for that which lies beyond the processes of scientific verification. It is that which we accept as the absolute foundation of everything else: the moment we take it into the area of such verification we resort to empirical, factual analysis which is rejected by the philosophy with which we begin. As a matter of fact, neither Plato nor Thomas has ever been refuted logically. The Idea of Good, for example,

¹ Since completing this article, I have noted President Hutchins' rather sophistical reply to Professor Dewey, in the *Social Frontier*, February, 1937. Dewey had contended, and I think rightly, that the core of Hutchins' position is rationalism and authoritarianism, to which the latter replied by tabulating qualifications selected from his two books. That it is impossible in short articles to note such qualifications does not change his essential thesis, however, any more than it does change the ultimately other-worldly metaphysics of Aristotle to note that he allowed for this-worldly elements. Let it be re-emphasized here that Hutchins too allows for subordinate elements (e.g., the study of facts in "research institutes") whenever these are helpful means to his rationalistic, authoritarian end.

which appears at the apex of Plato's system is, in last analysis, a mystical intuition which one either does or does not have, depending upon one's intellectual purity. And just as it is necessary to approach Plato with the utmost respect for the profundity and invulnerability of his thought, so, I suggest, it is necessary to differentiate completely the New Reaction—resting as it does upon the authority of such immortals as Plato himself—from the old reaction which rests upon little except fear of novelty or social lag.

Yet it is possible, of course, to criticize the New Reaction. Platonism may be opposed from the standpoint of an essentially *different* philosophy; Mr. Hutchins' rationalism may be open to serious objection when viewed in the perspective of a distinct alternative—an alternative which obviously could not be liberalism, as such, so long as we concede its weaknesses. At least by contrast, however, we may be able to decide more intelligently whether or not to throw our allegiance with the doctrine he so persuasively advocates, or whether to reject it in favor of another. This other possibility will be considered further on, but I shall anticipate it to the extent of suggesting that it may lie in the direction of an Americanized philosophy of Marxism.

V

Meanwhile let us consider reasons why Mr. Hutchins' doctrine must be judged thoroughly reactionary. Now reaction may be defined as the rejection of or opposition to a current trend; and the advocacy of a position which is not essentially new but con-

sists, on the contrary, of a return to or reconstruction of a position dominant before the current trend began. Several illustrations will show why the New Reaction conforms with this definition.

The President insists, first of all, that the great principles of truth which it is the purpose of education to reveal are immutable—a term usually connoting the “eternal” truths which have come down to us from the past. In the *Atlantic Monthly* recently, for example, he stresses the *constancy* of the judgments of men of learning in all ages. Again, he cites the eminent Platonist, Paul Shorey, for having pointed out that the good, the true, and the beautiful are something real beyond the flux of experience. Another authority, Whewell, is condoned for having seen that “the permanent studies,” which should form the core of any sound educational system, are largely ancient and medieval. Nowhere in either of his recent volumes, moreover, does Mr. Hutchins insist that his first principles of knowledge are actually to be discovered in a temporal future: his implication always is that these principles already exist even though, like Plato's eternal Ideas, we may not always intuit them clearly.

The position here examined meets the definition of reactionary also in its interpretation of human nature. Aristotle is offered as authority for the assertion that the same education and habits go to make up a good statesman or a good man. Again, the intellectual virtues remain identical in any type of state. Finally, one purpose of education must be “to draw out the elements of our common human nature. These elements are the same in any time or

place. The notion of educating a man to live in any particular time or place, to adjust him to any particular environment, is therefore foreign to a true conception of education."

A third illustration is the opposition to progress in any modern sense. The President talks about "false" progress, by which he means technological and empirical progress, but when we search for what he means by "true" progress we are unable to find his meaning except in terms of his rationalistic premises—a meaning which, in the history of the concept of progress, would be defined after the fashion of a Hegel or an Augustine.² Progress for them is of course an idealistic, timeless development of some inner principle of reality; it is ultimately identified with the immutable truths which defy change. One cannot help recalling, incidentally, how Hegelianism became an apologia for the German autocracy of its time; how Augustine's conception of progress became a powerful weapon in the hands of the Church by warning that salvation in the City of God, the goal of history, would be denied all sinners.

VI

Mention of the social implications of Hegelian or Augustinian rationalism leads us to the most serious aspect of the New Reaction—its bearing on society itself.

We have already seen that the pre-college level of education should serve, according to Mr. Hutchins, no social purpose of reform. There is no func-

tional interaction, therefore, between school and society: to hope that the former might improve the latter is futile or false; it will "merely succeed in ruining the schools." Young people during their most formative period must not be trained to take a critical approach to the *status quo*; on the contrary they must be discouraged from doing so. Mr. Hutchins thus manifests, on this score also, complete agreement with Plato, who conceived of public education in the *Republic* primarily as training in loyalty to the state.

Beyond sixteen, however, the study of truth for truth's sake begins. May we not hope then that in the junior college something of a critical spirit toward society will be aroused? But no: the purpose of the junior college is to teach "the permanent studies," not acquaintance with the world of actual events. Since the college cannot duplicate experience, since facts are at most a very subordinate part of education, young people need hardly learn authoritatively about war, capitalism, sex, as these affairs occur today; and since they learn relatively little regarding them they hardly can be expected to react analytically to them. The classics, the logic or rhetoric which they study are disciplines as unsullied as possible by the empirical; so that only afterward, when they suddenly find themselves in the world outside, may they be expected somehow to achieve functional connection between these disciplines and war, capitalism, or sex. Mr. Hutchins is not evasive on this matter: "I will admit," he says, "that this general education will not be useful to its possessor in the popular sense of utility. It may not assist him to make money or

² Cf. Bury, *The Idea of Progress*. It may be noted in passing that "false" progress (i.e., all progress in the modern sense) is also rejected by the semi-fascist philosopher, Spengler.

to get ahead. It may not in any obvious fashion adjust him to his environment or fit him for the contemporary scene. It will, however, have a deeper wider utility: it will cultivate the intellectual virtues."

The reactionary potentialities of this program are immense. During the very period when young people are most likely to be active, adventurous, eager to share in the problems of society, they are isolated by the high wall of a formal curriculum. The youth movement which is just beginning to arise in America, to play some role in political events, would be effectively thwarted, and the established order effectively protected from it. Mr. Hutchins would even go so far as to isolate into CCC camps those unfit for the junior college; indeed he would make the CCC permanent because, for one thing, he apparently expects unemployment to be permanent.

The New Reaction does not explicitly oppose social reorganization. Rather there are moments when its need is suggested. But one searches in vain for admission of the possibility that *what* we need, instead of caring for unemployment by paternalistic schemes, is a sufficiently fundamental reorganization to *abolish* it. In any case the only safe way, according to the President, that we can hope to improve society is from above—that is, at the direction of the *élite* who survive the process of educational elimination. They alone who grasp the first principles of truth—the supreme object of university study—are fitted to discover solutions for our social difficulties. There should be little if any opportunity for the use of metaphysical wisdom except by those who

qualify for the university, and emerge at last rationally endowed. "The free and independent exercise of the intellect" by the learned *élite*, this alone "is the means by which society may be improved."

One recalls again the design of the *Republic*. It was to be governed wholly by guardians versed in the metaphysics of idealism, guardians whose purpose was not at all, incidentally, the improvement of society through essential reconstruction, but improvement by preservation of the best features of traditional Greek aristocracy.

VII

The social significance of the New Reaction may be seen, further, in the authoritarianism implicit in its criterion of truth. We observe, for example, that though "clear and distinct ideas" are the object of education, we are never given a clue as to precisely how we are to recognize them or distinguish them from confused ideas. The great philosopher, Bishop Berkeley, was evidently more conscious of the problem than some of his disciples, for he suggested that unless we are directly in touch with the divine, we mere mortals can distinguish truth from error only by practice and experience—a method Mr. Hutchins disavows.

Of course the ultimate criterion of truth for the good Bishop was God; and in the history of philosophy that criterion has always been for rationalists some final and unquestioned authority. Indeed, history discloses that when a philosophy of this kind has dominated an era it ultimately becomes, almost without exception, a

sanction for traditional, established power. To Plato, as already noted, the mystic knowledge of Ideas was to be the guide of philosopher-kings in his authoritarian state; freedom of inquiry, which Plato like Mr. Hutchins advocated, was to be freedom within the boundaries of truth so known. To Thomas, the first principles of metaphysics became at last a matter of faith through which the Church maintained supremacy over society for long centuries. And today, in Germany and Italy, an idea which those in power regard as "clear and distinct" dare not be questioned by citizens who wish to live in peace, or teach in universities. "Jewish science," for example, is rapidly being outlawed by the Nazis; "relativity" is expelled from their vocabulary because a Jew discovered it—a consequence which follows quite consistently from premises denying the need of experimental verification as the test of truth. The facts with which Einstein checked his hypothesis, his empirical method of analysis, have little value so long as our criterion is on a wholly different level—so long as those with sufficient certainty of mind are able to reveal, and to enforce, basic principles from which no one can appeal. And who, after all, can logically disprove to Hitler that Hitler's ideas are wrong? By arbitrary but authoritative fiat they are for him, as they were for Augustine, perfectly clear and distinct.

Mr. Hutchins sincerely opposes any such regime as Hitler's. The Fascist, he says, thinks with his blood; and that is precisely what the rationalist does not. Nevertheless if we examine the innuendoes of both positions carefully, the resemblance, philosophical-

ly at least, becomes increasingly disturbing. What the Fascist means by thinking with his blood is often little less than what Thomas meant by faith—a suspicion of empirical methodology, a devotion to immediate postulates above the mere tests of factual science.

But I am not arguing for an analogy of the New Reaction with fascism as such. Mr. Hutchins' position is far more consistent, honest, and intelligent; Hitlerism is largely a conglomeration of hateful dogmas which rationalize that regime from day to day. The important fact, however, is that Mr. Hutchins' distrust of the empirical, libertarian approach to education lends support, in fact encourages, a similar distrust which is growing today in many areas of the world—a distrust which in centuries past has quite invariably crystallized into some form of political, religious, economic authoritarianism. It is more than likely that the New Reaction would be utilized by whatever forces of this same kind appear in America, indeed are already appearing. For not only does it turn pastward for its principles, thus helping to justify opposition to genuinely progressive movements in, for example, the field of social experimentation; but it provides an avenue of escape for those who find the liberal way of life too strenuous or disappointing.

VIII

But as suggested earlier the character of a position may be understood by what it is not, as well as what it is. The reactionary assumptions of Mr. Hutchins' proposal may now be observed by contrast, therefore, with an

alternative philosophy which might, very conceivably, take the form of the Marxian doctrine flexibly adjusted to the American environment.

Granting, as I think we must grant, that the liberalism of recent years is proving today a more and more disappointing way of life to more and more people, and that the President detects its most vulnerable spot—its lack of unity and purpose—the question arises whether we must retreat, as he implies, to the cloisters of scholasticism; or whether we may not move forward to a philosophy which meets the need for a consistent point of view, yet builds upon the strengthened foundations of liberalism itself.

In fairness to him it should be noted that Mr. Hutchins at one point seems to concede this possibility. "We may say in behalf of the Marxists," he writes, "that they at least realize that there is no advance in the speculative realm which does not have practical consequences, and no change in the practical realm which need not be speculatively analyzed. They realize that it is impossible to have social order without intellectual order." Curiously enough, he even quotes Lenin approvingly for denouncing freedom of criticism in the old social democratic party; for such freedom "implies eclecticism and absence of principle."

Why then does not President Hutchins support a philosophy based upon dialectical materialism instead of rationalism? Assuredly it is, as he himself declares, a philosophy possessing intellectual order; assuredly it has principles; assuredly, therefore, it overcomes precisely those objections to liberalism which the New Reaction insists must be overcome.

For reasons no doubt clear and distinct to himself Mr. Hutchins would not take kindly to this proposal. On the contrary, he discards any suggestion of the Marxian or semi-Marxian approach. He implies in his essay, "What is a University?" that radicalism is virtually synonymous with ignorance. He scoffs at the progressive educators who advocate a collectivist society, insisting that they do not know what kind of society we should have. Mr. Hutchins is never very explicit as to why he rejects this approach in favor of his own; and since the facts of social experience are at most subordinate to rational knowledge, any outline of a planned society developed from the facts, or any empirical program of change toward it, is by definition virtually excluded from scholarly consideration. In other words, he is quite willing to advocate a unified and purposeful outlook in education so long as it conforms with the reactionary assumptions of that outlook; but the moment it is metaphysically consistent in any other way it is flatly denounced.

Surely, however, we are justified in wondering whether one good reason for his dismissal of the Marxian position is that, today, it stands for a way of life completely hostile to the spirit of the New Reaction. Instead of returning to the Middle Ages for the solution of our problems, Marxism insists that humanity must proceed forward with clear vision to a coöperative commonwealth, the outlines of which at least are clear. It is an objective based upon the great achievements of empiricism; an hypothesis of correction developed, as are all hypotheses, from factual analysis of

present defects; a libertarian society which, in excluding the destructive profit-motive, claims to exclude the major cause of depressions, imperialistic wars, unequal opportunities, and CCC camps for the unemployed. Marxism believes in progress, but not the timeless "progress" of an Augustine. It accepts democracy, but not the "democracy" of an *élite*. It believes in truth, but not in "truth" achieved by the intellectual love of God. It agrees that the aim of education is to train the intellect, but not an "intellect" isolated from the events of contemporary life; not an intellect devoid of functional skill nor ignorant of how to cooperate with other intellects in the abolition of social chaos. Marxism believes in a common human nature, but not in "human nature" unaffected by socio-economic conditions. It values the "beautiful, perfect, admirable, and noble," but not as ideals segregated from the practical means through which such ideals might be released for cultivation by the greatest possible number.

IX

I should like to state frankly that I am not advocating Marxism as the philosophy we must adopt in America.

³ For more thorough consideration of some of the issues, cf. the following articles by the writer: "American Education and the Class Struggle," *Science and Society*, Vol. I, No. 1; "The Role of Philosophy in a Changing World," *Kadelpian Review*, Vol. XV, No. 2; "Karl Marx and the American Teacher," *Social Frontier*, Vol. II, No. 2.

⁴ Though Stalinism and Marxism are by no means necessarily synonymous, no impartially informed person can deny, I believe, that the cultural and scientific advances of post-revolutionary Russia are tremendous, and almost in inverse proportion to the disintegration of Nazi universities. Note, for example, the achievements of Soviet medicine, drama, and experimental education. Cf., regarding this last field, the bibliography, *Education in the Soviet Union* (American Russian Institute, 1935).

I believe this is a possibility we should face realistically; but before we can determine whether it is more effective than some other, we shall have to weigh its strength and weaknesses with much greater patience than most of us have thus far. The immediate task of socially-minded scholars, indeed, is not allegiance to but understanding of what the Marxian philosophy really involves.³ Certainly such inadequate reference as I have made in this discussion is insufficient to convince those of us under liberalism's influence that Marxism is sound. Moreover, we should have to readjust its principles to an American environment vastly different from the Soviet Union, and to avoid the sectarian excesses while profiting by the achievements of that regime.⁴

The issue at the moment, then, is not advocacy. It is rather that the understanding of the Marxian philosophy, in spirit and substance the antithesis of reactionism, helps to set Mr. Hutchins' doctrine in fresh perspective; and so helps negatively, at least, to evaluate in one final way its import positively. In this perspective, however, another question demands consideration: which of the two philosophies of reactionism and Marxism, if we must ultimately choose either, is the more promising for the future of America?

I say "if we must ultimately choose either." The liberal, of course, hopes that we need not. Yet when we turn to the history of recent Europe and see how whole countries align themselves either on the side of Fascism or collectivism, how Spain fights unto death over these two ways of life, how the strain in France increases almost daily

between forces symbolized by the two doctrines—when we witness these events today we can no longer dismiss the conflict of Marxism and reactionism as an academic question.

There is considerable evidence to support the view, furthermore, that this country in the past few decades has often duplicated, in broad lines, the evolutionary pattern of Europe. Observe, as an example, the course of labor legislation in America, which belatedly imitates the legislation of England. Observe, again, the rise of movements like the American Liberty League or the Union for Social Justice, both thoroughly reactionary; and on the other hand the growing Farmer-Labor party which, in many respects, is Marxian as regards bases and goals. Observe, once more, such recent intellectual alignments as the reactionary *American Review* and the Marxian *Science and Society*, which, with varying degrees of skill, articulate the principles of these hostile movements.

Thus if America continues to follow recent developments of Europe, is it not probable that the New Reaction too—whether it denies that probability or not—is incipiently both a *reflection* of tensions already tightening beneath the tranquil surface, and a *prognostication* of their increase? No one of course, not even Mr. Hutchins were he so disposed, could give a simple answer to this question; the network of relations is too subtle and complex. Yet one cannot simply dismiss the feeling that the New Reaction becomes vastly more insidious and perilous if viewed, not as an isolated theory, but in the setting of current economic and political history. So

viewed, what Mr. Hutchins advocates is not essentially unique: it is in profound sympathy ideologically with the anti-empirical retrogression of the higher learning wherever the growing influence of collectivist trends seriously disturbs entrenched authority. So viewed, we may discover still further significance in the points of coincidence earlier noted between the scholarship of Nazi Germany (which is first of all a capitalist dictatorship) and the possible consequences of the New Reaction for our own higher learning.

But even ignoring Europe, is it not true that when an established order is threatened, as ours repeatedly is threatened by depressions and wars, is it not true that there have always been in similar situations three principal ways to meet the crisis—ways of which Mr. Hutchins' is one?

For there is always, first, the way of compromise—of patching here, plugging there, the method of open-minded trial-and-error which zigzags bewilderingly from New Deals to no deals at all; and is too often the aimless way of liberalism.

Second, there is the way of attacking the predominant system at its weakest point and, finding it bad, advocating an escape from its turmoils and conflicts. We can, for instance, set up a system of education which pursues the truth for its own sake, serenely oblivious to the experiences beyond our ivory tower, conveniently indifferent to conflict with the socio-economic status quo.

Finally, we can attack the predominant system, not to destroy but to rebuild, using the methods and materials of that system as a base, but radically

correcting its weaknesses by stronger, steadier premises and objectives.

It is the appeal of this third way which explains, I think, why a slowly increasing number of educators in America are for the first time trying to estimate the Marxian challenge seriously, and why that challenge is being taken far more seriously elsewhere in the world. If we believe, these educators are saying, that the progress of natural science since Francis Bacon must continue unrestricted, that the painfully won victories of empiricism are not to be lost, we must reweigh the contention that the philosophy of reactionism resents those victories whenever they come to be used for social purposes *other than its own*. We must recognize that, as or if the crisis sharpens in America, the New Reaction will appeal increasingly to those who fear

the trend toward collectivist democracies—democracies where science and nature, freed from the restrictions of the profit-economy, would be mutually owned, coöperatively nourished. We must be ready to perceive that mere liberalism, itself often anemic in tactics and wavering in conviction, may in its defensive position be helpless before an offensive thrust at its existence. We need, in short, to face the paradox that loyalty to the values of liberalism may necessitate fresh, vigorous reorientation toward them all. If, as is possible in our rapidly changing America, the Marxian philosophy grows increasingly influential it will be, I predict, because it precipitates the values of liberalism into a program proportionate in conviction and strategy, but diametrically opposed, to the forces augured by the New Reaction.

A taste of every sort of knowledge is necessary to form the mind, and is the only way to give the understanding its due improvement to the full extent of its capacity.—JOHN LOCKE

The more extensive a man's knowledge of what has been done, the greater will be his power of knowing what to do.—DISRAELI

FREEDOM OF THOUGHT AND TEACHING

I. W. HOWERTH

"Men slay the prophets; fagot, rack, and cross
Make up the groaning record of the past;
But evil's triumphs are her endless loss,
And sovereign beauty wins the soul at last."

—LOWELL

I

IT IS A common, even a commonplace, observation that the world in general is hostile to new ideas. And yet without them there can be no social progress. Material advancement is dependent upon the extension of man's reign over nature; moral or spiritual growth, upon his control over himself. Both alike require thought. Thought, therefore, should be free. Ideas are the one commodity that should be freely produced and freely exchanged. And yet thought is not free, and will not be until man is greatly changed. In every age free and independent thinking has been discouraged.

From the evolutionary viewpoint, which in this case is the true viewpoint, the present is the child of the past and the parent of the future. But the future is usually an unwelcome child. It is sometimes brought to birth only in the throes of a revolution. And so it may be said, with a close approximation to the truth, that the present is the unwelcome child of the past and the unwilling parent of the future.

For the future can only be, like the present, the embodiment and manifestation of ideas; and if it is to be an improvement upon the present these ideas must be new, and new ideas are

almost invariably regarded as illegitimate offspring. They are as unwelcome as a frost in summer. There has perhaps never been a new truth born into the world, as Huxley said, around whose cradle have not been gathered the best minds of the age ready to strangle it in its infancy. There has never been a man with new ideas, particularly if these new ideas happen to be subversive of the established order of things, who has not been subjected to ridicule and persecution. This is why history presents such a saddening spectacle. It is from the beginning the story of the stupid persecution of the very men from whom society has profited most.

Socrates, for instance, the wisest of the Greeks, who believed and dared to maintain that the mythological superstitions of his fellow countrymen were absurd, that man should study to know himself, should follow no guide but that of an enlightened conscience, no creed but reason—was ridiculed, hooted by the mob, and burlesqued in the theater. Grave judges declared him to be an infidel and corrupter of the youth, and he was condemned to drink the hemlock. Euripides, his great compatriot, was exiled to spend the greater part of his life among savages. Protagoras, the first teacher of

philosophy, and the first to undertake to acquaint the uneducated public with its teachings, was banished and his writings burned in the market-place. He was accused of denying the existence of the gods. Aristotle was accused of atheism and compelled to retire to the island of Euboea where he died. Savonarola, who in an age of corruption preached a pure morality, was burned at the stake, as were also John Huss, Servetus, Wycliffe and Latimer. Descartes who, like Socrates, dared to talk of the rights of human reason had to flee from his country to die abroad. Spinoza, whose belief in God so characterized him that he was called "God intoxicated," but who dared to think for himself, fell a victim to cruel persecution. And even the Son of God, said John Stuart Mill, "He who left on the memories of those who witnessed his life and conversation such an impression of his moral grandeur that eighteen subsequent centuries have done homage to him as the Almighty in person, was ignominiously put to death; as what? As a blasphemer!"

Count me o'er earth's chosen heroes—they
were souls that stood alone,
While the men they agonized for hurled
the contumelious stone,
Stood serene, and down the future saw the
golden beam incline
To the side of perfect justice, mastered by
their faith divine.

The persecution of the great thinkers of the world is a sad commentary on human stupidity.

II

The disposition of men to oppose new ideas is well exemplified in the history of material progress. There

has hardly been an invention which men have not sought to destroy—power looms in France and England, for instance; reapers and binders in America. When it was first proposed to utilize steam in navigation, Napier introduced a bill in parliament to prevent it. In 1825 a bill was introduced in the English parliament to prevent the construction of railroads and men congratulated themselves on having disposed of what they regarded as "an infernal nuisance." Both railroads and telegraphs were denounced as heralds of antichrist. In 1828 in Lancaster, Ohio, a board of education refused to permit the use of the school house to debate the question whether railroads were practical. "We are willing to grant the use of the school house," they said, "for the discussion of all proper questions. But railroads and telegraphs are impossible and signs of infidelity. There is nothing said about them in the Bible. If the Lord had wished his creatures to travel through space by steam at the fearful rate of fifteen miles an hour, he would have made it known through the mouths of his holy prophets. It is a device of the devil to lure the souls of men to hell." The first railroad bridge across the Mississippi river was bitterly opposed, and attempts were made to destroy it. Such opposition was no more intelligent than that of the man who, when a railroad was surveyed through his barn, declared: "They are a set of fools if they think I'm going to run out there and open and shut the barn doors for every train that comes along." But ignorant opposition, though often humorous, delays progress.

When it was proposed to light the

streets of London with gas even the intelligent Sir Walter Scott opposed it, and Byron declared that it was a pernicious innovation. The introduction of bath tubs was opposed by the doctors of Philadelphia, and so late as 1845 their use was illegal in Boston. And today there are localities in which, if we may believe certain indications, they are not in frequent use. Lightning rods were at first denounced as an attempt to interfere with the will of Providence.

But as machinery, inventions, comforts, conveniences, etc., are but the embodiment of ideas, the fundamental opposition and hostility manifested toward industrial progress is at bottom opposition to the advancement of knowledge. Opposition to progress is fundamentally and essentially opposition to science. Every step in science has been taken in the face of the bitterest opposition.

Men of science have suffered the same fate as the great moral teachers of mankind. Copernicus who overthrew the Ptolemaic astronomy that had prevailed for more than a thousand years; who perceived that the sun is the center of our universe and the earth a relatively insignificant star that revolves around it, was afraid to publish his conclusions until the hand of death was about to withdraw him beyond the reach of persecution. Galileo, the greatest scientist of Italy, who labored patiently for years to find out fundamental truths about nature, was no more welcome to the world than Copernicus. He invented the thermometer, discovered the laws of the pendulum, proved and proclaimed the laws of falling bodies; he discovered principles of mechanics which are to-

day the basis of our material civilization; he independently invented the telescope, and by means of it discovered worlds as yet undreamed of; he turned his instrument upon the sun and found that its supposed perfection was marred by spots that were plainly visible. Men ridiculed his discovery and refused to look through his telescope for its verification. Had not Aristotle said there were no spots on the sun, and who was Galileo to deny the dictum of that great authority? And Galileo, because he accepted and proclaimed the truth of the Copernican theory that the earth moves around the sun, was hailed before an inquisitorial court in Rome and under threat of death was compelled to recant his doctrine. He was left old, infirm, and almost blind, to die in poverty and in exile, abused, slandered, and betrayed, a victim of the triumphant stupidity of those in authority. We like to believe that it is true, though it is denied by some historians, that as he was led from the court in which he was tried, and in which he had just repeated in recantation the words, "I do solemnly swear that I abjure, curse and detest the error and heresy that the earth moves," he muttered under his breath, "It does move nevertheless!"

Giordano Bruno, another great Italian, who taught the same doctrine, scoffed at monks and miracles, and ridiculed the established religion, was forced to become a wanderer on the face of the earth. He was at last apprehended by the Inquisition, thrown into prison where he languished for seven years, and on the seventeenth of February, 1600, was burned at the stake. Visitors in Rome today may see

in the Square of the Flower Market a statue of Giordano Bruno unveiled in his memory 300 years after he was burned. It is evidence of the truth of Lowell's lines—

For humanity sweeps onward, where today
the martyr stands,
On the morrow crouches Judas with the
silver in his hands;
Far in front the cross stands ready and the
crackling fagots burn,
While the hooting mob of yesterday in
silent awe return
To glean up the scattered ashes into his-
tory's golden urn.

Lavoisier, the founder of two of the grandest of our sciences, Chemistry and Physiology—Lavoisier, the French scientist whose name should be honored in every land under the sun—was guillotined in the market-place of Paris by an ignorant mob which declared that the Republic of France had no need of scientists. Roger Bacon was charged with magic and sorcery.

The advance of medical science is also a story of ignorant opposition. Attempts to alleviate the pain of women in child-birth by anaesthetics were denounced as an unholy attempt to evade the curse pronounced upon women because of the sin of their mother Eve. So late as 1591 a lady of rank in Scotland was burned alive because she sought medical relief from pain during the birth of a son. When chloroform was discovered in 1847 by James Young Simpson its use was condemned on biblical grounds. For hundreds of years the study of anatomy was prohibited in the supposed interest of religion. When Harvey discovered the circulation of the blood it was forbidden to be taught in the universities.

What a humiliating spectacle the

whole history of science, invention and discovery presents.

Christopher Columbus conceived a grand idea, or perhaps he accepted it from the ancient Greeks. The people about him thought the earth was as flat as a pancake. He believed it was round, and that by sailing west he would arrive in the East. On the strength of this idea he equipped a few small ships, and with a motley crew fared forth over a trackless and unknown sea. His crew mutinied, yet he held it in control. Every one of his men was terror stricken and wished to turn back, but with a faith and determination rare in history, he sailed on and on.

The blanched mate said "Now must we
pray,
For lo, the very stars are gone.

What shall I say, brave admiral, say,
If we sight naught but seas at dawn?
Why you shall say at break of day,
Sail on! Sail on! Sail on and on!

And pale and worn he kept his deck and
peered through darkness.

Ah! That night of all dark nights!
At length a speck, a light! A light! A
light!

It grew, a starlit flag unfurled;
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: On! Sail on!

And yet when Columbus returned to Spain he was thrown into prison, threatened with death, escaped torture as by miracle, and died in poverty and in exile.

No wonder Professor Huxley, in contemplating the pitiable spectacle of man's progress was led to exclaim: "I know of nothing more unutterably

saddening than the evolution of mankind as it is set forth in the annals of history. Out of the darkness of prehistoric ages man emerges with the marks of his lowly origin strong upon him. He is a brute, only more intelligent than the other brutes. A prey to blind impulses which as often as not lead him to destruction; a victim of endless illusions which make his mental existence a terror and a burden and fill his physical existence with barren toil and battle. He attains a certain degree of physical comfort and a more or less workable hypothesis of life in such favorable situations as the plains of Mesopotamia and Egypt, and then for thousands of years, attended by infinite wickedness, bloodshed and cruelty, he struggles to maintain himself at this point against the greed and the ambition of his fellow-men. He makes a point of killing and otherwise persecuting all those who strive to get him to move a step onward. And when he has moved on a step, he turns about and foolishly confers postmortem deification upon his victims."

III

How are we to account for the blind and stupid opposition of men to every progressive idea and to every progressive man? There are several reasons. I shall mention three.

First, there is a natural inertia in the world of thought as there is in the world of material things. Men's opinions become fixed, and their habits of life and thought become settled. They become adjusted; and they naturally resent the introduction of ideas that tend to disturb them. They inflict pain upon the thinker. He is a disturber of their peace. "Beware," said Emerson,

"when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. There is not a piece of science but its flank may be turned tomorrow; there is not any literary reputation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind are all at the mercy of a new generalization." No wonder the world looks askance at the thinker, and is disposed to persecute him.

Secondly, opposition to new ideas is due to a mistaken conception of the truth, or rather of the source of truth. Every great religion has its sacred book, and this book is by many regarded as the sole fountain of truth. It is supposed to contain all that man needs to know. Science is, therefore, from this point of view, futile and irreverent inquiry. But there is nothing clearer than this: There is no sacred book that is an infallible revelation concerning the truths of nature, whatever it may be with regard to moral truths. It is a product of evolution. This is true of our sacred Bible, as it is of all sacred books.

Out of the heart of nature rolled the burden
of the Bible old,
The litanies of nations came like the volcano's
tongue of flame,
Up from the burning core below, the canticles
of love and woe.

Or as Lowell put it—

Slowly the Bible of the race was writ,
And not on paper leaves or leaves of stone,
Each age, each kindred adds a verse to it,

Texts of despair or hope, of joy or moan;
 While swings the sea, while mists the
 mountains shroud,
 While thunder's surges burst on cliffs of
 cloud,
 Still at the prophets' feet the nations sit.

It is a favorite indoor sport of some piously to read the Bible, put their own interpretation upon it, or accept the interpretation of pre-scientific thinkers, and then denounce as atheist or infidel all and sundry who by patient investigation of nature arrive at a conclusion other than their own, and then endeavor to force others to conformity by coercion and calumny. Such misguided people are like the ignorant savage who would endeavor to stop an express train by throwing himself in the way of it; only they entertain the expectation that if run over by the engine of progress, as they surely will be, they will be proclaimed and commemorated as martyrs to the faith, and perhaps canonized as saints. But in the final judgment of men, to say nothing of heaven, the names commemorated will be of those only who by patient investigation of the works and the will of God as revealed in nature, have discovered the truth and manifested the courage to proclaim it and to live by it. These are the prophets of today.

The word divine vouchsafed by God to
 man
 Is uttered through the years of many an
 age,
 And there are lips touched by the prophet's
 rage
 Today as there has been since time began.

Thirdly, and related to the second, is a mistaken conception of faith. Faith to many is credulity, or, at least, credence in views long since outgrown.

In other words, men identify faith with belief—for instance, in a literal interpretation of the Bible; that is to say, belief in the doctrine that the world was created in six days; that the first man was created instantaneously; that woman was created out of man's rib; that the devil in the guise of a serpent actually talked with mother Eve; that Balaam's ass discoursed in the Hebrew language; that the laws of light were in abeyance and no rainbow appeared in the sky until it was thrown across the retreating shoulders of a cloud as a covenant with Abraham; that the sun and the moon actually stopped in the sky in order that one small tribe of men might defeat another; that Jonah was actually swallowed by a whale; that devils actually took up their abode in the Gadarene pigs. If by chance these beliefs are lost, then faith is gone!

Not so. Faith is not credulity. It is not mere belief either in biblical or scientific dogma. Faith becomes a farce when it becomes crystallized into belief in unyielding dogma. Faith, the faith that is worthwhile, the faith that is an anchor to the soul, is faith in the rationality of the universe, that love is its essential law, and that to do right is wisdom in the scorn of consequence. This faith when once established is not disturbed by changing beliefs. It is not an acceptance merely of what may be regarded at the time as truth, but faith in the Truth. Truth is Protean; it flows, and faith should keep pace with it.

Science, therefore, is the friend of faith. Astronomy, for instance, has enlarged and ennobled the conception of God. It is not—

Lo, the poor Indian, whose untutored mind
Sees God in the cloud and hears him in the
wind.

It is rather the astronomer who, with a mind enlightened by a knowledge of physical science, reads the character of the Creator in the wonder of his works. It is only to the astronomer, or at least more to him than anyone else, that "The heavens declare the glory of God and the firmament showeth his handiwork." What a strange conception it is that science is atheistic. To the devout scientist, and to him more than to another,

Earth's crammed with heaven,
And every common bush afire with God,
And only he who knows takes off his shoes;
The rest sit around and pick blackberries.

The painted savage, bowing himself before his idol of stone or wood, and closing his religious festival, it may be, in the orgies of a cannibal feast, is just as religious as the men of today. If his beliefs constitute his faith and his religion, why send him missionaries? They will destroy his faith and his religion. But if faith is an element in human nature, varying with knowledge and experience, an element that remains unshattered if not amid the wreck of matter and the crash of worlds, at least among the ruins of cherished beliefs, and if we believe that faith is purified by advancing knowledge, then we can with good conscience send him teachers to destroy his erroneous beliefs and so let his faith manifest itself through a purer knowledge. If belief is faith, then it is the duty of one generation to destroy the faith of the preceding and reestablish it on a firmer basis.

And so with the youth of this generation. If parents regard the retention of the imperfect beliefs of people who lived two thousand years ago as essential to faith and religion, they should not send their children to college. Their beliefs are bound to be shaken. Their religious conceptions will change. But in college, as nowhere else, and through the influence of science, their beliefs should be brought into accord with advancing knowledge, and their conception of the Power that manifests itself in the universe, what we call God, should be enlarged and ennobled. No youth should leave college—and if science is left free to investigate, and the teacher to teach, no one will leave college—less religious than when he entered, rather more. Science is not hostile to true religion. But, some will say, if the Biblical account of man's creation, or any of its statements are erroneous, then it is false. "False in one false in all." But what is meant by "false?" Is Shakespeare false because in his plays are errors in geography and history? Or is Milton's *Paradise Lost* false because he sometimes employs the imperfect knowledge of the science of his time? Are *Aesop's Fables* false because he represents animals as employing the speech of man? Aye, is a literary work of fiction false because it seeks to present the great truths of life through fictitious narrative? What means the expression, "Fiction is sometimes truer than fact?" Few believe that every parable of Christ is a literal description of fact, or that God and Satan actually held the conversation reported in the Book of Job. A book, any book, should be judged by what it is meant to teach,

and its success in utilizing its media in realizing its purpose. All great literature utilizes fact and fiction, allegory and analogy, parable and fable and myth, to present great truths of life. The Bible does this, and does it successfully for those whose minds do not stick in the husk and miss the kernel. That is why it is great literature. Do men really understand what is meant by "belief" in the Bible? Many surely do not.

The opponents of science recently focused their opposition upon biology, as in an earlier day they concentrated their efforts to stay the progress of astronomy and geology. They have chosen for especial opposition the loftiest and one of the most beneficent ideas that modern thought has produced, namely, the doctrine of Evolution. They no doubt honestly believe that to save the faith once delivered to the saints they must drive evolution out of the schools. They made it illegal as a subject of instruction in Tennessee and Mississippi. In Oklahoma for several years it has been impossible openly to teach the doctrine in the public schools. A bill was introduced in Florida making evolutionary instruction unlawful. In Texas the board of Regents of the state university ordained that "no infidel, atheist,

or agnostic shall be employed in any capacity in the University of Texas." The lower house of the legislature passed an anti-evolution bill, but it failed in the Senate, as it did in Kentucky by the perilous margin of one vote. In North Carolina the Board of Education will not employ teachers who believe in evolution. In other states great religious organizations voted to give no money to any school teaching evolution; and so-called "monkey bills" were introduced in Georgia, West Virginia, Arkansas, Iowa, Illinois, North Dakota, Minnesota, Oregon and Arizona. In North Carolina a semi-political organization, a Committee of One Hundred, was formed, and well-financed, whose purpose was to prevent school authorities from employing teachers who believe in evolution, or who hold any views contrary to what they call the simple teachings of the Bible. Special speakers of the Bible Crusader type were to be employed, and were to be assisted by "local talent." Darwin spent twenty years in patient study of evolution before he published a word. But in North Carolina the public was to be enlightened by "local talent"—confusion of tongues without a Tower of Babel.*

All this opposition to evolutionary views is but a repetition of what took place in Europe more than a half century ago when Darwin published his *Origin of Species*, and his *Descent of Man*. The same battle took place there that is now taking place here, and the same result will follow; namely, the triumph of science all along the line. Men might as well try to brush back the waves of the tide with a whisk

*The following is part of a pledge required of ministers of a certain religious denomination in America:

"I do not believe in Darwinian evolution or Materialistic, Atheistic or Theistic or any other theory of evolution by whatever name called which proposes to teach that there is, or has been such a thing in nature as the transmutation of species, or the evolution of life from one species to another, or that man came from the anthropoid ape, or from any lower form of animal life, or that man is derived from a common ancestor with other so-called primates. I believe that man is the direct creation of God and not the product of some form of evolved life."

broom as endeavor to stay the oncoming flood of science, by crying "infidel," and "atheist," and attempting to put it out of the schools by legislation and out of court by popular votes.

IV

What are the schools to do? There are two views of education. There is the view that, in the school, children are to be taught what to believe; namely, the doctrines proclaimed by the fathers and founded upon the imperfect knowledge of a prescientific age. These doctrines, regarded as indisputably true and not to be tampered with, not to be questioned, are to be taught to the children. Theirs not to reason why. And this is true to an extent of political and economic doctrines as well as of theology. The school thus becomes an instrument of political, social, economic, and religious propaganda. Children are to be indoctrinated with the beliefs which somebody thinks are good for them. The teacher is free, but only within carefully prescribed limits. The child, too, is free, but only to think of things that are relatively of minor consequence. The really vital things are settled for him. The teacher must be compelled to teach the particular doctrines that ignorance sanctions, or he is to be thwarted and deprived of his sacred function.

This is not a sound view of education. True education is not indoctrination, not even the inculcation of ideas, but the training of the mind through knowledge, and the direction of mental activities; the provision of knowledge that has been tested and tried; knowledge which is the material for

training in thought, and the direction of the mind to the sources of thought material. Under this view the school and the teacher are not to teach the child *what* to think but *how* to think, and to allow him the pleasure of thought, and of arriving at his own conclusions. These conclusions will necessarily be imperfect. They will often be erroneous, but like Arthur Hallam in Tennyson's *In Memoriam*—

Perplexed in faith but pure in deeds
At last he'll beat his music out;
There lives more faith in honest doubt
Believe me, than in half the creeds.

From this viewpoint the teacher will not teach evolution in the sense of telling the child *what* to believe, but he will certainly not try to cover up the facts that have been revealed by disinterested scientific investigation concerning the origin and development of living things.

The teacher, then, who seeks to perform his true social function in the presentation of knowledge that may serve the pupil as the material of thought, will seek to present real knowledge and not opinion. He will present the facts of experiment and observation. He will present scientific knowledge, for this is the only real knowledge we have.

But "such knowledge is dangerous." Yes, but dangerous to what? To outworn creeds, philosophic, religious, or scientific, that clutter up the temple of human thought, and whose proper place is the junk pile of discarded ideas; dangerous to primitive superstitions that encrust the mind like a coating of cement, preventing the im-

plantation and germination of new ideas; dangerous to fears, the hobgoblins of the mind that make us intellectual cowards, afraid to explore new areas of God's universe.

Science is dangerous; but it is also constructive, refreshing, fructifying. "It droppeth like the gentle rain from heaven upon the place beneath. It is twice blest, it blesseth him that gives and him that takes."

What is science that has created all this hubbub? It is merely purified and exalted common sense. It is knowledge obtained by painful and laborious investigation of the phenomena of nature; knowledge resulting from the untrammelled exercise of man's reason, that divine attribute that lifts him above the brute and makes him akin to God.

What is Science? asks Herbert Spencer, and answers thus:

To see the absurdity of the prejudice against it, we need only remark that Science is simply a higher development of common knowledge; and that if Science is to be repudiated, all knowledge must be repudiated along with it. The extremest bigot will not suspect any harm in the observation that the sun rises earlier and sets later in the summer than in the winter; but will rather consider such an observation as a useful aid in fulfilling the duties of life. Well, Astronomy is an organized body of similar observations, made with greater nicety, extended to a larger number of objects, and so analyzed as to disclose the real arrangements of the heavens, and to dispel our false conceptions of them. That iron will rust in water, that wood will burn, that long kept viands become putrid, the most timid sectarian will teach without alarm, as things useful to be known. But these are chemical

truths: Chemistry is a systematized collection of such facts, ascertained with precision, and so classified and generalized as to enable us to say with certainty, concerning each simple or compound substance, what change will occur in it under given conditions. And thus is it with all the sciences.*

During the past hundred years science has practically remade the world. It has brought comforts and conveniences, means of increasing happiness, heretofore undreamed of. It has doubled the food supply of the world with one tenth of the work. It has increased the average longevity in America from twenty-one to fifty-five years. Everybody admits we owe to it our material civilization. But books have been written—Bertrand Russell's *Icarus* and F. C. S. Shiller's *Tantalus*, for instance—to prove or to indicate that our debt to science is for material civilization alone; that we are no more sympathetic, no more kindly, no less selfish, no less disposed to fly at each other's throats in war, than we have been before. But this indicates a one-sided view of history. It is strange that the study of history is so much confined to the study of the great evils of society—war, diplomacy, partisan politics—rather than to tracing the evolution of the good. The world has progressed and is progressing spiritually as well as materially, and this spiritual progress as well as our material advancement is due to growth in knowledge; that is to say, to the development of science and the growth of the scientific spirit. Upon this we must depend for a progressive future. Science has improved our economic conditions, refined our taste, and raised our cultural level. It has contributed to self-control, to sympathy,

* Spencer, Herbert. *First Principles*. New York, N.Y.: D. Appleton and Company, 1885, p. 18.

to kindness, and to the power of discounting our passions. And it will do more in this direction as it is permitted and encouraged to investigate the phenomena of social growth and social relations.

If we are to continue increasingly to extend our control of nature in the interest of man, we must leave men free to follow the lead of their own thought, free to investigate, to proclaim and teach the results of their investigations. "Education should have for one of its aims," says Bertrand Russell, "to teach people only to believe propositions when there is some reason to think that they are true." "It is to intelligence, increasingly widespread," he says, "that we must look for the solution of the ills from which the world is suffering." Liberal thinkers generally say the same, and it is

plainly true. Education, therefore, should aim to free our institutions of learning, to dedicate them to the science of eternal truth. To train "every teacher to ascertain all the facts he can—to give us light, to follow nature, no matter where she leads; to be infinitely true to himself and us; to feel that he is without a chain except the obligation to be honest; that he is bound by no books, by no creed, neither by the sayings of the dead nor of the living; that he is asked to look with his own eyes, to reason for himself without fear, to investigate in every possible direction, and to bring us the fruit of all his work. And to train the future citizens of the land to resent and abhor the repression of honest thought as they now at least pretend to hate other forms of human slavery."

Men are never so likely to settle a question rightly as when they discuss it freely.—MACAULEY

COMING OF MARCH

By R. CATHERINE GUNN

I see March coming down the road
To meet me with twinkling eye;
He whistles a tune that speaks of June
And echoes the wind's chill sigh.

He brings me a bunch of daffodils wild
With violets peeping between;
The dew sun-missed, the roots earth-kissed
Where they tenderly cling to the green.

I shake the snow from off my shoes,
Tilt my bonnet of springtime mode;
My young heart sings; I feel it grow wings;
I see March coming down the road.



Courtesy of the Gallery of Fine Arts, Yale University

YALE GALLERY OF FINE ARTS

In this building, opened in 1928, are to be found the University's collections of classical, mediaeval, oriental and renaissance art; and the Mabel Brady Garvan Institute of American Arts and Crafts.

ON THE CHARACTER AND MENTALITY OF THE FRENCH

GERALDINE P. DILLA

"I cannot leave this great and good country, without expressing my sense of its pre-eminence of character among the nations of the earth. A more benevolent people I have never known, nor greater warmth and devotedness in their select friendships. Their kindness and accommodation to strangers is unparalleled, and the hospitality of Paris is beyond anything I had conceived to be practicable in a large city. Their eminence, too, in science, the communicative dispositions of their scientific men, the politeness of the general manners, the ease and vivacity of their conversation, give a charm to their society, to be found nowhere else. In a comparison of this, with other countries, we have the proof of primacy, which was given to Themistocles, after the battle of Salamis. Every general voted to himself the first reward of valor, and the second to Themistocles. So, ask the traveled inhabitant of any nation, in what country on earth would you rather live?—Certainly, in my own, where are all my friends, my relatives and the earliest and sweetest affections and recollections of my life.—Which would be your second choice?—France."—THOMAS JEFFERSON: Autobiography.

I

THE LAND of France is unanimously praised by all people who have any basis by which to judge; but praise of the ordinary Frenchman is less often heard. Like Italy, France has so attracted the covetous admiration of her neighbors, far and near, that most of her history has been a struggle for independence; but unlike Italy, she has usually been able to maintain her integrity and repulse her admiring enemies.

Rome conquered her, but the defeat of Vercingetorix was nearer a blessing to France in the long run. Many northern barbarians over-ran the attractive country; some of them, known as Normans, conquered England, and their descendants used their new throne as the basis of operations against France. Through many vicis-

situdes of fortune, in the Hundred Years' War and other wars, England occupied the better part of what is now France, including even Paris; and England won the most military victories, but finally lost this "fair realm of France," and gained nothing but a practically ineradicable mutual distrust. Moors from Spain in the early centuries, Austrians and Prussians from Germany in the later centuries—all missed the conquest of the beautiful land because of the stubborn tenacity and unexpected strength of the French people.

It is a universal response of human nature to dislike the people who thwart our designs. Furthermore, twice in their history the French were led by strong-willed sovereigns who succeeded temporarily in conquering some of their neighbors, Louis XIV

and Napoleon I. Neither do such facts endear nations to each other. There are other reasons for the unpopularity of the French people; they might be summarized by saying that French virtues are of the sort that mankind respects, but not such as win sympathy and affection.

Why is the land of France so attractive to foreigners, as well as to its citizens? There is first the eternal beauty of her scenery, most varied and complete of all countries, from the most famous of Alpine peaks, Mont Blanc, to the most favored of sea-side resorts, Biarritz—pleasantly humanized with all kinds of architecture from prehistoric dolmens to modern cubist hangars. All climates, from northern fog and snow to southern semi-tropical Riviera, are offered by France. Even the city scenes are attractive, as the proverb quoted by an Englishman over a hundred years ago suggests concerning the boulevards: "When the good God is out of humor, he opens one of the windows of heaven and recovers his spirits by a glimpse of this long line of trees." Wordsworth, even after he had lost sympathy with the Revolutionists and Napoleon, still remembered that "France is a chosen soil, where sun and breeze shed gentle favors, . . . spot rich in all things that can soothe and please."

Underneath this soothing and pleasing atmosphere lies a homely philosophy deduced from the centuries by French peasants, and expressed in their saying that life is never so good or so bad as you believe it is. This truth doubtless contributes to their great facility in accommodating themselves to the reverses of life, and of extracting honey from the bitter things of this

world. Washington Irving pronounced it either true philosophy or something almost as efficacious, though some people try to call it the result of levity in character. Whatever this ability is that reconciles the French to misfortune, it contributes to the poise, balance and sanity of the country, and it is restful to other people.

France shows a mastery of the art of living such as no other land can offer even to one class of its residents. And France offers it to all classes, rich, poor, intellectual and mercantile. The German Friedrich Sieburg wrote that to take part in the life of France, daily and intellectual, is in itself a blessing. He thus discussed the profound satisfaction that comes from merely being in France and breathing its air: "Whoever sees human happiness in the harmonious fulfillment of self; whoever reserves the highest praise for the nation that succeeds in giving complete expression in flesh, stone, and word to its sense of life; whoever refuses, in short, to live without the things of the mind—that man will love France."

An element in French character that makes their country attractive, to strangers and citizens both, is the easy frank sociability or amiability of their ordinary life. Conversation is not limited to the weather, nor are strangers treated with more ceremony and stiffness than are neighbors. John Stuart Mill contrasted this simple frankness of behavior with the English mode of existence, where "everybody acts as if everybody else (with few or no exceptions) was either an enemy or a bore." The general habit of the French people is to show, as well as expect, friendly feeling in everyone towards every other, whenever there

is no positive cause for the opposite.

This spontaneity of action may result in individual displeasure as well as collective pleasure. When I was hurriedly buying *pâtisserie* in a Parisian bakery, I tried to hasten matters by picking up my own pieces and dropping them into the carton in the clerk's hand. She was meticulously placing each piece with her tongs, when I dropped in another delicious pastry on top of one with intricately designed soft frosting. Instantly she gave my hand a decisive slap, and followed her action with a terse lecture on my clumsy ruining of her beautiful perfect *pâtisserie*. The fact that I was buying them all myself did not make her any the less resent my disregard of the beauty of that masterpiece in frosting. French people cherish beauty anywhere, even in pastries already sold; and they treat strangers like members of their family—with regard to discipline and honest self-expression.

In the long run, it may be a satisfaction to know exactly what my associates think of me and of themselves, and to know that all emotions—joy, rage, affection, surprise—are expressed openly. Thus in France the bad as well as the good points in individual and in national character come to the surface and break out more fearlessly in everyday matters than they do in America or England, or in almost any other country. Such naturalness in manners makes the country more attractive; but it does not always enhance a stranger's personal regard for the individual. Hence arises part of the discrepancy between the popular conception of France and of the Frenchman.

Nearly all intelligent observers no-

tice the more sophisticated or mature quality of French people. They have lost the illusions that others cherish; they know themselves very thoroughly. This quality of maturity was what made Henry Adams praise them: "In spite of all its drawbacks, France has still more to give one than any other country has, that I know. . . . The French are, to be sure, rather too intelligent, which cannot be said of any other people, and they understand their own difficulties too well, which is also an occasional drawback to felicity; but they have lots of variety and still some few broken vestiges and traditions of art. They do not get on my nerves as the Germans and English do."

Yet many casual and superficial travelers are irritated by that very over-intelligence of the French, and prefer the people more like the Americans. The very maturity of French temperament signifies a balance, which seems contradictory to some observers. While the Frenchman enjoys new ideas and likes to consider radical theories, yet his experience has taught him where security and his own best interests lie. His hard-headedness counterbalances his free or extreme discussion; as an old joke puts it: the French character resembles a Dutch cheese, red on the outside and white within. As M. Siegfried says: "A Frenchman wears his heart on the left (Radical), and his pocket on the Right (Conservative); and every Frenchman has a pocket in practice."

Thus in politics, he may speak like an extremist, and overthrow many statesmen—temporarily; but his action is conservative enough, and his changes in governments nowadays

mean very little in the long run. He enjoys new ideas and the process of thinking them through from every angle and weighing them in all theories; but his very solid wisdom assigns them ultimately their true value so that "the just measure" continues to reign supreme in French life. It is because the Frenchman is so energetic and thorough in using his mind that he faces facts with less emotion and attempt at evasion than does the man of any other nationality. He is never afraid to recognize facts, however disconcerting; and he insists upon discussing them completely and openly.

While he has ambitions, he has fewer social pretences than Anglo-Saxons and others. Gentility in its English sense is unknown in true French circles, where persons are not ashamed to be poor or have lowly antecedents. I once happened to ask a professor in Paris if he liked asparagus. He answered: "I think I do, but I never have any. You see chicken and asparagus are for the merchants, big or small, for they can afford them. But then," he added simply, "we intellectuals have some compensations doubtless."

The following comment attracted my attention in an old file of the *London Telegraph* (dated 1923, I believe), because it illustrates the unblushing acceptance of facts by the Frenchmen. "There is a little story which M. Edouard Herriot, the Radical leader, tells about his aunt, who was for many years M. Maurice Barrès' cook, and about an old overcoat, which the distinguished Catholic once generously presented to the impecunious but industrious young man. The story has little interest in itself; but

the fact that a prominent member of the Chamber, in telling it, can quite frankly refer to his aunt having been cook to a man who is now his political opponent, throws an illuminating ray upon the truly democratic character of French life. It may also, indeed, be taken to show how highly the French value their cooks; but, whichever is the right point of view, could such an absence of snobbishness be possible in England, even today?"

II

Since the French accept facts as facts and think it unnecessary to disguise or suppress them, they seem to worry not at all about what impression they are making individually or collectively upon other people, especially strangers. They may be polite on general principles and from habit, and from the feeling that it is just to be polite, or that you deserve to receive politeness. But they will very seldom flatter you or try to please you, as our youth are taught to do in America, and as many nations do very assiduously. The French might possibly have been obsequious before their Revolution; but they surely are not so now.

When I went into a Paris shop to get a hat, the sales-girl looked at me, asked for what purpose I wanted the hat, with what suit I intended to wear it, and what I wanted to pay for it. I answered her questions, and very promptly she brought me one hat. It looked good enough, but I wanted to try on several and take my choice. She told me firmly that the hat she chose for me fitted all my requirements and was becoming; that she had no other that did so; that if I disliked it, I did not need to buy it; but that there was

no use in my looking at any other hat in the shop since no other was suitable. I was vanquished by her logic and bought her hat, though I had cultivated in America a prejudice against buying the first article shown me. That hat proved exactly right; and such straight-forward methods succeed with French people. But they usually are dangerous, and they antagonize other less matter-of-fact individuals.

Still more unfortunate is the French way of airing all their unpleasant shortcomings for enemies as well as colleagues to examine. They have a weakness for washing their soiled linen on their front door steps, and splashing about noisily while they do it. The more sensational or wicked the scandal, whether it be in the law courts or in politics or in personal matters, the more completely the French expose every bit of it to the public gaze. With their natural instinct to do the job thoroughly and their curiosity to find out all about it, their zeal ends by making foreigners think that the crime was a common occurrence rather than unusual, and perhaps that it was worse than it really was.

The Dreyfus Affair was an example of the French method, which disgraced the nation unjustly before the German and the English onlookers. That one crime was, however, the only instance of injustice to a Jew in the French army, which contained more Jewish officers than other armies; and the whole affair clarified the relation of the state and the army, reducing the power of the military in a most salutary manner. Yet to all strangers except a few very well-informed thinkers, the Affair merely added to the general unpopularity of the French

people. It ought rather to have shown the world their moral bravery in dragging out corruption, and fighting away at it in broad daylight until it was finally crushed. Their frank discussion surely displayed not indulgence for dishonesty but their impolitic, or unconventional and honest, methods.

In our own country a somewhat parallel case of corruption in legal procedure has been systematically covered up for just twenty years, even when new evidence has been unequivocally established which would reverse the original decision and free the prisoner. We are afraid of implications and possible discredit in high places; so we reverse the French method; we lock up our soiled linen and try to keep it hidden while it continues to spread the infection of dishonesty throughout our body politic. As Sir Thomas Barclay, Briton long resident in France, said: "Conventionality, prudery, hypocrisy may save us from scandals; but in France scandals are mere surface waves, beneath which the steady, moral, industrious life of the French people goes on unsullied by their influence and indifferent to their example."

The ordinary Frenchman lives a very monotonously regular and simple life; that is one reason why he is so engrossed by irregularity when he can find it in his newspapers or associates. His diversions are talking politics week-days over a little wine diluted with water at a low priced neighborhood café, seeing a gallery on Sundays or going fishing, and every day saving his centimes, and counting up the years until he can retire from business. A Paris lawyer at fifty-eight years of age was practicing music diligently in his

leisure, so that when he retired at sixty he could play the church organ in the village where he and his wife would go to spend their happy years of leisure.

The minor comforts of life that the English consider very desirable and the Americans necessary are looked upon almost as luxuries by the French. Small material things do not greatly worry a Frenchman unless they are a matter of economy. Then he immediately becomes interested, for thriftiness is more a French than a Scotch virtue. Sometimes it approaches vice; but it illustrates the law of the survival of the fittest, because for centuries only the very frugal Frenchmen could manage to live.

Everyone knows the story of the American family in Paris who sold their useless garbage can as soon as they hired a French cook. It doubtless was true. The French grocer also is a masterly economist. He sells his rabbits which he feeds on the waste and trimmings from his vegetables. He cooks the unsold vegetables and stacks them on platters to make a humble delicatessen counter, where yesterday's left-over milk appears as cottage cheese. The unsold remainders from this counter feed his family. His old newspapers are carefully cut into pieces or twisted into cones to wrap up the customer's purchases. His wife, with her knitting or darning at her elbow, sits at the desk to receive the money, keep the books, and help him and their child wait upon customers. The only leisurely member of the grocer's establishment is the cat, whose efficiency in catching mice leaves it hours to sleep on the sack of lentils

in the window, or to sit outside the door scrutinizing strangers.

Business is business in France, not an adventure or an experiment. Eggs are always fresh, of course, but their freshness is graded into three degrees with appropriate prices. Many places sell eggs by the weight, which procedure is eminently just, so long as hens will not standardize their product. Justice is always the great consideration. No customer is allowed to fondle the tomatoes and pinch the peaches so as to choose the finest specimens; for then he would be reducing the general quality of the remainder, and finally the poorest would not be sold. Such a loss is unthinkable to a French grocer. Likewise, the idea of chain stores seems too extravagant an uncertainty.

Independence and security are the ideals in France; hence business there is little, not big; profits and losses are little. The average Frenchman is not intrigued by grandiose business schemes; when he wants to exercise his imagination, he turns to art or oratory, not finances. He is shocked by the American idea of buying on the installment plan, or using a purchase before it is paid for. It is saving that he does in installments and constantly too; his preoccupation is economy.

The French not only despise waste, as Ford Madox Ford says, but they regard it with contempt as being a clumsiness of the mind, as if the passion for waste were truly an unnatural vice rather than an imbecility. The French are really the most economical race in the world, for they secure the maximum of what they want at the minimum of cost.

Prominent among their qualities is

their painstaking industry and faithful application to manual labor. From early centuries the French have been noted for fine handiwork, for many arts that require extreme skill. They have remained so even to the present; they still prefer to make one durable beautiful article by hand rather than a dozen flimsy ones by machinery. They have always shown a remarkable daintiness and precision of execution, in painting, poetry, sculpture, lace, textiles, or in all their arts and crafts.

Their cuisine may owe part of its famed excellence to that same kind of skill. Surely the French do not buy more costly foods; on the other hand, they are likely to buy the less expensive and keep them too long. But their results are better than one finds elsewhere in Europe—except when economy curbs their culinary genius too much. They take the most interest in cooking, for as Molière's character said, we live on good soup and not on fine language. As Thomas Moore wrote in his long forgotten but cleverly entertaining versified narrative of *The Fudge Family in Paris*,

Yet who can help loving the land that has
taught us
Six hundred and eighty-five ways to dress
eggs?

III

More people than "the English have a scornful insular way of calling the French light," yet levity is not their trait of character. Gaiety in manners is very different, and careless observers have mistaken the two. Montaigne spoke of the French nation as naturally free and gay, and said: "I

do nothing without gaiety." Buoyancy of spirit is a great help in all misfortunes and disappointments; but it is not thoughtlessness or frivolity. Naturalness of manner prompts the Frenchman to express his passing ripples of humor or fantastic moods when an Englishman or American would suppress them lest they offend the canons of good form.

The superficial levity of some parts of Paris has been cultivated for the foreign visitors. Even further back than a hundred years ago, young Englishmen went to Paris to gather there the guilty thrills for which they did not dare to be caught searching in London. Now Americans and Germans follow the British example, and the reputation of France suffers as a consequence among unthinking strangers. Very few French people ever patronize the vicious and the less-than-worthless entertainments that Paris supplies for the transient visitors who demand such and eagerly pay for them.

Some years ago an international conference of sociologists met in Paris following their detailed inspection tour of many large European cities. The newspapers announced that these well-informed experts said their survey showed that Paris was the most decent and best-regulated of all large cities. The Paris chief of police in an interview remarked that he naturally could not dispute the opinion of such an august body, and that he had worked very hard fighting all kinds of vice, but that he was inclined to believe human beings were somewhat similar in most large cities, and he would not risk any weakening of his

vigilance. Nevertheless he was gratified to see that strangers found Paris highly respectable.

In France women are more important than elsewhere. While the conservative senate takes care that the chamber of deputies does not give women the franchise, lest they imperil the delicate relation of church and state, yet women are very formidable in France, and all people recognize their power. There is no branch of human industry in which they are not likely to be found engaged. French women may be anything from one of the highest honored university professors (as I saw Mme. Curie in a great convocation at the Sorbonne), to customs inspector or street sweeper in a Paris subway. The French seem to have passed over that phase of social organization where labor is specialized or divided according to sex. Who could find better cooks and dress-makers than French men? Some take the place of excellent chambermaids and house-servants in hotels and on ocean steamers. Where are there better cashiers and hotel managers than French women, who usually keep their husbands gainfully employed as clerks, head-porters or head-waiters? The results show distinct harmony and efficiency, as well as the ever necessary economy.

Life, indeed, is made pleasant by the greater culture and leisure of the women, who are less harassed by their household cares because these are shared by their husbands. Versatility on the part of the women induces versatility in their husbands, who become careful nurses for the children many a time. The French merely consider themselves economical and reasonable

in evading the many misfits of life inescapable in a world where men or women have closed spheres of their own.

The troublesome topic of marriage nowadays is disposed of thus by a French writer, M. Feuillerat: "In France, as everywhere else, love is held to be indispensable in marriage. If sometimes, as in every country, considerations of worldly interest are insidiously mingled with the tender emotions, we do as the rest of the world does. We do, however, admit that wisdom and experience should logically have their say in estimating realities so delicate as community of tastes and intellectual affinity. Hence the rôle played by the parents—a rôle, moreover, recognized and made almost obligatory by law. . . . The system, we must admit, is not perfect. Not all marriages arranged under the ægis of experience turn out well. . . . We have succeeded in putting that grave problem, marriage, under the sway of reason; and it is an achievement of which we may be justly proud."

Such an explanation by a French scholar reveals much; it discloses the comparative lack of stress on feelings and the great stress on logic and reasonable system—the common characteristics of French discussion. For whether the Revolution put Reason on a throne or allowed her to be dethroned, the ever-present goddess in French life is reason, where she is worshipped with more devotion than elsewhere. Perhaps the French cult of reason survives from their classical heritage. Certainly their insistence on moderation or "*juste mesure*," lawful measure, the exact value, is a develop-

ment of the Greek ideals of "nothing in excess," and justice.

This worship of reason shows up in many aspects of French life. It appears reasonable for children to inherit equally; hence the English system of primogeniture is nothing to a Frenchman. Farms are divided and subdivided and the population remains predominantly agricultural. The average area of the French farm is thirty-two acres; while the American is one hundred thirty-four; and the British, three hundred ninety. Even the countries advertised as the nations of small farmers are less such than is France; for Denmark's farms average one hundred fifteen acres, and Holland's forty-five. France has thus attained a fortunate balance between agriculture and industry—a rare attainment among civilized nations today.

The individual's reason even limits the size of French families. The exigencies of national defense might argue for France to increase her population so as to keep pace with her neighbors; but the people themselves continue to have only as many children as they feel financially able to educate and establish in suitable positions in life. Thus the population of France remains stationary; and the struggle for livelihood is less likely to crush the individual Frenchman.

Since the secularization of education in France, reason requires that children be given some ethical teaching to supplant the religious training. After much logical deliberation, a course in moral and civic instruction was worked out for all French elementary schools. The biographies of national heroes and great figures in many fields of human endeavor are taught to il-

lustrate desirable traits of character. The list appears to have been very intelligently selected: Charlemagne teaches the French child the love of knowledge; Bernard Palissy, the lack of self-interest; Henri IV, generosity; Jacquard, the invention of the weavers' loom. Among the non-Gallic heroes are included Columbus, for perseverance; Livingstone, the explorer; and Benjamin Franklin, for wisdom, the invention of the lightning rod and other aspects of greatness. Many people have ridiculed this attempt to inculcate sound morals without a religious basis; but its results can soon be measured in this present generation, and already its success is indicated by such reliable indexes for judgment as decrease in crime. So it is quite likely that the application of reason to ethical education is as wise as it is French.

IV

Another trait of the Frenchman that seems strange to an Anglo-Saxon is the extreme individualism that wrecks party discipline in politics. Sometimes it seems that there are almost as many political parties in the Chamber as there are deputies. One cause for this extreme individualism is the intellectual keenness that produces strongly held beliefs, ideals, and theories, and emphasizes the importance of ideas. Another cause may be a genuine resentment of authority, a reluctance to do team-work and sink personality into a vague or anonymous unit, just the opposite of the English attitude.

The "curious" French intellect was explained by the great historian M. Lavis: "It is difficult for us Frenchmen to follow pure instinct. We are like the children who want to know

what there is in the drum that makes the big noise. That is why we have burst so many drums, behind which other peoples who have kept them continue to march with cadenced step."

Victor Hugo began his ode on the Vendome Column with the statement that it is the Gallic cock that wakes the world. Hugo's metaphor has been almost as true as it is poetical. France, oftener in its history than any other state, has caught and focused the influences scarcely discernible in other nations, and has exhibited their virtues, faults, and dangers to the world. One English scholar went so far as to declare in 1888 that the most famous instance of any and every extreme is to be found in the long annals of France. But I doubt if his statement holds true today; for in these recent years America has exhibited the most extreme capitalism, and Russia the most extreme collectivism.

Yet there is a certain forwardness or prophetic nature in French ideas and history. That was what Arnold Bennett meant when he was describing certain men as those who think today in London "what London will think tomorrow and what Paris thought yesterday." His *bon mot* reminds one of the French saying that "all good little philosophies go to England when they die." The French have been advanced in thought often; but the English have not always been behind.

The French have often started the great ideas that less inventive but more practical nations have developed. Numerous instances might be noted from all fields, differing as widely as engineering, empire-building, bacteriology, where French initiative led the

way, but where the profitable development and perfection came from other peoples. The French are such poor advertisers that the world does not suspect what they have contributed.

A popular and persistent fallacy is that France, "famed in all great arts, is in none supreme." Few great nations have failed to be supreme in some one of the great arts, and the truth is that France has led in as many as any modern nation. Surely architecture is one of the greatest arts, and there France created and perfected Gothic, the only style that ranks as high as the classical Greek; while the French Romanesque and Renaissance are the equal of any in their category. Modern France has surpassed her contemporaries in painting and sculpture. She has been supreme in more of the minor arts than has any other nation, as miniature painting, enamel, tapestry, fine furniture, costume, porcelain of the occidental world. In literary arts, France has surpassed other nations in technical and informative prose, in criticism, in classical tragedy, in high comedy, in satire, in the essay and in oratory, besides minor forms like the fable, medieval metrical romances, chronicles. If war and diplomacy—the practice of great strategists—can be called arts, these must be added to the list of those in which France has been supreme. All intelligent visitors admit French supremacy in the art of living.

Strange as it seems to Anglo-Saxon scholars, the Frenchman awards his laurels to the intellectual; even the political positions and honors go to the learned. The English public idolize the athlete; the German, the soldier; and the American, the business mag-

nate. The French fondness for disinterested culture has gained them the epithet of modern Athenians, for they honor and encourage learning as does no other nation. Their interest in intellectual pursuits has given them a certain keenness in handling ideas and reasoning.

Whatever the average Frenchmen were in the eighteenth century and during their Revolution, by 1848 they had already achieved distinction among the masses of Europeans for their intelligence. By the end of the century, all students of national affairs admitted that civilization permeated to a lower level in French than in other communities. And this civilization is based upon the classical works of the nation—the very best from their past. In schools, books, newspapers, lectures, theaters, the French continually measure their achievement by the most nearly perfect standard known to them, and thus increase their sense of the national treasure which underlies patriotism.

French patriotism, according to the Spanish diplomat Salvador de Madañaga, has an intellectual character, "as free from the possessive passion of the Spaniard as from the racial limitations which the group sense imposes on English patriotism."

The French love their republic with something of personal passion, like a great beneficent goddess of strength and peace. The English novelist W. L. George explained: "They are conscious of the gifts that the Republic has showered upon them, liberty, equality, fraternity, and they are deeply attached to this incorporeal mistress; the very name 'Marianne' of the austere and beautiful head that figures

the Republic is tender; the symbol is as different in spirit from the British lion as it is from the double-headed eagle or the Chinese dragon. Marianne is not of the brutal conquerors; she is strong but pacific, justice-loving and generous; look upon Roty's beautiful coin, showing the slim female figure sowing the good grain broadcast over the sweeping fields of the world, over the fields already kissed by the first rays of the distant rising sun: how much poetry and strength are concentrated in this tiny picture! And that is France and still more the Republic, as understood by a true Frenchman. The French have tried all systems of government, from anarchy to dictatorship; they have tried them again and again and all but the Republican system have been found wanting."

The three magic words—liberty, equality, fraternity—remain from Revolutionary times to unify and inspire the French; just as the Liberty Trees, one a huge plane-tree by the cathedral of Bayeux, remain from 1797 to symbolize the aspirations of that momentous epoch. Likewise the tomb of the Unknown Soldier under the Arch of Triumph is an eloquent symbol to patriotic citizens.

To refugees and expatriates from every part of Europe, France seems indeed to be the haven of liberty, equality, and fraternity. She welcomes so many immigrants that her falling birth-rate is counterbalanced by great numbers of Italians, Russians, Poles, Spaniards, Jews, Kabyles and others. France is even hospitable to her colored colonials as no other imperial nation is, for she seems to have no instinctive feeling of racial antagonism, perhaps because she is united by

spiritual and cultural bonds. She is able to absorb and assimilate her immigrants and to impose her culture and civilization on them more rapidly, to a greater extent, and in a truer manner than other nations have been able to assimilate their outsiders. For French civilization has a more universal and intellectual character.

Likewise modern France is succeeding as a colonial power; time has shown the results of her rule especially in Algeria and Tunisia to be very good, and her rank is now second only to Great Britain in the extent of her overseas empire. Her attitude toward colonies is symbolized by the expressions "African France" instead of French Africa, and "Frenchmen of color" instead of lower races. Her method of colonization has proved itself sound, practical, and as profitable as modern imperialism seems likely to prove to a great power. It certainly has succeeded with the natives of this "larger France," and afforded them a more harmonious prosperity and higher form of civilization. After many vicissitudes of colonial history—rather cleverly expressed in the tradition that "France makes colonies so that John Bull may take them," France controls now about five million square miles in colonies, dependencies, protectorates and mandates in all parts of the world.

Just the year before the World War broke out, Rudyard Kipling—a staunch Britisher always—paid the following tribute to France in his poem entitled "France 1913":

We have learned by keenest use to know
each other's mind.
What shall Blood and Iron loose that we
cannot bind? . . .

Broke to every known mischance, lifted
over all
By the light sane joy of life, the buckler of
the Gaul;
Furious in luxury, merciless in toil,
Terrible with strength renewed from a
tireless soil;
Strictest judge of her own worth, gentlest
of man's mind,
First to face the Truth and last to leave old
Truths behind—
France, beloved of every soul that loves or
serves its kind!

V

Then the War came and the nations of Europe suffered beyond the comprehension of Americans. And our ideas of the French were distorted by our peculiar associations with the disabled nation. Few figures are necessary to demonstrate their heroic determination and invincible valor. From the beginning of actual fighting during the last week of August 1914, to the end of November, a period of three months, the French lost in killed, wounded and prisoners 854,000 men, and the British with an army of about one-seventh that of the French, lost 85,000 men, a total allied loss of 939,000. More than four-fifths of the French losses were sustained in the first shock. In the fighting from August 21 to September 12 when the victory of the Marne was definitely achieved (a period of three weeks), the French losses were 600,000. Nothing comparable with this concentrated slaughter has ever been sustained by any combatant in the same period of time.

Commenting on these figures Mr. Winston Churchill very appropriately says: "That the French army should have survived this frightful butchery,

the glaring miscalculations which caused it, and the long harassed retreats by which it was attended, and yet should have retained the fighting qualities which rendered a sublime recovery possible, is the greatest proof of their martial fortitude and devotion which history will record."

To compare the relative effects on the combatant nations, the proportions of killed and missing are significant: France, one in 30; England, one in 66; Italy, one in 79; Germany, one in 35; Austria, one in 50; Russia, one in 107; United States, one in 2000.

The majority of Americans in France in 1918 did not understand the deep implications of the fact that they were seeing an exhausted nation whose unremitting struggle and sorrows of four terrible years had left it no inclination or time to extend attractive courtesies to allies apparently self-sufficient. And later too, the nominally victorious French felt no stimulus to

exert themselves to make a favorable impression (as did the Germans of the occupied and unscarred territory in 1919). Thence has arisen a widespread misunderstanding among our ordinary service men, whose background, as well as study of foreign language, was insufficient to interpret their experiences justly.

The French, with their usual disregard of appearances that may require explanation, took it as a matter of course that American comrades understood them; but relatively few Americans did. The killing of one citizen out of every thirty inhabitants, not to mention the permanently injured and the losses from invasion and devastation—such tragic experience is too much for another nation ever to understand and adequately evaluate for the future. Therefore we need to think very carefully and learn many facts before we judge the nations of Europe today.

The French know better how to live than anybody else; which means that the average Frenchman gets more satisfaction and pleasure out of his seventy years in this world than the average citizen of any other nation. The fundamental reason for this is that he is a contented creature with a natural fund of gaiety and a love of beauty, and these qualities seem like a reflection from his fair and fertile country.—PAUL VAN DYKE

TENNYSON, THE POET OF LOVE

MARY WHEAT

The poet in a golden clime was born,
With golden stars above;
Dower'd with the hate of hate,
The scorn of scorn,
The love of love.

IN THESE lines, Lord Tennyson might well have been writing of himself, and the title of the poem from which they are taken, "The Poet of Love," readily applies to him, for he sang always "a song of undying love, multiplying truth on truth." That he considered love the all-per-vading influence of life is easily deduced from the fact that poem after poem of his has for its theme the immortality of love and its power "to shape or shatter a life till the life shall have fled." To question whether or not he was the type of writer to deal adequately with the subject is hardly worthwhile since his poems bear silent witness to his artistic ability. Tennyson could have written "as one who loved his fellowmen" since understanding and sympathy such as he has shown in treating with the subject of love are qualities of one whose heart and mind were mellowed by the emotion itself. Love is, as Tennyson himself said in a poem, a more ideal artist than all.

As an artist weighs the value of pigments in yielding tone values essential to an effect, so has this poet weighed the materials of life and sifted out the one quality which is needed to complete the picture of life.

Love alone, he has told mankind,

is cause enough for praising the heavens. But by love one should not imagine that he means elemental passion. One would search through his poetry in vain to find any stress laid upon this phase. As one critic expressed it, "His is the intenser singing of another sphere." Love, to Tennyson, was freed from the wordly and allied with the divine. Many an amateur rhymester of today would profit by reading this master for the lesson on love as subject matter:

My love involves the love before;
My love is vaster passion now;
Tho' mixed with God and Nature thou
I seem to love thee more and more.

Weaving personal love and immortal love together, Tennyson has created a tapestry that can serve as a pattern for generations to come. This philosophy found its fullest, deepest expression in his poem, "In Memoriam." There he has expanded love until it includes not that of man for maid, but for myriad things—love of country, of the race of man, of Nature, and of ideals of mankind.

In "The Princess," he deals with the love of man and maid as expressed in the lines

Something wild within her breast,
A greater than all knowledge beat her
down.

And again in the poem the welding force of the affection between the sexes is expressed thus:

. . . . Each fulfils
Defect in each, and always thought in
thought,
Purpose in purpose, will in will, they grow.

Again, Tennyson brings out the higher, more divine, expression, when he has Sir Galahad say,

I never felt the kiss of love,
Nor maiden's hand in mine.
More bounteous aspects on me beam,
Me mightier transports move and thrill.

This emotion is also conveyed in these lines:

My spirit beats her mortal bars,
As down dark tides the glory slides
And starlike mingles with the stars.

"Life piled on life," as the poet wrote, "were all too little" to give time to comprehend the magnitude of the emotion, love, but what one man could do, Lord Tennyson did in his poetry.

The poet evaluated the emotion and found in it strains of immortality, until in one of his greatest poems he identifies God as love, and postulates Love as creation's final law. In a period of dissension as to creation, Tennyson stabilized discussions of faith and offered comfort, though perhaps temporary, to those whose thinking, science disturbed. He made a fairly successful attempt to harmonize divine love with a science that taught:

This world was once a fluid haze of light,
Till toward the centre set the starry tides,
And eddied into suns, that wheeling cast
The planets.

People were glad

To feel, altho' no tongue can prove,

That every cloud, that spreads above
And veileth love, itself is love.

Recognizing, then, that the mightiest forces of the world are spiritual, Tennyson also felt that of them all, love is most powerful. Again and again, he apostrophized his lines to a God identical with love as he did in the first stanza of "In Memoriam":

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith and faith alone, embrace,
Believing where we cannot prove.

In other words, he realized that only love aided by faith could bring meaning and purpose out of the chaos of perplexing doubt that we call life. He himself was always one "Who trusted God was love indeed." This belief put it into his heart to give mankind this measure:

More things are wrought by prayer
Than this world dreams of.

In this same poem we find two lines having for their antecedent subject 'prayer,' but love could also be interpreted to advantage as to the subject. For so the whole round earth is every way Bound by gold chains about the feet of God.

Tennyson has considered in some of his poems a life devoid of personal love. In an early poem, "Mariana in the South," he dwells on the fact that to her death would be welcome since then she would not be

left alone

To live forgotten and live forlorn.

The poem "The Palace of Art" has for its theme the hermitage of a soul in a marvelous palace filled with art, shut away from all human love. How

successful the experiment was, the following lines disclose.

And he that shuts Love out, in turn shall
be
Shut out from Love, and on her threshold
lie
Howling in outer darkness.

For love, and not for this

Was common clay ta'en from the common
earth
Moulded by God, and temper'd with the
tears
Of angels to the perfect shape of man.

An interesting phase of love is presented in the poem "Maud," whose hero

—would flee from the cruel madness of
love
The honey of poison-flowers and all the
measureless ill.

Tennyson represents him as definitely craving sympathy and love, but as being afraid of the consequences, having sworn an undying hatred for the family with whose daughter he could fall in love. He accordingly has steeled himself against this love, and is at first able to speak of the girl as

Faultily faultless, icily regular, splendidly
null,
Bare perfection, no more.

But after meeting her occasionally, he is haunted by her vision at night, "Luminous, gemlike, ghostlike, deathlike," until he cannot sleep and is driven down to pace the beach to hear
—the scream of a maddened beach dragged
down by the wave,

and to find

The shining daffodil dead and Orion low
in his grave.

This love, however, has the power to carry him through bitter cynicism as voiced in the lines

We are puppets, Man in his pride and
Beauty fair in her flower.

And at last he speaks of love as having "made my life a perfumed altar-flame." That is not just a figure of speech, for Tennyson has so vividly portrayed the stages of the young man's feeling that the above line comes as a powerful climax, and we are prepared for the summary that love has made him "one with his kind," and has brought him the knowledge that
It is better to fight for the good than to rail
at the ill.

Often Tennyson hints at the dearth of love in his age of man for man. Speaking of Cambridge, he condemned the instructors with

You that do profess to teach
And teach us nothing, feeding not the
heart.

At another time he made the statement "There was a want of love in Cambridge then."

In Tennyson's mind, Love seemed a greater factor than mere knowledge. Knowledge severed from love and faith, he maintained, is "a child and vain." To gain love is to gain knowledge, or as he expressed it poetically, It leads to something higher and better,
Utter knowledge is but utter love.

The same point is also made in the poem "Love and Duty" in the lines:

. . . Love himself will bring
The drooping flower of knowledge changed
to fruit
Of wisdom.

A fine summary of his idea of the influence of love and understanding on mere knowledge is contained in these lines from "In Memoriam."

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster.

The poet never tired of stressing the relationship of God and love. To him God seemed ever a God of love, not of rage. Into the mouth of a character in a poem of his he puts the following indictment against the then commonly preached conception of a loveless God.

I know you of old—
Small pity for those that have ranged from
the narrow warmth of your fold
Where you bawl'd the dark side of your
faith, and a God of eternal rage,
Till you flung us back on ourselves, and the
human heart and the Age.

His is "a God which ever lives and loves."

Even a superficial glance over the Laureate's poems cannot fail to reveal his attitude toward a selfish love. The most significant and artistic lines on this topic are found in this stanza from "Locksley Hall."

Love took up the harp of life, and smote on
all the chords with might;
Smote the chord of Self that, trembling,
past in music out of sight.

One of the points for which he praises the Duke of Wellington is that he learned to deaden love of self before his journey closed.

A strong patriot himself, Tennyson counselled Englishmen to

Love thou thy land, with love far brought
From out the storied past, and used
Within the present but transfused
Thro' future time by power of thought.

He admired Queen Victoria for her love of the people and the understanding with which she dealt with her subjects. Of this he has written,

For thrones and people are as waifs that
swing,—
But who love best have best the grace to
know
That love by right divine is deathless king.

Queen Mary in the drama of that name recognized love as one of "the strongest bonds uniting ruler and people." Tennyson himself believed that

No man who truly loves and truly rules
His following, but can keep his followers
true.

When Albert, the Prince Consort, died, the poet wrote to the queen,
The love of all thy people comfort thee.

It would be possible to go through the poetry of Tennyson and find many expressions of the immediate values of personal love. One upon which he dwells often is the power of love to free the possessor from fear of death. In an early sonnet we find the lines,
'Twere joy, not fear, claspt hand-in-hand
with thee
To wait for death.

In another poem, we read,

I loved, and love dispell'd the fear
That I should die an early death.

His poem "In Memoriam" is a beautiful expression of the immortality of love, and in it he has also embodied the universality of the desire of man for love which lessens the burden of

life. "Be near me when my light is low," the poet counsels the spirit of his friend. In the same poem we are told

The love that rose on stronger wings
Unpalsied when he met with Death,
Is comrade of the lesser faith
That sees the course of human things.

The qualities of love and truth, Tennyson considered the same and he looked forward to a time when

Love and truth shall bear false witness each
of each no more
But find their limits by that larger light
And overstep them, moving easily
Thro' after ages in the love of Truth,
The truth of love.

His faith was "large in time, and in love which shapes it to some perfect end." He prophesied,

England, France, all man to be,
Will make one people ere man's race be
run.

He anticipated the time when "the kindly earth shall slumber, lapt in universal law."

In the comparatively short time which has elapsed since the poet lived, we have witnessed the amalgamating power of love between nations, a point he so often stressed. If his ideal has not yet been reached, we remember that

We are far from the noon of man,
There is time for the race to grow.

He believed mightily in the power of love to shape future destinies of man, as expressed in the lines in which he sang

Of knowledge fusing class with class
Of civic hate no more to be,
Of love to leaven all the mass
Till every soul be free.

No better conclusion or summary pertinent to the poet of love could be given than his own artistic expression of the happiness love affords humanity:

Love took up the glass of Time and turned
it in his glowing hands;
Every moment lightly shaken ran itself in
golden sands.

To the student of the technique of poetry Tennyson is profoundly interesting for the reason that he constantly revised and rewrote his poems and has left the varying versions for study and comparison.—JACK R. CRAWFORD

PROFESSIONAL HYSTERIA

DOROTHY DE ZOUCHE

MY GRANDMOTHER and I were talking one day. "No," she said, "it did not take a strong woman to be a pioneer. It took one who was willing to die."

"And you," I said, "you weren't willing to die, were you?"

She looked at me steadily for a moment. "No," she answered, shaking her head slowly, "I wasn't willing to die."

Last fall a paragraph, and particularly one sentence, which I came upon in my reading, reminded me of that conversation. It set me to wondering whether or not I possess by inheritance a rebellion against the forces of a world which demand that I offer up my life cheerfully for the privilege of inhabiting this merry universe. The paragraph to which I refer, entitled *Education or Failure*, appeared on the cover of a State Teachers Magazine for September 1934. The sentence is this: "The citizen who shirks his obligation to children, the taxpayer who shields his shekels at the sacrifice of childhood, the political leader who ignores the influence of schools on the welfare of his constituents, and the teacher who puts less than her life into the trust she has assumed are at once stupid, dishonest and contemptible."

I am a teacher. I am intensely interested in the problems of education. I became a teacher by choice, not by accident nor by force of circumstance. I entered the profession happily, with a sense that I had something to give. I made the incredible mistake, how-

ever, of not knowing that what I must give was my life.

I do not know who composed the sentence I have quoted. No doubt the writer is a very earnest, a very purposeful, a very efficient person. I do not question the sincerity of what he wrote. I question its soundness. It was written, no doubt, in a mood of high exaltation, or indignation, or both, and written at night. It should have been reread the next morning in the cold, hard daylight, reevaluated, and rewritten.

It is not surprising, I suppose, that a period of strain such as the one through which we are passing, produces a certain amount of hysteria. Many of us are somewhat fearful, somewhat indignant, and somewhat tired. It is exceedingly easy at such times to become a bit delirious. Our emotional fervor greatly exceeds our physical endurance, with the result that our poise is undermined and our sense of values distorted. We ought, however, to be careful not to mistake emotionalism for truth. We ought not to utter such sentences as the one I have quoted. They do not benefit the profession. They do it immeasurable harm.

The teaching profession has had to struggle desperately to achieve and maintain its sense of dignity. Always by virtue of one's being a teacher, one must have been willing to pay heavy prices. Now, it appears, a still heavier toll is asked. The citizen (I am reading again the amazing sentence) must

fulfill his obligations; the taxpayer must give his money; the political leader must give his influence; the teacher must give her life. Isn't it a little out of proportion? It makes a beautiful rhetorical climax, but is it fair?

It may be objected that the writer of the sentence meant his statement less literally than I am interpreting it. Then let him be more specific next time, and let him remember that although teachers may be capable of broad interpretations, the public is a very literal-minded public.

In the final analysis, we all give our lives for something. There is no such thing as an undedicated life. I am of the unalterable conviction, however, that I ought to be allowed to choose the object for which I wish to give my life. I am not convinced that because I put less than my life into my profession, I am stupid, dishonest and contemptible.

There have been scholarly and noble teachers who have given their lives to the profession. They deserve honor. There have been scholarly and noble teachers who have given excellent service but not their lives. They deserve equal honor. I have no objection to any teacher giving her life for her profession if she cares to do so. I object strongly to being branded, because I do not choose to do so, as stupid, dishonest, and contemptible. I am not unaware that there are persons holding teaching positions who are not professional-minded and who are in the profession for selfish reasons. I make no defense for these people. Their kind is to be found within any profession. They do not enter into this discussion. I am concerned here with

the professional-minded teacher who, possessed with a capacity and a zeal for teaching, desires to give her services but not her life for the profession.

I am not willing to die, just yet, either physically or spiritually. I have a very definite suspicion that life may be worth living if ever I have a chance to live it.

I was very young when I began to teach. I was very ignorant. I cherished all the sacred illusions that most young teachers cherish. I am not quite so young now. I am not quite so ignorant. And I parted company, long ago, with most of my illusions. I did not grieve at their passing. I believe that when we part from our illusions and replace them with truths we have done a great service for education. It is my duty to do as much toward making good citizens and trained thinkers of my students as I can. When I have made this effort (in my classroom, not on a magazine cover), I have fulfilled my obligations. If I fail sometimes to make good citizens out of bad ones, and trained thinkers out of shallow minds, I am not morally obligated to scourge my spirit with self-reproach, nor to stay two hours after school to coach Marie and William.

If a school child's life is to be a normal, happy, well-adjusted one, he must have a normal, happy, well-adjusted teacher to guide him. He does not need a missionary, nor a saint, nor a martyr. Instead of pleading for teachers to give their lives for their profession, we ought to thank God that some of them possess enough intellectual curiosity and zest for life to be interested in something for a few hours a day besides the children and subjects they teach. Always when I

read one of those "In Memoriam of Alice J. Jones, Teacher" utterances (supreme examples of wretched poetry), I am tempted to tear into shreds my teacher's certificate and contract.

For a number of years we made some notable advances toward dignity in the teaching profession. In the past few years we have made some notable retreats. The public has always been a little skeptical of our value and a little overbearing in its attitude. We have encouraged that public.

Last year I was present at a teachers' meeting in which the subject of the payment of teachers' salaries over a twelve rather than a ten month period was discussed. The movement failed utterly. A teacher, and there were many like him, rose in terrified protest against the dangerous idea. What, he asked, would the business men of our city think, if they knew teachers were receiving money during the summer? He was deeply sincere and deeply frightened. I should like to have said to him, "My brother, it is the men of your spiritual cowardice who have kept the teaching profession where it is. Your classroom methods may be modern, but your

mental attitudes are antiquated and pathetic. You need a sense of mental liberation." No doubt he is willing to die.

So long as a teachers' magazine will print upon its cover the statement that a teacher is morally obligated to give her life for her profession, so long will there be slavery in that profession. Gilded utterances, based upon false or unwise loyalties, may look well upon the cover of a magazine and may stir in some souls the passion for self-sacrifice. In others they arouse only a sense of disgust and shame for the intellectual dishonesty or perversion that produces them.

Perhaps I am, through heredity, repeating the rebelliousness of my Grandmother against the giving of life for the winning of bread—or souls. I am possessed of the conviction, however, that my teaching has been neither unworthy nor lacking in vitality, and that I am not, through my unwillingness to give my life for my profession, stupid, dishonest, and contemptible.

Evidently it does not take a strong woman to be a teacher. It takes one who is willing to die.

I am not willing to die.

The fear of losing one's job has kept education in America fifty years behind its possible improvement.—CHARLES ELIOT

BEAUTY

By ELIZABETH UTTERBACK

It's strange that I, a woman grown,
Should thrill to things I've always known.

Perhaps it's childish to delight
In simple things that meet the sight;

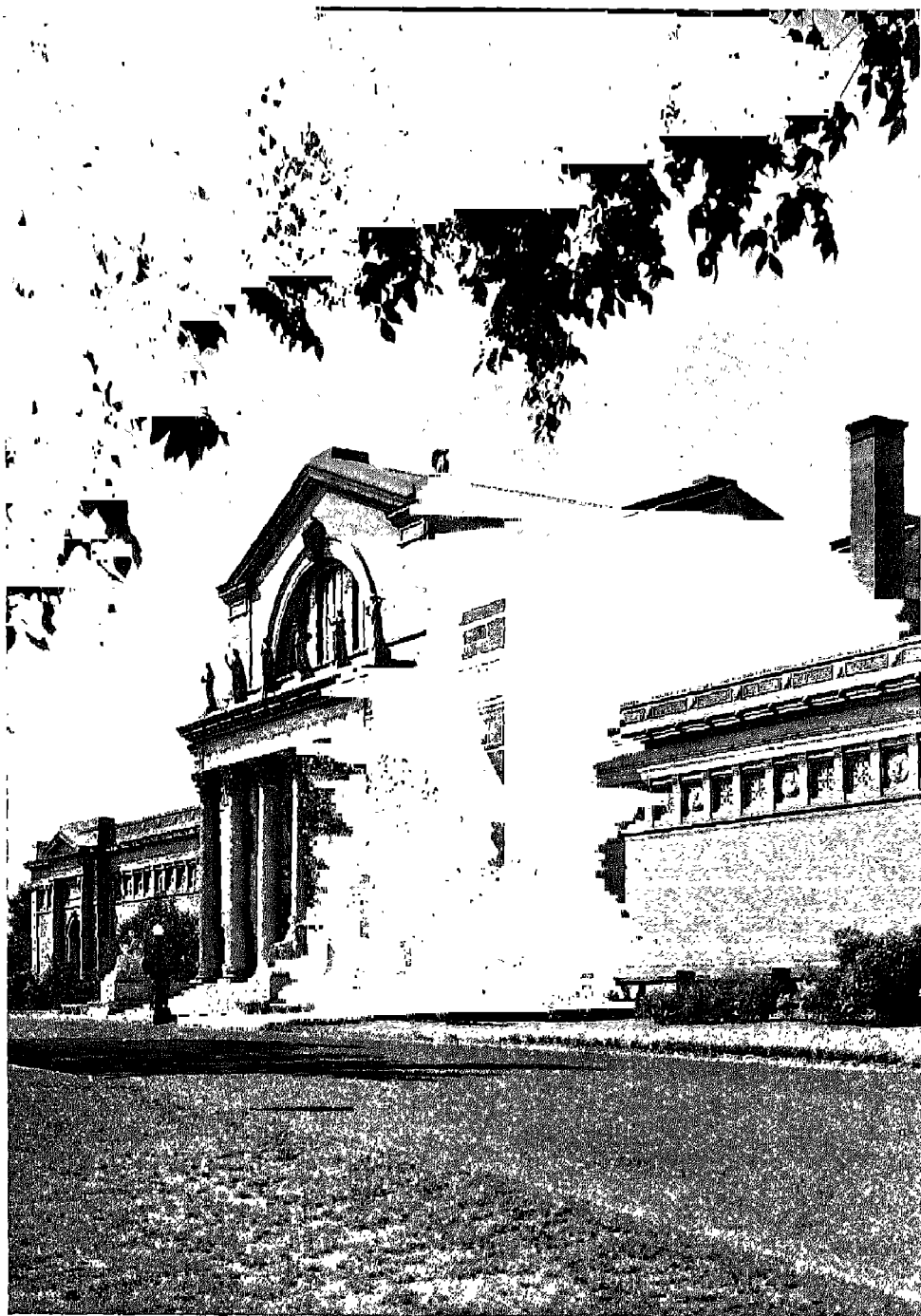
But then I may not ever see
Old Masters in a gallery,
Or castles old, or caravans
Beneath the stars on desert sands.

But these things always make me thrill
Geraniums on a window-sill,
Candlelight at evening gleaming,
Sun thru' stained-glass windows streaming;

Little boys with fresh, scrubbed faces,
Letters come from far-off places;
Loaves of bread on baking day,
A dogwood tree in early May!

All such simple, homely things
Make my heart to soar on wings.

But always—till I'm old and gray,
God, let me thrill in just this way!



Courtesy of the City Art Museum, St. Louis

THE CITY ART MUSEUM, FOREST PARK, ST. LOUIS, MISSOURI, CONTAINING PERMANENT
COLLECTIONS OF EUROPEAN AND AMERICAN PAINTINGS, SCULPTURE AND
DECORATIVE ARTS; EGYPTIAN, CLASSICAL, AND ORIENTAL ARTS

THE RISE OF CITY SCHOOL SUPERINTENDENCE

J. HOWARD STOUTEMYER

FROM A small beginning in the colonial period the City Superintendency of Schools has grown to its present enormous, complexly integrated proportions by means of numerous forces and many devious meanderings. While the following data refer chiefly to records of Massachusetts, their implications are deemed applicable to the nation as a whole, since many of the present forms of educational ideas and institutions grew out of these movements in the seventeenth and eighteenth centuries.

The General Court. The legislative body of the Massachusetts Colony was called the General Court. The Act of 1635 specified its powers thus:

It is hereby declared that the General Court is the Chief Civil power of this commonwealth.¹

The Act of 1636 authorized the freemen of every town to

make such orders as may concern the well ordering of their own towns, not repugnant to the laws and orders as have been established by the General Court.²

In 1641, The General Court adopted "The Body of Liberties" which granted the freemen of the towns the right to choose deputies for the General Court and to choose "a convenient number of fit men to order the plant-

ing of the prudential occasions of that town."³

The Town Meeting. Even before the practice was sanctioned by law, some towns had developed their own town meetings. For example:

On October 8, 1633, the town of Dorchester agreed and ordered for the well being of the plantation, that on certain days in the morning, . . . upon the beating of the drum there should be a *general meeting* of the inhabitants of the plantation at the *meeting house* there to settle such orders as may tend to the general good.⁴

For the management of the affairs in the interims between town meetings, it became the general practice for towns in Massachusetts to select men for this purpose, and so they became known as the "selectmen."

The Selectmen. Even before the practice was sanctioned by law, some towns had delegated certain powers to their "selectmen." Thus in 1633 Dorchester had agreed and ordered that twelve men

should be selected out of the company who should name the ordering of all things until the next monthly meeting. . . .⁴

In 1634, Watertown,

agreed by the consent of the freemen that these eleven men shall order all the civil affairs of the town for the year following.

In 1634 Boston adopted similar measures. Other towns soon followed.

In the town meetings, towns also

¹ *Massachusetts Colonial Records*, Vol. I, p. 168.

² *Ibid.*, p. 172.

³ *Old South Leaflets*, No. 164, pp. 66, 68, 74.

⁴ *Records of the Town of Dorchester*, p. 3.

voted on the question of having a school, the selection of the master, and his support. In this way Boston agreed with Philemon Pormont in 1635, Charlestown with William Witherall in 1636, Cambridge with Nath Eaton in 1638, Dorchester with Thomas Waterhouse in 1639, Salem with Mr. Norris in 1640. In 1642, the General Court enacted a law which required that all children be given instruction in reading, the principles of religion, the capital laws of the country, and a trade, and that "the chosen men appointed for managing the prudential affairs of the town" be intrusted with its enforcement. As a part of "the prudential affairs of the town" the schools were placed under the care of the selectmen in Boston from 1644-1689, Cambridge from 1662-1691, and Dorchester from 1665-1683. When it became inconvenient to select a schoolmaster in town meeting, this duty was delegated to the selectmen.

Certification of teachers was also early delegated to the towns. The law of 1701 vested the certification of the masters of the Latin school in the ministers of the town and the next two adjacent towns. The law of 1711

forbad any teacher to open a school for the teaching of youth in reading, writing or any other studies, but such as are of sober conversation, and have the allowance and approbation of the selectmen of the town in which any school is kept.⁵

Visitation of the schools for the purpose of inspecting the manner of keeping the school by the master and checking the progress of the pupils was also delegated to the selectmen.

The District Committee. With the growth of the towns, parents objected to the payment of taxes for a central school when the distance was too great for their children to attend. Hence the towns adopted the expedient of moving the school from one section of the town to another for a period of time corresponding to the taxes paid. Since these short terms were unsatisfactory, the funds were divided and each section maintained its own school as long as the taxes permitted. This decentralization soon led to the district system which was fully sanctioned in Massachusetts by the laws of 1826 and 1827. This system, in which each district had its own board of directors, soon became established in the cities as well as in the rural regions of the northern states.

The City School Committee. As the cities grew in size, the number of districts increased in number. It finally became necessary for towns to unite the several independent districts into a city school system and resolve the several district school committees into one city school committee. In his *Introductory Lectures* in 1854, Francis Wayland wrote:

Formerly each school even in the same town was almost a separate and solitary institution, having little relation to the schools in its neighborhood, and forming a part of no general organization.

The report of the School Committee of Springfield, Mass., for 1853 stated:

An attempt has been made, under the provisions of the City Charter, to dissolve the district organizations, and effect a transfer upon fair and equitable terms, of all the school-houses and other district property, to the city; thus placing the school department in the future, entirely at the ex-

⁵ *Massachusetts Provincial Acts and Records*, Vol. I, p. 681.

pense and under the control and direction of the city authorities.

At the time of its incorporation in 1835, Buffalo had six districts, and in 1838, its fifteen districts were united into one school system. In 1835 Chicago had five school districts each with its own school committee. In that year, the city council appointed a board of inspectors to examine teachers, select texts and visit schools. In 1857, the several districts were united into one system and the board of inspectors was invested with the powers of a board of education.

As the cities outgrew district bounds, school board members were elected by wards. As the number of wards increased, large boards developed. For example, Boston had a board with 214 members in 1849, reduced to 72 in 1854 increased to 116 by 1876, reduced to 24, and since 1905 reduced to 5. Electing 6 members for each ward, Philadelphia had 403 members in 1880, 455 in 1889, 533 in 1900, 539 in 1905 and after 1911, 15 members. Election by wards has been abolished and a small board is now generally elected at large.

Committees of School Committees. Just as the towns delegated the care of the schools to the school committees, so these committees in turn delegated certain duties to sub-committees. The early records abound in references to this practice. For example, in 1885, Cincinnati had 25 main committees and 34 sub-committees, and Chicago boasted of 74 committees. With the reduction in the size of the board, and the limitation of its function to administrative duties, the number of sub-

committees has been greatly reduced.

The Agent of the Board. Rapid increases in the intricacies of school supervision often taxed the energies of even the most energetic boards. Some of their duties were:

(1) to determine the number and location of the schools; (2) to select teachers and assign them to their respective schools; (3) to prepare courses of study; (4) to select and provide suitable text-books, apparatus and supplies; (5) to organize and classify the schools; (6) to determine the methods of teaching; (7) to have the care of the schoolhouses; (8) to appoint janitors; (9) to visit the schools "on some day during the first week after the opening of schools, and on some day during the two weeks preceding the close of the same, and also, without giving previous notice thereof to the instructors, once each month"; (10) to "inquire into the regulation and discipline of the school and into the habits and proficiency of the scholars"; (11) to appoint truant officers; (12) to grant labor certificates; (13) to apply the income of the school fund; (14) to see that the school laws are obeyed; and (15) to make reports to the town and to the state.⁶

It is little wonder that committees sought relief in the delegation of these duties to one who gave "his full time to their consideration." Thus in 1841 it was stated:

Where the legal number of visits is so great and the duty of making them is devolved upon men engaged in professional or in common vocations, it is impossible to avoid a competition between the private business of the committeemen and the public duty of visitations. . . . Nor can it be denied that one whose whole time and talents are devoted to the interests of the schools,—to the examination and selection of textbooks, to the introduction of improved processes in teaching, and of better modes of governing,—in fine to a more

⁶ Brodeur, C. A., "School Supervision." *Report of U. S. Commissioner of Education*, 1902, Vol. I, p. 557.

thorough acquaintance with the great object of education in its principle and in its practical details, would be far better qualified for the discharge of his duties than if those duties were only an occasional employment, and collateral to his main pursuits.⁷

In 1816, the Town Council and the School Committee of Providence

decided that there was need of more constant supervision of the schools, and voted that the schools should be "under the superintending care of the reverend clergy, interim between quarterly visitations." One clergyman was appointed as a special committee for each of the first three districts and two for the fourth district.⁸

In 1836, the School Committee of Cambridge delegated one of its number to supervise the schools with the title of "superintendent of schools." In 1838, the School Committee of Louisville appointed Samuel Dickinson as "Agent of the Board of Visitors" with duties now performed by the supervisor of buildings and the secretary of the board. In 1841, Cleveland appointed the secretary of the school committee "acting manager of the schools," "charging him to attend personally to all the ordinary affairs of the schools under the direction of the board." About this time, Jersey City also appointed a business man to supervise the fiscal affairs of the school. In 1850, Gloucester appointed Thomas Baker to this office. Some years later the Secretary of the Massachusetts Board of Education wrote:

Many school committees at this time had followed Gloucester's example and appointed one of their number to examine the

teachers and inspect the schools; and some, finding such a course impracticable, had appointed a resident of the town not a member of the committee, to perform that service.

In 1850, Cincinnati elected the superintendent on the same basis as the school board members, but after 1853 he was appointed by the board. In 1851, Chicago appointed an agent to look after the poor remnant of the common school fund. From 1862-1865, the mayor of Evansville was *ex officio* head of the schools. J. T. Prince, a leading superintendent of a past generation, evaluated these trends as follows:

So long as teaching was a trade, an overseer only was needed—some one to see that the quantity of service was what it should be; but as soon as it became a profession the service of an expert advisor and director was demanded to make sure that the quality of the work was of the right kind.⁹

The Supervising Principal. With the union of several school districts, one teacher was made head master to secure order in the joint occupation of the building. Since each teacher taught as he pleased under the immediate direction of the board, the head master had little supervisory authority. With the growth of schools in size, and with the increased difficulties in grading, promotion, and transfer of pupils from one school system to another, the office of head master was gradually enlarged into that of supervising principal. The report of the Secretary of the Board of Education for Massachusetts for 1865 stated:

Public sentiment in the direction of skilled supervision was further shown in the appointment by committees of principals of schools to supervise the schools of a town or

⁷ *Common School Journal*, 1841, Vol. 3, p. 351.

⁸ *Centennial Report of the Schools of Providence*, p. 226.

⁹ Prince, J. T., "The Evolution of School Supervision." *Educational Review*, Vol. 22, p. 153.

district. Thus, in 1864, there was established in Springfield what was called "auxiliary supervisor," by which the principals of the grammar schools were authorized to "make short visits to the schools," "to give the teachers counsel in the classification, discipline and general management of the schools," and "to make reports from time to time as to their conditions."

The School Committee of Springfield reported in 1865 that this "plan of auxiliary supervision had been exceedingly beneficial." As the problems of supervision became more complex, the principal's entire time was thus engaged. Hence the office of supervising principal was progressively magnified until it became a rudimentary superintendency.

The City School Superintendent. Buffalo claims the distinction of being the first city to appoint a school superintendent. Its charter of 1837

was the first law enacted by any state in the Union creating an officer for the supervision of the schools of a city. This officer has come to be known throughout the country as city superintendent of schools.¹⁰

On April 8, 1838, the City Council of Providence, persuaded by Thomas W. Dorr to establish the office of superintendent of schools which had been suggested to him by the employment of superintendents in the great manufacturing industries of the State, adopted the ordinance

that the School Committee be and they are hereby authorized and requested to appoint annually a superintendent of the Public

Schools, who shall perform such duties in relation to the public schools as said Committee may from time to time prescribe.¹¹

In 1841 the School Committee reported:

No part of our revised plan of education has attracted so much interest abroad as the appointment of a superintendent . . . and the success of our experiment has been so decided, as to insure its initiation and adoption in other places.¹²

As thus predicted, the "agency of the single superintendent" did become adopted in other cities. After many earnest requests, the City Council of Boston authorized the School Committee in 1851 to elect a superintendent of public schools whose duty it was

to study the school system, and the condition of the schools; to keep himself acquainted with the progress of instruction and discipline in other places, in order to suggest appropriate means for the advancement of Public Schools in this city; to examine the schools semi-annually, and report to the Board respecting them; to consult with the different bodies, who have control of the building and altering the school-houses, and with all those through whom, either directly or indirectly, the school money is expended, that there may result more uniformity in their plans, and more economy in their expenditures.¹³

By 1780, 29 of the leading cities in 13 of the 37 states had adopted it. By 1876, 142 of the 175 cities of 8,000 or over had city superintendents. Probably the estimate of this movement, as found in Massachusetts by J. T. Prince, would be typical of other states. He wrote:

In 1877, there were 55 cities and towns in which a superintendent of schools was employed. This number did not include

¹⁰ Bulletin U. S. Bureau of Education, 1916, No. 48, p. 12.

¹¹ Centennial Report of the Schools of Providence, p. 58.

¹² *Ibid.*, p. 64.

¹³ *The Massachusetts Teacher*, 1851, Vol. IV, p. 157.

those towns in which some supervision was exercised by principals of schools, but it included those in which the superintendent was employed but a small portion of the time, being either a member of the committee or some resident of the town. There were 23 full time superintendents and 6 additional part time superintendents. The remaining number was doubtless appointed for convenience or economy to perform the duties of the school committee with the nominal title of superintendent. Probably few of these men were entitled to be called professional.¹⁴

As the movement spread, the duties of the superintendent became more distinct. During the early eighties, a school board member wrote:

It is the business of a superintendent to cast a genial influence over his schools, but otherwise he is not to interfere with the work of the schools.¹⁵

Writing in 1884, R. W. Stevenson stated that in some cities the superintendent was nothing more than a business agent of the board, writing and inspecting contracts, looking after the care of the buildings, recording the attendance of the children and teachers, and keeping his finger on the public pulse for the protection of the ward politicians and the board members, but in some other cities

his duties were largely limited to the selection of teachers, their assignment to grades,

the organization of the school and the classification of the pupils, the arrangement of the course of study and the supervision of the discipline and the methods of teaching.¹⁶

Finally the superintendent has arrived at the work of the expert and confines himself more and more to directing the course of study, teaching methods, inspiring teachers with the spirit of self-culture, acting as counsellor and advisor of the school board, and fashioning the educational thought of the community.¹⁷

A bulletin of the U. S. Bureau of Education for 1916 stated:

The city superintendent is becoming more and more the actual head of the city school system. . . . Of cities reporting to the Bureau of Education in answer to a special inquiry relative to the powers of the city superintendent, 73.5 per cent report that the superintendent nominates all teachers, 38 per cent report that he selects the teachers, 66 per cent that he recommends changes in salaries, and 73.5 per cent that textbooks are adopted upon his recommendation.¹⁸

Assistant Superintendents. As cities grew and school problems multiplied, it became evident that the superintendent needed assistance. Thus in 1866, Boston made the head masters supervisory principals. In 1876, with the annexation of Roxbury, Charlestown, Dorchester, Brighton, and West Roxbury, the Boston School Committee appointed 6 supervisors to aid the superintendent. Early in the eighties, New York appointed seven assistant superintendents for the superintendence of schools in the boroughs. In 1886, the records of Providence show that the masters of the grammar schools were employed

¹⁴ Prince, J. T., Annual Report of the Board of Education of Massachusetts for 1898-99, p. 294.

¹⁵ Coffman, L. D., "The Control of Educational Progress Thru School Supervision," Proceedings of the National Educational Association, 1917, p. 188.

¹⁶ Stevenson, R. W., Proceedings of the National Educational Association, 1884, p. 283.

¹⁷ Report of the U. S. Commissioner of Education, 1895-96, Vol. I, p. xxii.

¹⁸ Bulletin, U. S. Bureau of Education, 1916, No. 48, p. 15.

in supervising, under the direction of the superintendent, the instruction in the intermediate and primary schools.¹⁹

Supervisors of Special Subjects. The appointment of special teachers of school subjects began about the middle of the last century. In 1841 Cleveland appointed a music supervisor, and in 1864, Boston followed. In 1849, Cleveland appointed a special teacher for drawing, and in 1868, Cincinnati followed. In 1875, of the 233 cities reporting, 34.75 per cent employed specialists for music, 21.97 per cent for drawing, and 13.9 per cent for penmanship. In 1908, of the 645 cities reporting, 85.4 per cent employed specialists for music, 75.81 per cent for drawing, 21.39 per cent for penmanship, 43.49 per cent for manual training, 48.37 per cent for household economics, and 20.15 per cent for physical education. In summarizing the development of special supervision, Jessup states:

In recent years, there has been a striking increase in the number of cities employing specialists. This has been especially true of music, drawing and manual training.²⁰

The Research Laboratory. The latest addition to the office of the city superintendent is the research labora-

tory. While its direction is under the guidance of specialists, much of the actual work is done by the classroom teachers. With the development in recent years of statistical methods, and the various types of mental and physical measurements, it is now possible to secure a more accurate understanding of the abilities and disabilities of children, individual differences, classification, promotion, achievement in the several subjects, the course of study, and extra-curricular activities, the processes of learning and instruction, and remedial work for special cases whether in school subjects or in social adjustment. Exact measurements are also applied to the erection, equipment and care of the school buildings. Thus the personal opinion and guess work of the superintendent has been superseded by exact measurement and impersonal evaluation of past achievements, present trends, and future planning for the activities of the school system.

In fine, we may then state that The General Court delegated certain functions to the towns; the towns in turn, delegated certain functions to selectmen; later they delegated special functions to the school committee, which in turn delegated its executive functions to "the agent of the board" who finally developed into the professional city school superintendent.

¹⁹ Centennial Report of the Schools of Providence, p. 148.

²⁰ Jessup, W. A., *Factors Affecting Special Supervision*, p. 96.



BROTHERLY LOVE AND THE PIPER'S PAY

IRA RUSSELL GLOVER

I

THERE are people who think and people who dream, but there are more people who do neither. The first group, those who think, do not doubt that wars will continue in the future as in the past; the dreamers, their heads swirling in roseate dreams of the universal brotherhood of all mankind, still envision the warless age. Hard headed realists know that civilization of the kind we have always had (when we have had any at all) is more likely to increase than to decrease the number of open seasons for human game. They join with the dreamers in deploring the kind of wars we now fight, but they recognize the inevitability of war and try to take proper measures for self-survival. Members of the third group, those who neither think nor dream, vegetate in peace time, reproduce all of the time, and the best of them get killed when war comes. During the periods of armed neutrality, which we call peace, they listen to the plans of the dreamers.

War, inherently, is not necessarily an evil. On the contrary it used to have a very beneficial effect when it was fought with few or no weapons. In fact, it then was the most merciful of Nature's methods for weeding out the unfit and getting rid of surplus population. But "civilized" warfare is totally destructive, without a single redeeming feature. Thus civilization renders ineffective another natural

protector of the human race and turns it into a menace.

When so-called civilized men decide to kill each other, they go about it scientifically and on a wholesale scale. But, for all of the use of scientific measures, modern war is usually a matter of mass passion, and, therefore, so managed that it fails of the desired effect. Really, few of the soldiers know what they are fighting for anyway. Though the war spirit forces them on, they seldom have clear-cut objectives.

A civilized nation simply calls out its best young men, arms them with the most deadly weapons obtainable, and, under certain restrictions more or less beneficial to the unfit of both belligerents, kills as many of its neighbors' young men as possible. The whole idea seems to be to destroy—life, property, anything in sight. Consequently any gains through conquest are overbalanced by damages to the quality of the population of both the victorious and the defeated nation. Both combatants lose in the end. The real benefits usually go to some neutral and somewhat barbarous people, who manage to rise because of the weakness of the warring countries. The truth of the matter is that civilization does not remove from people the will to fight, but only perverts it.

The old boy of the stone age went to war with a club or a stone hatchet with a definite purpose: he was hungry, wanted a wife; he was insulted and wanted revenge, or possibly he just liked to fight as a relief from mo-

notony. When he got what he wanted, or when he was satiated with battle, he quit and went home if he still could walk. If he was defeated, he made the best of it. In any case, it was the least fit mentally and physically who was eaten if meat was scarce, or who was left on the field or carried home on a shield. The ultimate result was the destruction of the unfit with consequent benefit to both victor and vanquished—if any of the latter survived.

What is civilization? Probably no one can adequately define it, because it is a complex meaning. But we may note concisely two of its characteristics: a general mental and physical softening, and a feeling that somehow human protoplasm is sacred. Here are two important, and pernicious aspects. They probably are engendered by the desire for safety which life in a barbaric state seems to inspire. All civilizations have their roots in such a state, and in them appear these two characteristics with their inevitable results.

But whatever civilization may be together with modern nationalism it produces a mesh of war-causes not found among primitive peoples. We briefly consider the one that is likely to be the most effective in the near future, the "sacredness" of human life which permits the unchecked and promiscuous breeding of the socially useless and refuses to let nature take its course with them.

All civilizations have shrunk from the more revolting aspects of natural selection, but none has produced an effective substitute. They find it impossible to see the weak, mentally and physically, starve or die of the diseases resulting from extreme poverty, although that is what naturally happens

in the primitive condition. Undoubtedly civilized peoples want to keep up the quality of their population, but they are unwilling to pay the price—continual starvation among the weak. They want to dance, but they do not want to pay the piper. Natural selection would give them what they want; but natural selection would also do a heartless job of it. So they put off settling with the piper until he finally forecloses and collects with interest. Too much population is never the cause of degeneration—but of the wrong kind of population.

Birth control usually appears when the pinch of crowding begins to be felt. But it is never practiced by those who should do so. The less intelligent go on breeding while the better people, who should produce many offspring, practically stop having children. Thus the average intelligence of the whole population is so lowered that not enough competent people are produced to carry on the material trappings of civilization, let alone advance them. Then there must come a "dark age" to bring back vigor through the survival of the fittest. Often there is conquest by a more virile—less civilized—people, which brings the same result: the unfit are either killed or become slaves. As slaves, they generally do not thrive. So it can easily be seen that birth control will not replace natural selection.

As a rule, however, a nation does not at once sink into a primitive state, or submit to conquest as soon as decay is noticeable. Internal strife is bound to result. Such nations almost always weaken themselves in internal strife, or attack their neighbors in seemingly causeless wars.

In reality there is always compelling, if not sound, reason for these attacks, but it is never the one stated. Such wars are really fought for the sake of worthless and unwanted population. Nations destroy themselves in trying to secure a humane method of disposing of their rapidly increasing socially undesirable population.

As a general rule a nation will first try to conquer foreign territory. If it succeeds the pressure may be reduced for a time. But if it fails internal wars break out among various suffering groups. Because of the fact that the more capable do most of the fighting and are killed insurrection never does much permanent good. Since the basic cause—the social and economic driftwood—remains almost to the last, the process of disintegration must go on to the end.

In the natural state, where the survival of the fittest is allowed free rein, the principal checks which limit population are small wars and raids, disease, famine, and so-called “acts of God.” Low birth rate never appears in the civilized condition, except when caused by one of the above checks. These influences seldom work singly and one may bring on another. For instance, war—“civilized” as well as savage—and famine often go together, although the former may be the cause of the latter. But all of these, except modern war, is selective; they are each effective, too, in keeping down population and improving the stock, even though they are terribly wasteful of human life. Collectively, they constitute the means of natural selection.

Civilization always minimizes or neutralizes the selective effect of the agencies of selection. “Acts of God”—

storms, earthquakes, drought, floods, and the like—usually no longer destroy many people. The low birth rate simply reduces the proportion of intelligent individuals in the group. Modern war destroys the best instead of the inferior because it can not be carried on by incompetents. Those who can not contribute to the welfare of the whole nation are supported at the expense of those who can and will. So, everything considered, the process of evolution seems to run backward in civilizations. The net effect of civilization appears to be the destruction of the selective effect of natural forces without providing any natural substitute. If that be true, any civilized nation must soon be peopled to overflowing with inferior citizens.

No one knows how much population any given area of earth can support. It depends almost wholly upon the quality of the population—upon its mental acuity and energy. England was supposed to be overpopulated when she had less than half of her present number of inhabitants. The North American Indians were often in sore straits to secure a meager subsistence on a continent which keeps in luxury more than a thousand times their number. At the present time it may be doubted whether any country is really overpopulated. But one must admit that most of the older ones do contain within their confines more people than are adequately supporting themselves. But here again it is a matter of quality. All countries have large masses of people who are of no value to the social group, but who, nevertheless, must be fed and clothed—after a fashion. No one dares allow them to starve. They are citizens, and,

therefore, exert a certain social and political influence. Besides the sacredness of human flesh and the inalienable right to propagate may not be violated. It is not too much population; it is too poor a quality of citizenry that retards progress.

II

Under the nationalism which civilization usually fosters each nation feels that it must maintain at any cost an army large enough to be dangerous to its neighbors. The same thing is true of navies. There is ample reason for this feeling, too, for if any country neglects its military, its neighbors will try to absorb it, as Russia, Prussia and Austria did Poland. Especially is this true when the adjoining countries have surplus population.

That annexing territory without destroying the original population of it gives little relief is beside the point. Nations in desperate need will try anything. The present activities of Japan and Italy show them still willing to take a chance.

So, in securing soldiers in sufficient numbers to keep abreast of the armament race which the above attitude naturally engenders, Germany, Japan, Italy and a few other nations encourage the production of children. The unfit respond to their natural urge and the small prizes offered; the intelligent people do not. Thus, while the efforts of these governments are rewarded with children of a sort, there is nearly a fifty per cent by-product of mental and physical weaklings which must be cared for or disposed of. And here comes the rub: since killing them outright is out of the question, and it is impractical to let them starve, these

countries demand as a matter of right that other nations furnish colonies or permit the shipment of this unwanted surplus as emigrants into their territory. These governments are now especially bitter against some of the more thinly settled countries: the United States, Canada, Australia and the South American nations. The curbing of the influx of weaklings is taken as an insult.

Japan, however, does not coddle her unfit to the extent that most European countries do. She is still close to barbarism, and the debilitating effect of civilization has not given her such a large populace of non-producers as is the case in Europe. So Japan is a special case. She may be able to realize her ambition of forming a great empire before she becomes senile.

No colonies are going to be given to the crowded nations unless they are taken by force. Force will undoubtedly be tried—as in Ethiopia and China—as the bursting point is reached. The careful selection of emigrants—which allows the migration only of those the mother country would like to keep—prevents relief from this source. Open doors are rapidly slamming shut everywhere. The conflagration must soon start with the explosion of some of the overburdened nations.

The newer nations themselves, in reality, are in pretty bad shape. For one, the United States has taken so much European refuse already that its bottom sediment of worthless and pernicious elements is much larger than the normal course of civilization should have produced. As a general rule only political and religious refu-

gees are of permanent value to any nation. But in the last hundred years most of our emigrants have come over here for economic reasons. To state the bald truth, they came because they were not capable of making a living under the competitive conditions obtaining in their homelands. Naturally, they were the least desirable.

Sporadic and somewhat tentative attempts to find and use substitutes for natural selection have been and are being made. A few of the more careful observers among any people will usually infer an idea of the cause of degeneration and advocate remedies that seem practicable. But the careful and intelligent observers always are a very small minority, and the knowledge that enables them to offer cures always comes too late. Sparta tried infanticide; other nations attempted to use other means, such as castration and forbidding the right to procreate. Lately Germany and a few other nations have been making efforts toward the use of sterilization. None of the older attempts at substituting for the law of natural selection were successful, however; sterilization does not promise to be more so. Even if it could adequately take the place of the survival of the fittest—and it probably could if there was any way to apply it properly and widely—it can not, at this late stage of degeneration, do a great deal of good. Its effect can not be felt quickly enough.

Sterilization will not be properly applied. All governments, including dictatorships, are dependent to some extent upon popular toleration. A sterilization program sufficiently extensive to replace natural selection would need to affect directly about a third of the

people of the whole country. Obviously, it can never work in a democracy. Even dictators are dependent for support on this unthinking third; for the more intelligent are usually neutral or in opposition. This useless third cares nothing except for the privilege of eating regularly and multiplying at will. If it be alienated from the government, the better people, who are always looking for an opportunity, will oust the dictator. Everything considered, it is well not to expect too much from any eugenic attempts.

Certainly a people of uniformly high intelligence could carry out a eugenic program through sterilization or by other means. But at the present time no such people exist. If they were in existence, the need for race improvement would not be felt among them, because it would not exist until degeneration had gone far enough to be perceptible. Taking things as they are there seems to be no way out; we shall simply deteriorate until natural selection again does for us what we seemingly can never do for ourselves.

When everything is considered, it seems highly probable that civilized nations must continue to destroy themselves in wars to keep from dry-rotting away. Of course they can sink peacefully into a state of impotence and depravity if they so desire and the neighbors permit. But we have little evidence to indicate that any civilization ever disappeared in that manner. So chaos and wars, internal and external, may be safely predicted.

If a group of people were placed on a remote island and never disturbed by outside influence, they would probably develop a regular cycle: civilization, chaotic decay, comparatively

stable savagery, hectic climb to civilization, stable civilization. Indeed, that approximates historic conditions for many countries now in existence.

But modern peoples will not be left alone; so the order indicated above will of necessity be disturbed. Neighbors, being in various stages of the cycle, will interfere in the internal affairs of each other when they feel that it will be profitable to do so. Italy and Abyssinia are a case in point. The resultant wars are likely to hasten the process of degeneration until war degenerates into banditry, because the conquest of an uncivilized people by one which has been under civilized influence for a long time reverses the natural process. For a time it may appear to be successful, but it ends in the elevation of the savage and the overthrow of the conquering country, when both are not destroyed.

If all nations were to become exhausted about the same time, we should have a "dark age" enveloping the whole world, but that is improbable, due to the different conditions prevailing among the peoples of the world. It is likely that intrusions of more vigorous peoples will continue and increase. Empires will rise and fall. Japan may first succeed in setting up one, but it can not be long lived, because Japan is too civilized. Peoples from North India may be next in Asia. As for Europe and America, they have no strong people on the horizon. On this side of the Atlantic the "dark age" may prevail.

The insurrections, rebellions and other purely local disturbances will

start anywhere and everywhere. But the international wars will probably begin in certain pressure centers, probably touched off by Italy, Japan or Germany. They are the countries most in need of relief from surplus, unwanted population. Sooner or later the whole world—meaning the civilized part of it—must necessarily be involved. In fact, we are well within the war period right now. Germany started it by her expansion prior to 1914. She, now imitated by Japan and Italy, is still at it. She will continue in her course, because she can do nothing else. The surplus of worthless population is there and none of the nations having it can allow it to starve—just yet.

Many reasons will be offered for starting and continuing these wars. Generally they will be about the same as those used in the past. But none of them will be real reasons, chief of which is: disposal of undesirable people. No treaties can have any effect. Bethmann-Hollweig was right; a treaty is only a scrap of paper. No nation obeys a treaty which restrains it unless compelled to do so. It might be well to quit making any.

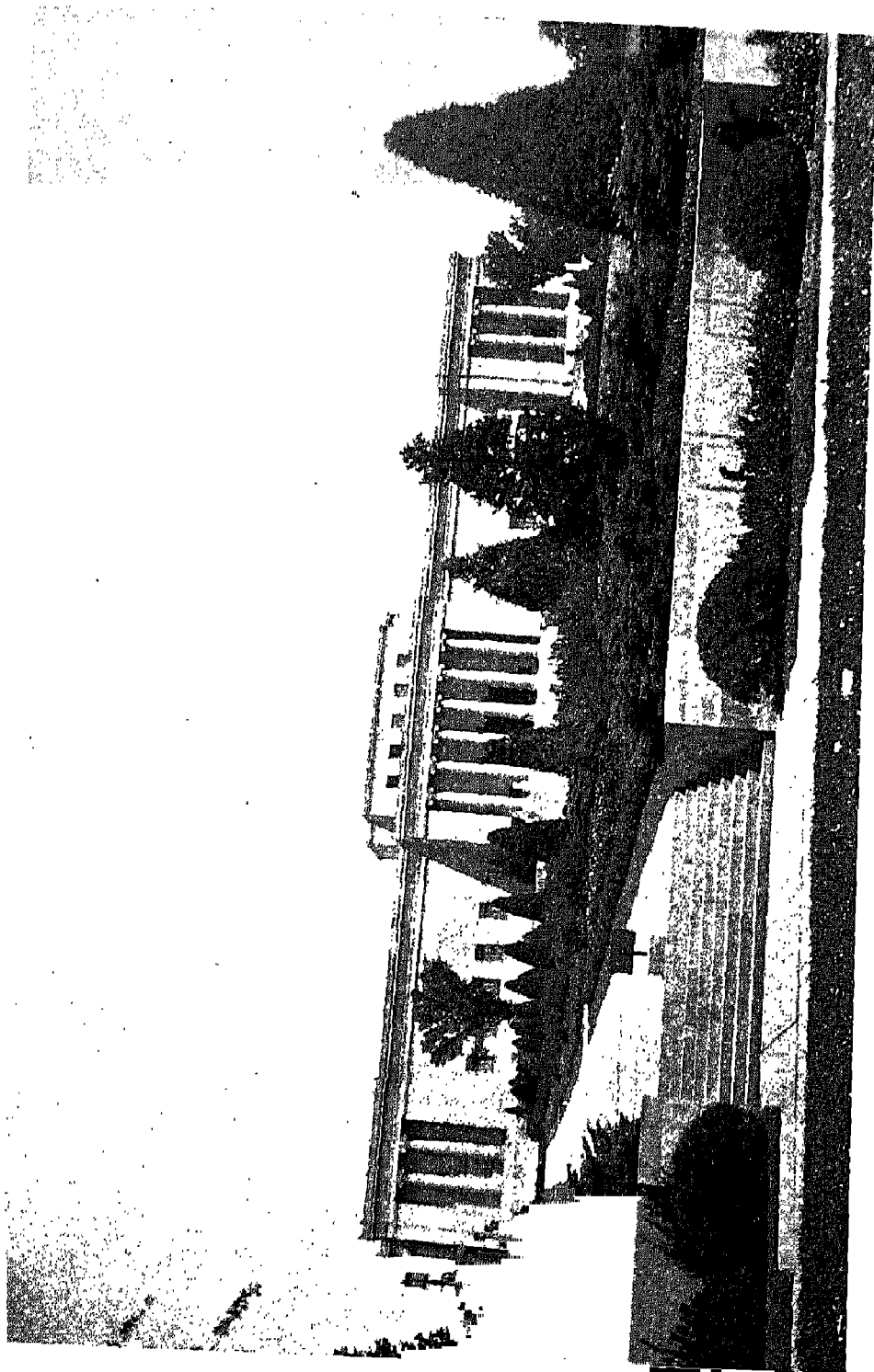
The real cause of these wars—man's repeal of the law of natural selection without devising adequate substitutes—will be recognized by only a few.

Such is the lesson of human affairs as produced by human nature. This world has always been chaotic, because the human race is chaotic. We may expect a continuation of both the chaos and the race. But civilizations are temporary.

OLD SCHOOL TEACHER

By ELSIE YEHLING

My days are woven swiftly into years
And lie before me like a tapestry
That hangs forgotten on the masonry
Of drafty castle walls. I have no fears,
And small regrets as death serenely nears,
For I have known the red-gold ecstasy
Of autumn days, the blessed surety
Of friendship, laughter, and the peace of tears;
The star-lit languor of the summer night,
The all-compelling sweep and pulsing rise
Of music, and the vast poetic might
Conceived of visions in a young child's eyes;
And as I shaped the glory of that light,
Felt humbled suddenly, and very wise.



ART GALLERY, KANSAS CITY, MISSOURI

M. Gehner

THE AMERICAN SHORT STORY SPEAKS

BRYLLION FAGIN

I

A FEW years ago Mr. J. B. Priestly complained that the American short story was of slight value in "helping American society to understand itself." This complaint is representative of many condemnations and detractions of what has often been called the most characteristic literary expression of America. Even Mr. Edward J. O'Brien, the annualist of America's "best" short stories, has dismissed everything we created in this form before the World War as "a spiritual melodrama in a frozen literary convention." It appears that for more than a century our greatest literary figures—from Irving to Anderson—have poured into the short-story mould their understanding of American life, their observation, thoughts, feelings, and comments, and the only result has been merely a frozen mess, thoroughly unpalatable.

Unless we choose to question the taste of our critics and—to drop the unpleasant figure—read the stories for ourselves, only then can we begin to understand the revulsion of our critics. Their trouble seems to have arisen from two causes. The first is a preoccupation with technique, with the mere manner of telling a story. Form and substance are not easily separable, and in the case of our short story the process is all the harder because—to paraphrase Mr. O'Brien again—there has been a premium on deceptive tricks. All too frequently the smoothest-told story tells us nothing of any

importance. Ours is the only country on earth which has developed a vast literature on the mechanics of writing short stories. We have created libraries of textbooks and our schools have turned out many bright graduates whose work is extraordinarily deft. It is possible that even the critics have been taken in, at least to the extent of assuming that these short-story artisans, these mere entertainers of the populace, are to be taken seriously as creative writers. But one could no more discuss the merits of the American short story on the basis of their work than one could discuss the merits of sixteenth-century drama on the basis of the lively practices of the *commedia dell'arte* clowns.

The second cause which might explain the disappointment and consequent harshness of our critics is the almost overwhelming productivity of the short story. The record is too vast for careful reading. One gets lost in the thousands of machine-made, tricky little pieces of writing and finds the search for the "significant" and the "worthwhile" tedious. The development of the popular periodical with its insatiable demand for short fiction has resulted in a steady supply of stories which no one can hope to keep up with—not even the indefatigable Mr. O'Brien or the diligent judges of the O. Henry Memorial Committees—and which buries the few really meritorious contributions of past years. The logic of least resistance imposes the conclusion that our short story in general

is spineless and ephemeral, and that whatever comment on American life it has had to make has been writ in water.

These two causes are largely responsible for the prevailing impression that the American short story has made no contribution to our understanding of American life. We have studied its technical excellencies and shortcomings and have failed to investigate what it has had to tell us. We have deplored the product of the "pulp" and the "slicks," forgetting that abiding literature is always the exception and not the general rule. Most of us have never heard of the thousands of shoddy manufacturers of stories for the popular French and Russian periodicals; we know Maupassant and Chekhov. But because we have come in daily contact with the Nathaniel Parker Willises, and the H. C. Witwers, and the Octavus Roy Cohens we have not remembered our Rose Terry Cookes and our Mary E. Wilkins Freemans and have overlooked the occasionally strong and beautiful in Harriet Beecher Stowe, Kate Chopin, Jack London, Irvin Cobb, Wilbur Daniel Steele, and Langston Hughes.

Our main failing has been our tendency to talk too much of the American short story and not enough of American literature in short-story form. We have failed to consider the American short story as an expression of national character and the operation of native forces. Models and foreign influences there have, of course, been; but is it reasonable to suppose that our short story has contained no utterance of America's experience, no reflection of the forces which have shaped our national existence? Is it possible that three centuries of hard living—pio-

neering, building, destroying, sinking new foundations—which have profoundly affected every channel of expression have completely failed to touch the short story, so that it alone, of all our art forms is mute, without echoes, without a social consciousness?

Limitation of space prevents anything more comprehensive than the following brief notes on the variety of utterances on American life our short story has made. It is not always clear speech: like the country itself the short story is young and it does not yet often achieve sharp and distinct articulation. But it has spoken bravely and has said enough to help us understand our traditions, our perplexities, ourselves. At their best these brief narratives are chapters in the life of the American people.

II

The Indian

The white man's conflict with the original owners of this land has been a popular subject in our literature; it has been treated as a tragedy, a comedy, a romantic epic, a cruel conspiracy, or a good bargain. The attitude of our writers has reflected the economic interests of the white settlers and, sometimes, their religious and philosophic beliefs. Literary fashions and individual temperament have contributed added coloring. To the early settler the Indian was a menace. The ironic statement that "the Puritan first fell on his knees, then on the aborigines" expresses much truth. In the opinion of the founding fathers the copper-skinned "outcasts of diabolical origin" had to be dealt with firmly; they could not afford to listen to dissenting members, like John Eliot and Roger Wil-

liams, who pleaded for leniency and tolerance. To the large mass of Puritans, the fate of King Philip who, in the words of Increase Mather, was "like Agog . . . hewed in pieces . . . his head being cut off and carried away to Plymouth, his hands . . . brought to Boston" was a just one—and a highly practical one. And in the South as well Indian fighters like Nathaniel Bacon were celebrated in song and ballad.

It was only when a measure of safety had been achieved that men like Thomas Jefferson and Washington Irving began to write of justice for the Indian. Romanticism and humanitarianism, fed by the writings of Lawson, Carver, Bartram and Chateaubriand, led to the creation of the Noble Savage, who appears in Jefferson's "Chief Logan's Speech" and Irving's "Philip of Pokanoket." Cooper wrote few short stories, but his disciple, William Gilmore Simms contributed a string of Indian stories—"The Two Camps," "Oakatibbe," "Jocassée," "Caloya"—which contain many brave warriors and a good deal of picturesque Indian lore.

In 1830 William Joseph Snelling enunciated the doctrine that to write realistically of the Indian "a man must live, emphatically *live* with Indians; share with them their lodges, their food, their blankets, for years" (*Tales of the Northwest*).¹ This has been the opinion and practice of recent writers like Oliver LaFarge and Florence McClinchey. Miss McClinchey's stories of the Ojibways, who are brutally exploited in Michigan lumber camps, and Mr. LaFarge's tales of the Navajos,

who are struggling, vainly it seems, against deterioration forced upon them by white meddling and greed, show that our writers no longer lump all Indians into one generic type, either wholly good or wholly bad. The Indian in our short story has at last acquired individuality. Hamlin Garland, Jack London, and John G. Neihardt had shown understanding of the Indian, but in them one still detects a note of sentimentality. In LaFarge there is only objective delineation.

The Negro

Since 1619, when the first load of Negro slaves was dumped on the American shores, the Negro has been a perplexing problem. How much of this problem has found portrayal in our short story? In the first years of the nineteenth century John Davis, an English traveler, transcribed the "Story of Dick the Negro." With no attempt at picturesqueness, folklore, or phonetic dialect, Davis related the simple details of a slave's life—his birth, labor, loss of family by sale and exchange, and treatment by his master. In contrast, the stories of plantation life written by a whole school of "paternalistic" writers appear mannered and false. Seemingly it is easy to grow nostalgic over the "peaceful" old South, especially if one is oneself of white, aristocratic stock. The heart of the black slave is not in these stories. It is in John Davis's early narrative.

And it is in numerous stories written by many native American writers whose eyes see in the "Ole South" more than peace and prosperity and the cool white-porticoed manor of the planter. Not that the loyal darkies of the nostalgic writers were altogether a

¹ It is a pleasure to know that Snelling's *Tales* have recently, subsequent to the writing of this article, been reissued.

myth. Life for the slave was a gamble; he drew either a callous, cruel master or a kind and humane one. In the latter case, his gratitude often knew no bounds. Thomas Nelson Page's "Ole 'Stracted" is the story of a former slave who saves his pennies in the hope of buying himself back into the service of his impoverished master. In Grace King's "Joe," a slave asks to be sold so that the family could raise some money. In O. Henry's "The Guardian of the Accolade" Uncle Bushrod presumes to save banker Weymouth from the ignominy of embezzling his depositors' money, for, he says, "I been a Weymouth, all 'cept in color and entitlements." These stories are true. But there is greater truth in the stories of Negro writers themselves. The narratives of runaway slaves, with their record of toil and suffering, and the brief tales of Charles W. Chestnutt, Paul Laurence Dunbar, Dr. DuBois, Benjamin Brawley, Jean Toomer, and Langston Hughes, are the bitter history of an oppressed people transmuted by sensitive brooding into literature.

The contemporary American short story, by both white and black writers, is eloquent on the subject of lynching, on the plight of the educated Negro, on the economic basis of the Negro's oppression. Some of these writers are old and well-known and their work appears in our "best" magazines; others are young and known only to the readers of insurgent periodicals with restricted circulation. There is Julia Peterkin with stories like "Green Thursday" and "Ashes" calling attention to the Negro's struggle to scratch a living out of parched earth and to his helplessness in old age. There is

James Boyd's ironic "Bloodhound" in which the hunting down of a human life becomes a mockery and a sport. There is William March's memorable story of "Happy Kack," the Northerner in the South who fails to adopt the prevailing view on lynching and is made to suffer for it. And, finally, there is Bruno Fischer's "Weep No More," describing a lynching seen through the eyes of a little white boy whose own brother throws the noose around the victim's neck. The little white boy receives an education in pity and terror.

The economic basis of race prejudice and Negro oppression has become an insistent note in recent short fiction. The poverty of the Negro finds reflection in Benjamin Brawley's "The Baseball," in which the combined resources of an entire community of colored workers are not sufficient to purchase a baseball; in Erskine Caldwell's gruesome "Kneel to the Rising Sun," which deals with the Negro sharecroppers; in Langston Hughes' "Cora Unashamed," which deals with the Negro domestic servant; in Albert Halper's "Going to Market," which depicts the murder of a Negro truckman by two white fellow-workers; in . . . "It's always wartime with us," says a character in a short story by Esther McCoy; "Civil War never got over for us."

Other Minority Peoples

Besides the Indian and the Negro, the two oldest and least assimilable of minority peoples, America contains numerous strains of European and Asiatic races and cultures in various stages of assimilation. The American short story has dealt with these races more fully, vividly and realistically

than either American sociology or literary history. Our fictioneers have written, in the main, with sympathy and understanding of the life of their immigrant neighbors and fellow-citizens. It is possible here to mention only the stories of George Washington Cable, Kate Chopin, and Grace King, which portray Creole life in Louisiana; of Hamlin Garland and Ruth Suckow, which describe the Scandinavian and German immigrants in the Middle West; of Abraham Cahan, Myra Kelly, Montague Glass, Fannie Hurst, Anzia Yezierska, and Joe Pagano, which deal with the Jews, the Irish, and the Italians in New York; and of Elsie Singmaster and Helen R. Martin, who have brought the Pennsylvania Dutch into American Literature.

Mention must also be made of the numerous stories, by known and comparatively unknown writers, buried in the pages of magazines and half-forgotten volumes of short stories. Who now remembers George Pope Morris's French shopkeeper in "The Little Frenchman and his Waterlots" or Rose Terry's French dancing master in a New England village ("Miss Lucinda")? Many contemporary readers are probably acquainted with Erskine Caldwell's "A Country Full of Swedes" and William Saroyan's "Seventy Thousand Assyrians," but how many remember Wilbur Daniel Steele's stories of Portuguese fishermen and Jose Garcia Villa's tales of Filipinos? Yet all these stories can help us to understand American society.

III

Religion

American fiction has not often dealt with religion; the short story especially

has been cowardly. For religion is a ticklish subject and readers of popular periodicals must not be alienated. Yet, in a country in which religion has played a dominant rôle in shaping the pattern of social existence, many story-writers have not been able to remain silent. Hawthorne chronicled the painful history of Quaker persecution in New England in "The Gentle Boy." Rose Terry sympathized with "The Mormon's Wife," and a contemporary writer like Naomi Shumway still cherishes the ambition to "wipe the nasty smile off Gentile faces when the name Mormon is spoken." Martha Foley in "Martyr" touches humorously upon the conflict between Catholic and Protestant, and Morley Callahan, in "A Sick Call," portrays the tragedy of intermarriage between communicants of these two denominations. H. C. Bunner once satirized the squabbles among Protestant denominations in the typical American town. "With a population of four thousand," he wrote, "'Quawket had an Episcopal Church, . . . a Presbyterian Church, a Methodist Church, a Universal Church, . . . a Baptist Church, a hall for the Seventh-Day Baptists . . . , a Bethel, and . . . the First and Second Congregational Churches" ("The Two Churches of 'Quawket"). Is it surprising, then, that the village occasionally produces an agnostic, a protestant in a different sense, one who simply won't go to meetin' at all (Mary Wilkins Freeman's "Life Everlastin'")?

Woman

Madelene Yale Wynne once wrote of a Maine woman who directed that her epitaph contain the bare statement:

"She was a *hard-working* woman" ("The Little Room"). And we have all read Mrs. Freeman's story of Ma Penn, who dared to convert her husband's new barn into a home ("The Revolt of 'Mother'"). We are not all quite so familiar with Mrs. Freeman's "On the Walpole Road," in which another female rebel speaks up in church: "Yes, thar is an obstacle, an' I will speak, an' then I will forever hold my peace. I don't love this man I'm standin' beside of, an' I love another man. . . . Now ef Enos Fairweather wants me after what I've said, I've promised to marry him an' you kin go on. . . ." Nor are we as familiar with Alice Brown's "A Day Off," in which a good wife is changed into a liar by her husband's parsimony. "This woman," says Sarah Orne Jewett, in "A Native of Winby," "had spent her strength from youth to age, and had lavished as much industry and power of organization in her narrow sphere as would have made her famous in a wider one." But most New England women are not famous—in any sphere—and their lives can be summarized in Marietta Holley's witticism: "The Deacon and his wife lived happy together—she loved to work, and he loved to have her work."

To the pioneer character of much of American farm life can be attributed some of the hardship of the farm woman's life. From Hamlin Garland's own mother to Willa Cather's pathetic heroine in "A Wagner Matinee" our writers have created a gallery of portraits of hard-working women, lonely and spiritually starved, yet brave and uncomplaining. As are the Southern women of Mary Murfree and Lucy Furman. "Spare and gaunt she was,"

writes Miss Murfree, "with many lines in her prematurely old face. Perhaps they told of the hard fight her brave spirit waged against the stern ordering of her life; of the struggles with squalor—inevitable concomitant of poverty—and to keep together the souls and bodies of those numerous children, with no more efficient assistance than could be wrung from her reluctant husband in the short intervals when he did not sit on the fence" ("Taking the Blue Ribbon at the County Fair"). The following passage from Lucy Furman's "Uncle Tutt's Typhoids" is even more revealing of the life of the Southern mountain woman:

"Now hain't it pretty and saft! I follered having saft hair myself when I was young, but gee—oh! that's been so long I can't hardly recollect hit!"

"Why, you're not that old," said Sussanna. "People never get too old to remember their youth."

"Yes, they do. Hit's a long time; seems as fur away as if hit never was; and I'm a old woman—twenty-three year' old I am!"

For a glimpse into the life of woman in our "better" classes, we may read O. Henry's "A Municipal Report," Frances Newman's "Rachel and her Children," and Ruth Suckow's "Susan and her Doctor." Economic dependence of woman limits her view, distorts her character, narrows her physical and intellectual horizon, and renders her weak and defenseless.

The "scarlet woman" deserves special mention. In our so-called puritanic short story she has received more than normal emphasis. Old Ben Franklin's Polly Baker courageously speaks up to the magistrates, among whom sits her seducer. Bret Harte's

Duchess ("The Outcasts of Poker Flat") and the unknown mother who leaves her baby on the school teacher's doorstep ("The Idyl of Red Gulch") are sentimentally self-effacing. So is Barry Benefield's "Carrie Snyder." The economic factor helps to condition the demi-monde—such as Dorothy Parker's "Big Blonde"—and the old-fashioned prostitute, who has come back prominently into our recent proletarian literature.

The vast majority of American working women do not, of course, come under the above classification. They are factory-hands, clerks, sales-girls, charwomen, house-servants, who manage somehow to keep their bodies and souls together. They are cheated of childhood, as in Ruth Suckow's "A Start in Life." They resist the temptation of Piggy, as in O. Henry's "An Unfinished Story." They manage to get married—during the lunch hour—as in Richard Sherman's "Morning, Noon, and Night." They have children, and still hang on to their jobs, as in Willard Maas's "Cannery Mothers." They grow old and docile, as in Gertrude Stein's "The Gentle Lena," or old and bitterly-wise, as in Katherine Brush's "Night Club."

Labor and Capital

The class struggle was not invented by Karl Marx. Even in colonial New England there was the carpenter who built a house and the judge who lived in it—and the carpenter and the judge hated each other unto the third or fourth generation. Hawthorne wrote a short story around this conflict and incorporated it in his *House of Seven Gables*. But by the time of Hawthorne

the textile mills had come to Lowell and the girls who worked in them began to write their own stories. They have left us several volumes of *The Lowell Offering*, in which they voiced their grievances, dreamed their dreams, and became quite militant—until they were silenced by the administration. Even the genteel *Godey's Lady's Book* at least once printed a story full of indignation against a Mr. Saintle, who paid a poor widow a whole dollar for making a dozen shirts. That story has been duplicated recently by Fred R. Miller, one of our new proletarian writers, in "No Work—No Rent," in which girls paint dolls in their homes for starvation wages. But these modern girls finally organize a strike. Marx has had time to point the way.

Yet mass-protests of workers, strikes, demonstrations, riots, are not entirely a recent development. In 1887 "Octave Thanet" published a story entitled "The Communist's Wife." It dealt with the attempt of the owner of a plow-works to intimate a radical worker, Bailey, so that he would stop agitating. Radical writers of today are likely to object to Miss Thanet's point of view, as they are to the passive sentimentality of Rebecca Harding Davis's famous "Life in the Iron Mills," published in the conservative *Atlantic Monthly* in 1861. We have today a new crop of writers—and of new magazines to print their stories—who describe much less patronizingly the lives of miners, mill-hands, factory-workers, lumberjacks, clerks, sharecroppers. They write of oppression, unemployment, poverty, starvation, strikes, and rebellion. They write vividly and aggressively. Gentility is

gone. They write in the unpolished language of the workers themselves, the racy idiom used in the mill and mine and factory; they write, presumably, for the workers themselves.

Social Classes

Besides the major divisions in American society there are numerous subdivisions into minor classes, each a distinct social entity with special interests, aspirations, and psychological and ideological attitudes. Individuals may graduate from one class and into another, may see-saw with the economic fortunes of the country, but the classes remain. The captain of industry, the banker, the clerk, the poor farmer, the mountain white, the hill-billy, the gangster, the hobo—these compose American society.

Our short story has reflected every one of these classes. It has produced Edwin LeFevre's *Wall Street Stories* and Frank Norris's "A Deal in Wheat"; George Townsend's "Crutch, the Page," with its vivid picture of the workings of Congressional committees, and O. Henry's "A De-

partmental Case," with its satirical glimpse of state politics; Erskine Caldwell's sketches of Georgia "crackers"; Garland's *Main-Traveled Roads* and Ruth Suckow's "Renters"; Herman Melville's "Bartleby the Scrivener" and Nathan Asch's and Paul Corey's stories of today's clerks; Edward Everett Hale's "My Double and How He Undid Me" and Bliss Perry's "By the Committee," both dealing with the poor clergyman; George Milburn's tales of hoboes; and the many stories of the artist in our midst, of which Willa Cather's "A Sculptor's Funeral" and Sherwood Anderson's "Epilogue" to his *Story Teller's Story* are excellent examples.

"When things are in the saddle," says Granville Hicks, echoing Emerson, "the artist, if he deserves the name, is almost certain to be trampled under foot." Yet somehow our artists, a goodly number of them, have managed to stay up, long enough, at any rate, to do their work honestly and to transmit to us an eloquent expression, even in the frail form of the short story, of their vision of American life.



EDITORIAL

LABELS À LA ARISTOTLE

Judged by its results in the fashioning of ideas and ideals one is forced to conclude that Aristotle's philosophy was potentially one of the great enemies of human happiness. In fact when we remember that for two thousand years, with a few exceptions, western civilization has evolved under the direction of Aristotelian principles of classification he must be viewed as the outstanding foe of human progress. The compartmentalization of ideas and values with the attending theory of absolutism, permanent values, fixed entities, definitive standards, and specific labels rests upon the Aristotelian syllogism with its distributed middle—A is either B or not B. Further, it interprets the world entirely in the indicative mood of definitions as reliable conveyors of meaning. One might add that the verb "to be" is the monstrous villain of history, but since this charge implies dependence upon "is" we refrain. Recalling Marie Corelli's portrait of Satan as Prince Ramanez in *The Sorrows of Satan* and her description of the handsome prince as a tragic figure because his return to heaven depended upon his ability to *prevent* people from being his subjects, (but they, alas, could not resist his personality), we may justly recall that he was once the archangel and thus of celestial heritage. It was Shakespeare who saw the fallacy in the distributed middle when he wrote: "There is some soul of goodness in things evil—Would men observingly ditch it out." At this point

the great poet was a relativist and a non-Aristotelian.

In our own times the practice of attaching labels to men and women because of their ideas or conduct has cultivated anew the poisonous seeds planted by Aristotle. Men are called reactionaries, conservatives, liberals or radicals. They are pointed at as pink or red, stalwarts or progressives. In education the Aristotelian "either-or" plays havoc with the curriculum, and educators live in a divided house through the walls of which can be heard the epithets of derision they emit about those on the other side. Or it would be better to say that educators live in cages from which they snarl at one another, cages of definitions and closed concepts. And let it be borne in mind that the labels are not attached to the individual as fillets or tassels but they are branded into him for all to see. He is labeled safe and sound, moral or immoral, an ornament or a stain, a conservative or a radical, a patriot or a traitor, a theist or an atheist and so *ad infinitum*—all by definitions supported by acclaimed justice which itself is nothing more than conventional opinion based upon age-old conceptions of what is right and wrong. Men and women are forced out of institutions, are denied employment, are ostracized and defamed by other men and women whose minds have congealed with the melted bones of ideas and values syllogistically derived.

The other evening it was my good

fortune to spend several hours with a well-known, so-called radical. I was eager to see his radicalism in sharp focus, and, ignoring all hear-say, to learn from his own lips what he believed. I count the seven hours we spent together among the most valuable of my life for it soon became clear that the man was a critical thinker, loyal to the scientific method of scrupulous observation and cautious inference based thereon. He confessed that he had thought me a conservative, but we both admitted at the close of our visit together that we had many things in common, that we could not accept the tenets of so-called radicalism, and that our liberalism involved a critical study of all concepts and values, whatever their source. For several years we had been satisfied to regard each other in the terms of the respective labels that Aristotelian-minded generalizers had branded upon us.

Any one who has read widely in the history of philosophy is aware that the numerous philosophical systems on record rest largely upon emphases and definitions. Assumptions are the foundation of philosophy and religion. Within these fields proof is evolved by rigid rules of logic—hence rationalism. Assumptions are no less the foundation of science, but the latter tests assumptions and hypotheses by means of observed data, and its conclusions are always subject to check and revision. Its classifications are only approximately exact and are often overlapping. Within idealism and realism there are many variations. The physicist and the philosopher now join hands in their interpretation of

matter as energy, a term that readily finds a synonym in spirit. Emphases are important; controversy has clarifying value; neither, however, necessarily imposes definitive labels. A point of view implies nothing more than viewing from a particular point; there are many points of view, and meanings depend upon the totality of observations. Mischief begins when observers insist that there is only one point of view or that their own is exclusively correct.

In the present hour of confusion on all fronts there is need for thinkers to pool their observations and to engage in the difficult task of synthesizing the results of several views. Educators are rarely heard in the councils of public affairs; one reason being, doubtless, that among themselves there is no agreement upon a program, no solid union of forces, little impersonal and scholarly study of critical questions by means of a comprehensive examination of the many sides usually shown by critical questions. Instead of seeking synthetic agreement educators form a new society as a vehicle of propaganda. Not only is there a Progressive group but some of these have now organized a John Dewey Society. Just what the essential difference is between these two organizations seems to be uncertain by their own members. Several years ago the Herbartians loomed upon the horizon, and throughout the land of education the pronouncement went forth that all teaching must be developmental. Then came problems, followed by projects, soon trailed by problem-project, units, integrates. The latest emphasis is social reconstruction. Veri-

ly, educators are like sheep, straying hither and yon; mental and emotional nomads.

The amusing fact is that not a few so-called conservatives agree with practically all of the emphases proclaimed as shibboleths by these separatist groups. History repeats itself. The Pilgrims were essentially Puritans but insisted upon purifying the church from without; the Puritans preferred to do house-cleaning from within. Instead of dissipating educational forces by breaking up the ranks into small antagonistic groups there is profound need of leadership which will conserve strength and unite it

against interests hostile to public education.

Independent thinking, it is said, inevitably leads to different conclusions and attending dispute. But may it not be true that independent thinking provides enrichment of understanding through abstractions from agreements noted among independent thinkers? America needs, the world needs, organic integration of ideas. Beneath the raging conflict of ideologies and theories there may be peace of harmonious thinking. To plumb the depths in search of the hidden treasure of concord is the task of dynamic leadership.

Aristotle is dead because he was, more than perhaps any other notable writer in the whole history of Philosophy, superstitiously devoted to words. Even in his logic he is absolutely dependent on the accidents of his mother tongue. His superstitious reverence for words was never out of season. . . . For full two thousand years human thought has lain under the influence of this man's catch-words, an influence which has been wholly pernicious in its results. There is no parallel instance of the enduring potency of a system of words.—MAUTHNER.

BOOK REVIEWS

BIOGRAPHY

WHITMAN. By Edgar Lee Masters.
Charles Scribner's Sons. 342 pp. \$3.50.

Intriguing is the question: to what degree is a biographer influenced in the selection of a subject by sympathy with this subject? Assuming that he would be interested in spending months and years studying a life of which he did not deeply approve would the result be a more reliable portrait than one drawn with understanding illuminated by sympathy or fellow feeling? In the case of Whitman it is certain that Mr. Masters writes with a penetrating and sympathetic appraisal for both subject and author belong to the dreamers of a great America, big and masterful, the domain of the common man. Mr. Masters agrees that Whitman was in many ways a man of mystery, but he sang as "a soul who ranged the country and the earth in search of meanings and with a desire to expound them." Although Whitman has meant much to the common man this misty individual could not understand him then or now. Whitman was an extreme naturalist, a rebel against the standards of chastity inculcated by Asiatic mysticism with its hatred of the body and glorification of the spirit; but this naturalism involved for Whitman spiritual meanings, as was true of D. H. Lawrence and as is given extraordinary exposition by John Cowper Powys. Poetry in the Whitman mood would express the spirit of America. It seems strange to view him through the eyes of Mr. Masters as one of the *spiritual* forces of America. "As a great liberal living and writing in America when the land was cursed by superstition and churches—by obscenity and taboos—he cannot be too much thanked and remembered for what he wrote. As a lover, as a prophet of democracy, as a voice raising itself in behalf of comradeship and against the spirit which withdraws, stands aside, is ashamed of tenderness, communion, fellowship—Whitman may prove to be the chief figure in the pattern of American development."

The present biography is chiefly a psychological study of Whitman. To be sure much is said about *Leaves of Grass*, but it is the poet with his eccentricities, vanities, conceit, unconventional living, the common interests in the country side, his travels, his struggles and so on that engages the attention of Mr. Masters. Whitman was basically sincere and his plea was for poetry that would shun the hypocritical shibboleths that were and are accepted as expressions of genuine spirituality. The book is rich with citations from Whit-

man's letters and particularly his Prefaces, the latter being regarded by Mr. Masters as invaluable toward an understanding of the poet's motives, technique and themes. It is a notable biography and makes even firmer the well established footing of this unique personality in the literary history of America.

EDUCATION

CURRICULUM GUIDES FOR TEACHERS
OF CHILDREN FROM TWO TO SIX
YEARS OF AGE. By Ruth Andrus and
Associates. Reynal and Hitchcock. 299
pp. \$2.50.

Based upon extensive research in which several boards of education and faculties of education participated this volume contains curriculum material developed in accordance with four fundamental principles: 1. Since education is a living thing experiences which are real to children should provide the content to be studied, 2. These experiences to be real should be suited to the age level development of the children in the group and should be near to the children both in time and place, 3. Not only individual differences among children should receive consideration but also individual differences among groups and in environmental opportunity, 4. The total growth needs of children should be met. The health and emotional-social needs of children as well as their mental development should be considered.

Designed as a handbook with detailed descriptions of a rich variety of learning situations the book is guide for the teacher in studying the children in her group, studying the home and school environment, providing a desirable classroom environment, arranging a suitable daily program, selecting proper materials, determining suitable content and developing skills and evolving constructive home-school relationships. It is not a syllabus but a guide for curriculum making. Photographs accompany the text and illustrate sections of the applied curriculum. In addition to the detailed statements of curriculum content the book contains in Part VI a List of Materials, Equipment and Supplies, and in Part VII an unusually well organized bibliography, the first section being general, the second devoted to books and pictures, the third to poetry, the fourth to songs and the sixth to music or rhythms.

Because of its comprehensive sources and authoritative research the book is of high value

to teachers on the pre-school and kindergarten levels. It should prove a welcome guide for all teachers engaged in work with very young children.

EDUCATION AND THE CLASS STRUGGLE.

By Zalmen Slesinger. Covici-Friede.
312 pp. \$3.00.

For a long time there has been a sharp issue between conservatives and liberals in American education and at present this issue is more in the center of the stage than ever before. The present reviewer has believed for some time that the liberals have the better of the fray because they have a more pointed attack, a more clearly formulated philosophy, and a more vital enthusiasm than do the conservatives. If the conservatives could state as clearly and as convincingly what their conception of education and society is the intellectual battle would cease to be a combat of snipers and become a major struggle, as eventually it is bound to become. But while waiting for the formation of the battle lines here appears a book that views the liberals as essentially gradualists and therefore from the author's point of view little more than a camp within the ranks of the conservatives! The author champions a liberalizing of the liberals by the inoculation of the Marxist virus. Where the liberals are now making intellectual concessions to social change by means of a liberal analysis of the problems of society and a gradual reconstruction of society by means of widespread critical intelligence the author would hasten the coming of Utopia by awakening among the masses the consciousness of class struggle. The importance of his thesis should not be minimized. What is needed is clear, sincere thinking regardless of the outcome. There can be no intelligent debate without an understanding of the debatable issue.

The author diagnoses the liberal educator's position as comprising two aspects: the ideological with its recognition of the existence and operation of conflicting values within our culture as they manifest themselves in the manifold contradictions in our social order; and the economic, which sees an economic system that is morally detrimental in its functions, wasteful in its processes and debasing in its effects upon all phases of social life.

The liberal educator's proposals for removing the present dislocations of society are summarized by the author as twelve-fold: the development of a collectivistic economy, the extension of social planning, the employment of democratic ends and means in the reconstruction of the social order, social planning to be based upon a citizenry made intelligent through adult education, the increasing application of intelligence as the most

effective instrument in the solution of social problems, an experimental mentality, immediate reconstruction of the economic machine in particular and of our social mentality in general, reconstruction through gradualism, the reconstruction of the economic system to precede that of other institutions and values which are incompatible with present social conditions, social reconstruction as unique educational in quality and responsibility, leadership by the profession of education, and the preparation of youth by the school to participate in a democratic planning society.

It is the author's conviction that the foregoing proposals are based upon three premises laid down by the liberals: American society is non-class-structured; reconstruction should employ the democratic technique; economic reconstruction does not necessarily involve a simultaneous reorganization of other phases of American culture.

Over against the premises and proposals of the liberal educator the Marxist contends that American society is fundamentally a class-structured society in that our present economy favors the interests of the owning class against those of the laborer; that the state seeks to perpetuate our prevailing class economy; and that our culture (non-economic values) functions in the interests of the dominant economic class and not in the interests of society as a whole. The Marxist finds that class conflict is the *bête noire* in the modern social pattern. Only by employing a class technique involving non-democratic means can present social inequalities be eliminated. And because a class mentality underlies both the non-economic and the economic ideologies and because the eradication of this mentality is imperative the non-economic and economic mentalities must be eradicated together, in other words, the whole social structure from the bottom up must be revolutionized.

Here is the issue. The liberal believes in a non-class structure and that present economic inequalities can be removed by the democratic technique of education; the Marxist insists that there not only is class structure but class conflict in the making, and that by organizing classes as conflict groups economic inequalities can be removed and thus the foundations of society laid on a wholly new plan.

The author supports his diagnosis of America as a class structure with numerous sets of statistics and concludes that class structure prevails because our economic machine operates in the interests of the class that owns and controls the means of production; our state is mainly subservient to the interests which perpetuate our class economy, and our dominant culture is a class culture since it tends to function in a manner which maintains

and perpetuates present class relationships and class dominance. The attempts of the liberals to remedy these conditions are deemed inadequate because there are no common basic interests in American society; enlightenment is impotent to reconcile basic conflicting interests; there seems to be no possibility of organizing intelligent majority opinion in favor of fundamental social change or of enforcing the will of majority opinion; and gradualism is ineffective in changing the *present* social order. The Marxist finds that the liberal's gradualism is ineffective because economic and non-economic values are closely interrelated; identical ideologies prevail in both sets of values and thus both must be reorganized; the non-economic values are now subservient to the economic; effective resistance against the menace of fascism requires a simultaneous re-orientation of our economic and non-economic values; our racial, religious and national heterogeneity demands complete orientation; and the social mentality must likewise be wholly changed.

The author's Marxist program is clearly stated. A new social order he believes can be achieved only by unionization of labor, the awakening of labor to class consciousness, the organization of the unemployed for militant participation in the daily class struggles of the masses, unionization and radicalization of agricultural workers and small farmers, radicalization of white collar and professional workers together with writers, journalists, teachers, artists and finally the organization and radicalization of our youth and students. Further, there must be unity within the ranks of labor, the organization of a radical labor party, the development of a revolutionary ideology and technique.

The author and his publisher have performed an important service in making this clear analysis of radicalism available at this time. The author writes with clear eye and deep feeling. He has challenged both conservatives and liberals. He plays fair by letting everyone know what Marxism proposes should be the new America and how it may be achieved.

EDUCATIONAL PSYCHOLOGY. Edited by Charles E. Skinner. Prentice-Hall, Inc. 754 pp. \$3.00.

Twenty-five prominent students and teachers of psychology have shared in producing this book. It is an elementary textbook for teachers and students of education. The point of view is eclectic. All of the psychological schools are represented in one or more of the chapters. Each author wrote independently, but the aim of the editor was to produce a "volume that would be functional and dynamic in content; that would be creative and social in viewpoint; and that

would give emphasis to the development of fundamental principles, attitudes, and standards of value. It was decided, furthermore, that the volume should be replete with concrete, workable illustrative examples from the classroom." The authors coöperated in fulfilling this purpose.

The general divisions of the book, aside from the introduction, are: (a) growth, (b) learning, (c) individual differences and their measurement, (d) adjustment and guidance, and (e) a manifold view of educational psychology. The topics of the chapters within these groups are those which follow the general direction of the newer trends in psychological thought. The emphasis upon knowledge, thinking and intellectual training is properly subordinated by enlarged attention to other subjects such as interests, attitudes and ideals, expression and creative activity, motivation, the development of the emotions, social growth and character formation, personality development, mental hygiene, and guidance.

Although there is a different author for each chapter, there is a similarity of treatment. In each there is a group of questions and exercises for discussion and study. Each, too, has selected references for collateral and supplementary reading. The footnotes are voluminous, and the points presented are properly documented, so that the student is introduced to the fundamental literature on the subjects discussed.

It differs quite markedly from the elementary books in the field of general psychology because, on almost every page, it really makes practical applications to the work of the school. For this reason it is well adapted as a textbook for a course in educational psychology which requires an elementary course as a prerequisite. In addition to having a different emphasis it furnishes much more material than the usual beginning psychology course, so that the knowledge of the student may be enlarged as well as broadened.

It is especially valuable because of its eclectic viewpoint. The reader is brought into contact with the different psychological schools, and much is selected from the opinions of each. At first thought, this might seem to be confusing, but the different positions are so well differentiated in the book, and the implications of each so clearly set forth, that the treatment gives the impression of unity, rather than of a series of essays, a mere "collection" of chapters.

Each chapter has subject headings and is summarized, and it is generally written and organized so that the maximum teaching values may be found. Type is large and clear, and illustrations are simple and unencumbered by unnecessary details.

It is a useful book and one which lends itself well to the purpose for which it was designed.

HIGH SCHOOL ENGLISH, BOOKS ONE, TWO, THREE. By Henry Seidel Canby, Olive I. Carter, and Helen Louise Miller. The Macmillan Co. 337, 413, and 494 pp. \$1.00.

Within the compass of these three books is presented the rather typical content of secondary school courses in oral and written composition beginning with the work of the seventh grade. The authors, however, have not followed the customary organization of content but have introduced many vital and dynamic features, such as the use of the library, word-study, book reviews and motion picture reviews, training in parliamentary law, newspaper style, the structure of poetry and so on. The sequence of the numerous units has been determined by the pupil's natural interests beginning with what the pupil does and closing with what he thinks, the various forms of expressions being considered in relation to these units. Grammar is subordinated to vital, living expression. Ample provision is made for the pupil to test himself. The authors have achieved a notable series of texts, and the publishers have spared no expense in attaining artistic book-making. The books can be recommended for their practical outlook and their wise dependence upon applied English rather than purely academic content.

INTRODUCTION TO MODERN VIEWS OF EDUCATION. By W. A. Saucier. Ginn and Company. 490 pp. \$2.00.

At the present time there are a great number of books which are written to expound the views of the general group designated progressive educators. This volume presents the general point of view of the group. The quotations and references show the extent to which it is a synopsis of the philosophy of Dewey, Kilpatrick, Bode, Hullfish, and others having the same general point of view. On the whole it is a good summary of the theories which it purports to explain.

There are weaknesses as well as excellencies in the presentation. The value of activity in teaching is well set forth—a value which all can freely admit. This, as well as other fundamental tenets or creedal beliefs of the progressive school, are ably set forth. But the time seems ripe for a closer analysis of some phases of such a program. For example the author asserts (Page 117) "What is advocated here is the extension of the program of extra-curricular activities to the point where they constitute a large part, if not all, of the curriculum." Many such as Dewey still question the wisdom of such a procedure. In extra-

curricular procedures pupils are given a large share of self-determination in planning, and a prime reason for the existence of such procedures is that the pupil may have time free from the domination of a teacher, where he can follow his own devices and use his own initiative. Although it will be disputed by the more radical and less sound educational philosophers, the great majority of educators still believe that entire freedom will lead to anarchy. Children are still children, who need guides and who need at least some patterns of conduct. Such sentences as the following are not more reassuring: "Modern classroom procedure, in some form of the socialized recitation and the problem and project methods, has been taking its cue partly from extra-curricular activities, but as yet has not equalled them in provision of opportunities for positive moral discipline." (Page 205.) There are still many who think that the present wave of "rugged individualism" has been precisely the result of theories such as that quoted. There is still quite a division of opinion as to how moral education best takes place. Many standards and ideals of conduct cannot be taught in actual situations in life. To do so would fill our penitentiaries and reform schools, whose inmates are there for precisely the reason that their actions, even when performed for the first time, cannot be allowed by society. Moral training is not merely activity but the building of ideals and sentiments. No one yet knows enough psychologically about the method by which attitudes are formed to say, *ipse dixit*, that one method is best, or that it is better than the judicious use of two methods. It would seem that real liberals in classroom procedures and in philosophy will make more rapid and substantial progress when claims for newer methods are more modestly stated, until such time as experimental evidence substantiates them. What is needed at the present time, with two fundamentally conflicting points of view, is to rigorously evaluate and criticize both positions, thereby securing the best for education, rather than support for a particular idolized doctrine.

The unity of the book is somewhat marred by the inclusion of several chapters showing how the principles apply to certain subjects of the curriculum. Either the whole gamut of curricular offerings should have been included, or the one task of giving materials which would help the teacher to "gain insight into the basic theories or principles of educational research and classroom procedure" should have been set.

As a summary of the generally recognized tenets of progressive education, the volume is admirable. Less can be said for its critical analysis and evaluation of the principles which are promulgated.

PRINCIPLES OF MODERN EDUCATION. By Frank W. Thomas and Albert R. Lang. Houghton Mifflin Co. 340 pp. \$2.25.

Within the last two years four books in the field of educational philosophy have appeared, each with a pattern of its own but all of them stressing the practical value of a philosophy of education. Professor Demiashevich in *An Introduction to the Philosophy of Education* leans upon ancient sources and finds that in classical philosophy lie problems of profound significance for modern education. Professor Doughton in *Modern Public Education* interprets Dewey's experimental pragmatism. Mr. Bogolovsky in *The Ideal School* presents a critical study of controversial theories and synthesizes them in his conception of an ideal school. The present volume *Principles of Modern Education* differs from the others in that it follows more closely earlier designs of principles of education, such as Professor Bolton's for example, and interprets philosophy of education as a compote of materials from biology, psychology, and history of education. In sharp contrast to these four treatments are the writings of Professor Dewey in which a particular philosophy is expounded but derived from a well digested examination of biological and sociological data. The authors of the present volume recognize that philosophy may have many meanings. A case might be made for principles not being philosophy although philosophy does involve principles. Avoiding the term philosophy in the title to their book the authors devote the first part of the book to Philosophy of Education and make it clear that they champion no particular philosophy but offer a number of concepts and data with which the student may construct his own philosophy. From this reviewer's point of view here is the fundamental weakness of the volume. Undergraduates need more guidance than this; few of them can synthesize and evolve a philosophy of directive strength and clarity. The book is correctly titled *Principles of Modern Education* but it is not a philosophical treatise. And as Principles it should have included among the principles philosophy as one of major contributions to educational theory.

Viewing the book, however, within its own pattern it deserves high praise. It is written gracefully and with commendable economy of diction. The study-helps are of special value. The annotated References are specifically directive for enriched study. As a text the book avoids padding. The principles underlying teaching and administration are lucidly set forth and the eclectic approach does have value in showing the student that education derives its meaning from numerous sources. The book is teachable and readable and considered as a text in the field of

principles (not philosophy) it is a valuable successor to earlier volumes in this field.

PUBLIC DISCUSSION AND DEBATE. By A. Craig Baird. Ginn and Co. 400 pp. \$2.00. Revised Edition.

This revision of a distinguished text maintains the essential qualities of the original but the author has included several additions on special types of debate, radio debating and discussion, committee and panel discussion and has rewritten the former chapters on analysis, the audience, and research. The author has added a model brief and an outline of parliamentary law. The lists of subjects for debate have been revised and numerous projects inserted. The present scope of the book is commanding with chapters on influencing belief and conduct, selecting and framing the proposition, research, exposition of the proposition through definition and analysis, synthesis, evidence, argumentative types (deduction and induction); fallacies; refutation; rebuttal; the audience; development of the speech; delivery in discussion and debate; formal debate; special types of debate; radio debating and discussion; committee and public discussion. Long known as superior in its field the volume is now brought up to date and should find a permanent place not only within the college but in programs of adult education, as well.

TEACHING PURPOSES AND THEIR ACHIEVEMENT. By L. John Nuttall. Charles Scribner's Sons. 290 pp. \$1.80.

This is a brief practical manual for teachers, prepared with the coöperation of teachers-in-service. "It is wholly an interpretative study." The techniques are a blend of recent work in the psychology of learning and of practical experiment in the classroom. Many examples from the experience of classroom teachers are included in the text. There are no lists of supplementary reading.

The author assumes that the environment of children will be used, as learning takes place in environmental activities. The "child-centered" aspect of education is assumed to be desirable. But the direction of specific learning is found to be a distinct responsibility of the teacher. Considerable emphasis is placed upon teaching as guidance and leadership in study. The usual types of teaching procedures are described.

THE BEGINNING SUPERINTENDENT. By Frederick E. Bolton, Thomas R. Cole and John H. Jessup. Illustrated. The Macmillan Co. 613 pp. \$4.00.

Until recently practically all books on school administration and school management have

dealt with the problems of larger systems and schools, chiefly because the available data have been obtained through coöperative research with individuals in these centers and these individuals have had facilities for research not so generously supplied in smaller systems and schools. The present volume recognizes what has long been needed—a treatment of administrative problems in the smaller systems. Most superintendents begin their careers within such systems, and if they attempt to apply the findings of research applicable to larger units serious difficulties may result. Hence a book that concentrates on the administration of schools in the small community fills a critical and immediate need.

The authors, all of them professors in the College of Education at the University of Washington, are experienced public school administrators and therefore not mere theorists but practical students of administrative problems. They write of the problems in the approximately ninety per cent of incorporated communities with a population less than five thousand. Of 18,157 high schools reporting to the United States Office of Education in 1930 only 15.7% enrolled more than three hundred pupils. Of this number reporting thirty-four and one tenth per cent enrolled fewer than fifty pupils; another thirty and one tenth per cent enrolled from fifty to one hundred pupils. More than three-fourths of the high schools reporting did not enroll more than two hundred pupils. About ninety per cent of the American high schools are small. It is clear that there should be a book especially prepared for superintendents in the bulk of the nation's schools and not only for the ten per cent in the large centers.

The book is a rich mine of information, deftly organized, charmingly written, concrete with illustrative charts and figures, and prevailingly inspired by common sense. There are chapters on the rise and development of the superintendency, the significance of the superintendent's leadership, an extremely valuable chapter on efficient office management and no less vital chapters on the school board, financial problems, the school plant, the school library, keeping the public informed, the selection and appointment of teachers, improving the school personnel, the professional library, supervisory functions, the textbook, the classification and promotion of pupils, pupil accounting, the guidance of pupils, the consolidation of schools, transportation of pupils, and a closing chapter, Looking Forward, in which some of the moot questions of the hour are fairly and informingly reviewed.

Prodigious labor lies back of the book. At first glance it may seem forbiddingly bulky but as one reads from page to page it is difficult to judge how the authors could have reduced its

content without omitting vital discussions that every beginning superintendent should study through the guidance of experienced and scholarly administrators. The book talks informally and with wise counsel to the young man or woman eager to make good in his or her first job. It is our prediction that once the book becomes known no administrator of small school systems will fail to have it within easy reach.

THE NEW CULTURE: AN ORGANIC PHILOSOPHY OF EDUCATION. By A. Gordon Melvin. Illustrated. Reynal and Hitchcock. 296 pp. \$3.50.

This addition to recent books on educational philosophy differs from the others in being, first of all, a more popular treatment of an educational theory, and, secondly, in being a scholarly and unique interpretation of the significance of Non-Aristotelian thinking applied to educational problems. Professor Melvin bases his theory upon dynamic relativism. In doing so he follows somewhat the approach employed by Professor Demashkevich in *An Introduction to the Philosophy of Education*, i.e. he goes back to a more general philosophy than that evident in educational philosophy several years ago. But the author is not looking backward, but definitely forward. He advocates a "fundamental philosophical reconstruction" as a means of salvation from the confusion heightened "by the feeble philosophies which have dominated the last forty years" and furthered in some instances by "a new spawn of sophists." Mr. Melvin finds that the prevailing confusion has been confounded, in part, by the old Aristotelian type of concepts based upon identification, organization and classification, an observation which confirms that of Korzybsky in *Science and Sanity*. Rejecting the abstruse and antiquarian logic by means of which western civilization evolved its standards and ideals the author champions "dynamic logic" which is based upon "the simple process of challenging axioms." Civilization, the deeply rooted *status quo*, is regarded as "a rigid, absolutistic and authoritarian system" of life with fallacies characteristic of "rule, creed, dogma, statics and authority." The dynamic logic the author believes is suited to a world which has been overanalysed, atomized, systematized and classified to the point of having lost its wholeness. Classical logic analysed; dynamic logic synthesizes, i.e. it seeks organic synthesis. Here is the philosophy of dynamic pragmatism.

In the course of his exposition Professor Melvin critically examines the age-old conceptions of the absolute, spirit and matter, and the more recent concepts of relativity, energy, organism, personality and the community. The need of the

hour is to bring into organic unity and power the results of courageous thinking throughout the world, as recorded in history, social science, natural science, psychology, for example; and to derive from these sources a dynamic education which begins with the elementary school and continues throughout college. The present book presents the philosophy of which the author's former books were applications. He has read deeply and widely and has thought synthetically. One may regret the organization of his present book, as lacking continuity but his sentences are crisp, transparent, and nowhere is he dull, not even in the splendid chapter on the meaning of relativity. The new education has been criticized for its lack of a directive social philosophy. The present book may be viewed as an important contribution to the supply of this lack.

The illustrations, designed and drawn by Mrs. Melvin, are ingenious and illuminating. The Appendixes add valuable matter on Dynamic and Static Periods in Western History, Relativity, Materialism (which, by the way, is an almost outmoded term in philosophy, naturalism having taken its place), Application of the Organic Concept to Curriculum Construction, and The New Program at Eagle Rock High School, Los Angeles, written by Helen Babson.

Professor Melvin has written for the educator and the layman. It may be hoped that his book will find its way into many classrooms and homes as a stimulus to thinking and as a guide in the understanding of liberal and constructive thinking consonant with the needs of modern times.

THE SMALL HIGH SCHOOL AT WORK.

By R. Emerson Langfitt, Frank W. Cyr, and N. William Newsom. The American Book Company. 660 pp. \$2.75.

Although half of the pupils in the high schools of America are enrolled in small schools with small classes, the books dealing with administration have dealt for the most part with the large school. Principals in the smaller schools will, therefore, find much help in this volume. It is not a mere handbook or manual of procedures, although much of direct guidance is given.

The philosophy and social setting of the school is clearly analyzed. On account of its limitations, it should not "ape" the large school, although it can learn much from certain phases of leadership. It must build its own philosophy. It can reach its objectives in many ways. Pupil counseling, pupil accounting, disciplinary problems and the classification, grading and promotion of pupils are all considered as aspects of pupil guidance.

Organizing and enriching the curriculum is a second way in which the school may perform its functions, the latter through provision for individual instruction, supervised correspondence study and the library. Extra-curricular activities are seen a portent of good, but there is lacking that blind worship that is so often found. "Although activities are latent with values, they also are latent with dangers." The small high school has peculiar functions in developing community relations, and in promoting community activities.

The administrative problems involved are particularly difficult because they are first hand "face-to-face." The selection, organization and assignment of teachers; the improvement of teachers and teaching; the plans for opening and closing the school year;—all these are difficult problems. There is much specific and detailed advice given.

The small high school has its own peculiar problems as well as those which are similar to, or identical with, these of other schools.

The problem of transporting pupils is a distinctive problem of the smaller school. Here are given valuable suggestions for office management and practice, for arranging the daily schedule, for financing the school program, and for preparing the school budget and accounting for school funds. There are excellent suggestions for the use and care of the school plant. Supplies, textbooks, and equipment are other topics which receive adequate attention. For the small school it is deemed advisable to organize classes on a six-six plan. The reorganization of the school as well as the school district is investigated.

In a single volume much material is organized which forms a compendium of knowledge on the small school and its problems. It is a book which administrators in the smaller schools will find most helpful. Of course, no single volume would treat in complete detail the multifarious problems which arise in administration. It is here that the selected references are of value. The authors should be thanked for making the references complete and for locating the pages on which they are found. A series of problems and challenges follows each chapter.

Taken all in all, the large number of principals of small American high schools will find here valuable information and guidance which is badly needed.

THE SOCIAL FUNCTIONS OF EDUCATION.

By Robert M. Bear. The Macmillan Co. 434 pp. \$2.25.

In this introductory treatment of educational sociology the author recognizes two purposes: the adoption of a point of view regarding the place

of education in society, and the integration of the student's knowledge of social processes and institutions together with an enrichment of such knowledge, to the end that he may attain deeper and wider understanding of the problems of contemporary life and how they are related to education. The first part of the book, therefore, considers the meaning of education for both the group and the individual in the light of the cultural heritage and the general process of personality development. In the second part of the book the author studies the backgrounds, present functioning, critical problems and trends of institutional life, and focuses attention upon the family, recreation, economic affairs, religion, community life and government. The third part concentrates upon the questions of social change and progress and the manner in and the degree to which education through the schools may prepare man to improve social life.

Mr. Bear writes simply against a scholarly background. His frequent references to the writings of Bagley, H. E. Barnes, C. H. Cooley, George S. Counts, John Dewey, R. L. Finney, Hornell Hart, Charles H. Judd, W. H. Kilpatrick, D. H. Kulp, W. F. Ogburn, E. A. Ross, A. J. Todd and Kimball Young indicate a comprehensive point of view. The author's definition of social education is excellent:

In the light of the knowledge acquired regarding culture education appears to be the process by which the social heritage (comprising man's adjustments to the physical and social worlds) is preserved and which thus makes possible both the type of civilized life men live at present and also cultural advance therefrom. In the light of what was learned about human nature and personality, education appears to be the process through which these are developed and needs satisfied. It is a process by which culture traits through associated living are integrated into the being of the individual: a process by which animal-like infant becomes a human personality. All the social interactions of his life are part of his education and the latter continues until death.

Education is a two-way process, but essentially this two-way process lies wholly within the social environment. But the emphasis on culture must be observed because "the individual must be acquainted with the elementary or basic beliefs, ideals, knowledges, attitudes, language, ways of behaving and techniques which constitute" the institutions within which and for which the individual lives.

In the development of his sociological conception of education the author deals with the environment of man and education, human nature

and personality, the nature and meaning of education, the school as a social institution, the relation of the school to the family, education and recreational life, the school in an industrial society, education and religion, the school's community. The community's school, education of the citizen, the meaning and possibility of social progress, the responsibility in change, education and social change—all these discussions being brief, crisp, and well digested, often popularly presented in the best sense of popular and therefore clearly understandable for the beginning student.

FICTION

A WOMAN OF WASHINGTON. By Cornelius Vanderbilt, Jr. E. P. Dutton and Company. 282 pp. \$2.00.

The author is a writer who has had some years of experience as a writer and who has a dozen books to his credit as well as several dozen magazine articles. He has been a "globe-trotter" crossing the Atlantic more than a hundred times, the Pacific more than two-score times and having on four occasions gone around the world. He has traveled extensively to all corners of America, and has had contacts with all classes of society. Only two years ago he startled the reading public with his book "Farewell to Fifth Avenue."

Washington has long been known as a city of social as well as political intrigue. It furnishes an admirable background for a novel. It is the story of a rugged plain senator from the West, who after fighting for forty years for the rights of the plain man, is outwitted by a woman who is a power in Washington political life. Duped, he is made to believe that his very reforms are the means of playing into the hands of hated Wall Street speculators.

Because many of the names are contemporary, readers will wonder whether there is historical accuracy as well as fiction in the scenes which are depicted. Certainly Mr. Vanderbilt has had occasion to learn the ways of the capital city. The volume is dedicated to Senator Norris of Nebraska. "The only really independent senator I ever knew."

The involved plot depicts an adventuress, native of New Orleans, who finally drifts to Washington, taking along her niece who is ignorant of her own origin and relationship to her mysterious friend. In Washington she becomes the unwitting partner of her aunt in her intrigues, and only learns of the morass into which she has been engulfed, after falling in love with the senator's son. As in all good stories, love conquers, and the senator is warned in time to retrieve his good name, and his political fortunes.

There are many sidelights upon the political

situation in Washington, and upon the methods used by private interests to secure their ends.

I WAS A PROBATIONER. By Corinne Johnson Kern. E. P. Dutton & Co. 314 pp. \$2.50.

Although classified as fiction Miss Kern's story of the experiences of Coco and Probie in a San Francisco hospital while they were in training supplies graphic and realistic pictures of what goes on in the world of institutionized suffering and healing and dying. The picture is not pleasant. It is not surprising that hospital staffs become callous, that reactions to scenes in the operating room should take the form here described. The hospital is a world apart to be sure, but within its orbit tragedy, pathos, humor, intrigue, romance play their rôles and life itself, shorn of all social artificialities, is here the physically raw organic pattern of animal behavior. Doubtless in many hospitals there are nurses who conform to the pattern of The Bat, Miss Evans, and the two heroines of the present story; the wonder is that any nurse can be evolved out of a probationer and appear as a ministering angel. Many of them do but the cost is here described in scenes and episodes that the reader will not soon forget. The American hospital is great in spite of some of its staff. Perhaps the discipline and callousness of the superiors are essential. Miss Kern's forceful story raises many questions and reveals uncomfortable truths.

THE STREET OF THE FISHING CAT. By Jolan Foldes. Farrar and Rinehart. 308 pp. \$2.50.

The fact that this novel won the All-Nations Prize Novel Competition predisposes the reader to expect a superior work of literary art, an enduring masterpiece and possibly a major influence in the development of the twentieth century novel. If the novel did not bear a blue ribbon it perhaps would receive more just criticism than is now possible. The author has written internationally in that her characters are political and economic exiles from the rent countries of Europe. They have found a haven on the banks of the Seine and here live in nostalgic mood attempting to replant themselves. They are the ripples caused by the disturbance at the center of political conflict, and in portraying the pathos and tragedy of the far-removed results of political upheaval the author has performed an important service. But the book is not great literature; it will not affect literary trends. It is well written and the characters are three-dimensional, especially the Barabas family—Gyula, Anna and Klari. The communal life of the

refugees, their gentle solicitude for one another's welfare, their heated but friendly arguments, their futility are carefully posed behind a softening screen. One wonders if such an assortment of frustrated people actually could live together in a sweetness and light atmosphere. Or has the author subtly suggested that suffering reduces all men to a common level of disillusionment in which differences of opinion and personality have lost their sharp distinctions and there remains only resignation, a sense of the brotherhood of grief and loss within which values have fused and only one value prevails—surrender to the ogre, life. Be this as it may one does not find in this delightfully written account of how a group of refugees behave a realistic canvas. The book is well worth reading but it does not convince the reader that such characters actually exist. Perhaps the author knows a group that she used as prototypes. Aside from the characters the story is arresting and Paris is described with the vividness of one who knows its grain beneath the veneer of Baedekers.

GENERAL LITERATURE

A SOUTHERN TREASURY OF LIFE AND LITERATURE. By Stark Young. Charles Scribner's Sons. 748 pp. \$1.48.

To all doubters that the South has contributed important items to American literature this Treasury will be a revelation. Mr. Young has opened a chapter that future historians of American literature will appreciatively expand. The book is not an anthology of necessarily great writings for Mr. Young disapproves of this criterion as imposing false values, the setting up of supreme qualities in works that lack them. Literature need not be great to be true to life. Many of the items in this collection would be excluded if judged by severe standards of criticism; it is sufficient that they are literature and do bring into view the moods, attitudes, customs, ideals, history, etc. of a section of the United States which until 1860 offered a unique civilization which only a year later would begin to crumble. Mr. Young considers the judgment that the *ante bellum* South did not produce literature of any note because the Southerner was more interested in oratory. The presence in this volume of numerous items from this early period would seem sufficient answer to the opinion long held. The new criticism with its more searching study of literary values finds that the old South had writers of no mean quality. Mr. Young believes (and we suggest that literary and dramatic critics listen) that "a zest for life may conceivably go farther than a distinguished—if it be distinguished—taste in stale things." He is more

concerned with the pattern of character evolved in the old South than with its having been artistically described in immortal lines. It is not necessary, he insists, that a society should produce great literature or great art. The function of society's art is "to re-create, emphasize, mold and perpetuate the qualities of a society, and bring to it an antiphonal radiance drawn from among its own parts. The blest condition between a society and its art appears when they mutually sustain and nourish one another. And where art does arise, its necessity is to distil and shape in a society what there is to shape and distil, outwardly to achieve the definiteness of order and the mystery of form for what was hitherto wandering or in solution, and inwardly, like the evening star, in its immortal and intense suspension, to bring us back to the knees of life."

Applying the measures outlined above Mr. Young found ample material for a treasury of Southern literature. There are imposing names in his collection: William Byrd, Francis Scott Key, Daniel Boone, William C. Preston, Patrick Henry, George Washington, Thomas Jefferson, Edward Coote Pinckney, Tyrone Power, David Crockett, Henderson Yoakum, Andrew Jackson, Irwin Russell, Henry Timrod, Augustus Baldwin Longstreet, William Gilmore Simms, John Caldwell Calhoun, John James Audubon, Edgar Allan Poe, Thomas Holley Chivers, J. Frank Dobie, Paul Hamilton Hayne, Francis Orray Ricknor, Thomas Nelson Page, Sidney Lanier, George W. Cable, Jefferson Davis, Douglas Southall Freeman, Joel Chandler Harris, Andrew Johnson, Mark Twain, John Fox, Jr., Woodrow Wilson, Lizette Woodworth Reese, Corra Harris, Roark Bradford, John Crowe Ransom, John Peale Bishop, William Alexander Percy, Conrad Aiken, Cale Young Rice, O. Henry, Grace Elizabeth King, Henry Mencken, Julia Mood Peterkin, Thomas Wolfe, John Gould Fletcher, Ellen Glasgow, Allen Tate and many others, to which list he might have added the author of the best selling novel of modern times, *Gone With the Wind*.

The book contains poetry, short stories, essays, addresses, extracts from novels, spirituals and so on. There can be no doubt after reading the volume that the South has written much and well.

GRAND TOUR. Edited by R. S. Lambert. Illustrated. E. P. Dutton and Co. 167 pp. \$2.50.

Lest the reader anticipate that this is a modern travel book let it be said at once that he has in store for him a most unusual experience in reading about tourists of the grand manner in the seventeenth, eighteenth and early nineteenth centuries, tourists, who, because of the expense and

time involved, were confined almost wholly to the aristocracies of the time. The Grand Tour of those days "symbolized a particular feature of English aristocratic culture which no other national aristocracy could—or perhaps needed to—boast." Several authors whose original articles appeared in *The Listener*, sponsored by the British Broadcasting Co., are contributors to the volume, Mona Wilson writing the first and last chapters on How It Began and The Decline of the Grand Tour, respectively; Douglass Woodruff on The First Stage from London to Paris; Edmund Blunden on The Second Stage from Paris to Geneva; Janet Adam Smith on Switzerland and the Alps which constituted the third stage. Italy as the Fourth Stage is described by Richard Pyke; Venice, Florence, Rome and Naples by Sacheverell Sitwell, Germany and the Rhineland (fifth stage) by Malcolm Letts and the last stage, Cologne and the Journey by the same author.

At a time when roads were poor, transportation crude, inns uncomfortable, and bandits plentiful, a Grand Tour was a real adventure. The authors, scholars all, have drawn upon old documents for the basic material of their chapters and the result is an informing literary and cultural story that takes the reader back in a flash to "the good old days." The interests of the tourists of the time differed profoundly from those of the modern tourist. The Alps did not stir them and local entertainment was sought within the circles of the best society to whom the travelers had invaluable letters of introduction. The reader can sit in the quiet of an evening hour and follow the Grand Tourists and enjoy their customs and reflections and learn many things that the usual historian does not take time to tell. But he will close the book thankful that he may tour today in luxury undreamed of by English aristocrats centuries ago.

MONTICELLO AND OTHER POEMS. By Lawrence Lee. Charles Scribner's Sons. 92 pp. \$2.00.

Mr. Lee sings almost in a whisper so gentle and simple is the music of his verse. Nowhere does he rise to thrilling crescendos; nowhere does he leave the pastoral scene, not even when images of factories and ugly dwellings pass behind his serenade to nature. One knows that the images are there but the song flows on unmarred, undisturbed. He is a pastoral lyricist to whom come brief reflections, such as

Something was changed since we had slept
Morning on every branch was still.
No wind. But light. All hushed until
Sleek crows above our hollow flapped
And dropped a friendly sound,
Like a last old winter's leaf to ground,

Cawing of wonder in the air
And a great newness everywhere.
We waked and watched them far in blue,
Suddenly knowing ourselves were new.

or a likeness, "Earth moves as a low red foam
Behind tired horse and man."

or, again, when he notes the "argent rain" of April.

There is beauty of mind as well as of soul
in his sonnet

Man does not say good-bye. Somehow the soul
Keeps all that has been loved with it always.
The bodies break, friends go, the season's roll;
But of each cherished thing the spirit stays.
They are like summer shining on the air—
These forms, this breathing earth, these radiant
friends.

From their remembered splendor I shall wear
Some light about me till my moment ends.

I cannot carve your lovely shape in stone,
Staying awhile its excellence from decay,
Nor fix your beauty into paint. Alone
A look upon my face will sometimes say
How beautiful are the things which I have known
That came from earth, that turn again to clay.

Technically Mr. Lee is dexterous with his rhyme forms as in *Night Journey* and here as throughout the little volume the very simplicity and ease of his writing conceal the artistry of his creativeness. The poems belong to four groups entitled *Monticello*, *A County Fair*, *Twenty-Four Hours*, and *Night Journey*. All of them are short. His themes begin with *Jefferson* and continue with such simple references as *Evening Cinema*, *The Spring Light*, *The Hour for Lamps*, *Cockrow at Night*, *The Beginning of Summer*, *The Fear of Flood*, *The Sparrows*, *Apple Country*, *The Winter Woods*, *Take Leave of Winter*, *The Pigeon*, *Days Like Buttercups*, *Slowly Moves the River*. Born in Alabama Mr. Lee now teaches at the University of Virginia, his Alma Mater.

HISTORY

THE SIXTEENTH CENTURY. By Charles Oman. E. P. Dutton and Co. 247 pp. \$3.00.

The distinguished British historian, whose history of Greece is still authoritative although written fifty years ago might have subtitled his most recent volume "The Century of Disillusionment" for the sixteenth century was the last of the middle ages and the beginning of modern times. Men had lost faith in the church, learning and arrogance of empire. The long entrenched values of idealism had collapsed and men then,

as now, faced confusion of ideas and ideals. A new world was swinging into view, a world ushered in, as it were, by what is known as the Renaissance but not cosmic, more nebulous and chaotic, in fact, than the rigid and artificial structure of blind faith. The author writes of the times as disorganized, individualistic, lacking a central unifying force and motive. Art and literature made their contributions to individual lives only superficially. There was no enhancing and deepening of morals. In fact the Renaissance was essentially an immoral age.

Sir Charles writes of lost illusions, man and universe in the sixteenth century, tendencies and individuals—the popes, Charles V and Philip II, Gustavus Vasa and Scandinavian Protestantism, the Turkish Danger, wars, and the Occult. Here abound facts culled from long and discriminating reading, and the result is that the sixteenth century becomes alive, and one adds to one's knowledge impressions, interpretations, portraiture that only an author of Sir Charles' mature scholarship could provide. As he says "the Sixteenth Century was a wonderful time." To us today it has a deep significance because, as stated, it was the beginning of that long period of skepticism which continues into the present. One can not but wonder when it will be possible for an historian of the future to write of the end of skepticism and the beginning of a new century strong with well attested convictions.

MUSIC

THE MAGIC WORLD OF MUSIC. By Olga Samaroff Stokowski. Illustrated. W. W. Norton. 197 pp. \$2.50.

Not only is this an inspiring exposition of the meaning of musical composition and instruments but without exaggeration it can be acclaimed as one of the most beautiful of the season's publications. The author, a noted concert artist and teacher of music, chose a novel vehicle for her book written "for the young of all ages." Hans the Musician had a wife and twenty-eight children, the latter named after the usual instruments of the orchestra. A misadventure lands him by means of a rocket-ship on the planet Mars, and, his life in danger, he wins respite by playing his violin and flute. The Martians, never having heard music before, rush to earth and return with the whole Hans family and through them the Martians are instructed in the magic of music. Much of the book is written in delightful, tuneful poetry and the setting, its drama and color, give to the author's explanations a charm and lucidity that should captivate the young of all ages. But in and through it all there is serious, authentic teaching. The illustrations are entranc-

ing and the literary style full of grace touched with humor. The book should be in every school library, and it is our prediction that any teacher who reads aloud from its descriptions will have a class of spell-bound pupils.

PHILOSOPHY

THE CONCEPT OF TIME. By Louise Robinson Heath. The University of Chicago Press. 236 pp. \$3.00.

The layman is well acquainted with the surface significance of the meaning of time. When he refers to Greenwich, eastern standard, central, mountain and Pacific time and according to whether he lives on the farm or in the city considers the disadvantages or advantages of daylight saving time he is really much closer to the philosophical problem of time than he realizes. It is therefore valuable to study the concept of time at the feet of one who has delved deeply into the historical, biological, mathematical, psychological and philosophical interpretations of its meanings. Miss Heath's original interest in the problems centered in the study as a doctoral thesis, but the present volume is more comprehensive. Within the six chapters of the book are discussed such questions as the relation between time and motion, how time is measured, its nature as atomic or continuous, its meaning for the physicist in the theories of relativity and quanta, and the outcome of a synthetic interpretation which comprises elements of several theories based upon contributions by the sciences, history and philosophy.

The author uses as a starting point not only physical theories but the biological as well. Time is broadly viewed as "one aspect of the relatedness of events," and the author raises a number of critical questions: What is the relation between time and motion, between alternate time systems, such as those popularly known? What is meant by simultaneous events, as contemporaneous reigns in history? What is the relation between private and public time? What is the meaning of time in childhood as compared with that of age? What is the significance of "filled time" as compared with sheer idleness? Is a clock a significant factor in the meaning of time? How are time and eternity related? Are the common terms—past, present and future—reliable? How does evolution, organism and environment affect the characteristics of time, or how does the concept of time affect these biological meanings? What are the implications of time—space? And, once more, are there absolutes, or is everything in the universe relative? The latter question obviously has profound theological implications.

The author is convinced in the light of her

scientific and historical survey of various meanings of time that the pragmatic treatment would clear away many difficulties. Time, like other concepts, is an abstraction from experience, but it is real "in the sense that temporality is a vital factor in experience" and "does as much work as any other factor which can be named." Because time is used in many senses the author deems it best that more than one concept of time should be employed for time. The meaning of time is contextual, i.e., it depends upon the measures used and therefore the continuity or discreteness of time are simply ways of referring to the sort of clock used in measuring time. Likewise, the observer's perspective (including the clock) must be included as an important factor. "The problem always is: 'What sort of clock is designated for a given measurement of time?'" The mathematician's meaning of time, however, is reached wholly by definition and for this reason may be reversible, a mathematical line having no essential direction. In the field of values time has far-reaching significance, for if time is considered as a real entity, apart from human measures, "it apparently brings into jeopardy any value to which we may have attained or which has in any way become actualized. The importance of this view is suggested by the author as she continues:

There is no escape from this. Yet, on the other hand, it is entirely on account of this same temporal quality of experience that ideals have their significance. Ideals or purposes play a very important part in our life: certainly on a pragmatic basis they should be assigned as high a degree of reality as external objects. Yet it is only as time is real and cumulative that this is possible. That is, any striving toward the future can have meaning only if the future is not only related to the present but when actualized will in some sense contain the present. . . . In our estimates of value we incline to consider the later experience as more important than the earlier, preference for the present over the past but also for the future over the present. These judgments are very much complicated by the fact that through memory the past or present often affects the future, but if that can be eliminated, the future is considered as the most significant. . . . If this preference is to be taken as more than a custom—that is, if it is a significant reflection on experience—it implies the reality of both change and time in the sense of creative advance since the later stages include the earlier. Both the irreversibility and the reality of time depend upon this.

The Concept of Time is a major contribution to constructive thinking as it affects the social and educational problems of the hour. It is

written clearly and the educated layman as well as thoughtful educator will find in its pages discussions that will be helpful in appraisals of social values.

SOCIAL STUDIES

FIFTY MILLION BROTHERS. A Panorama of Lodges and Clubs by Charles W. Ferguson. Farrar and Rinehart. 389 pp. \$3.00.

The recent horror attending the exposé of The Black Legion and similar revelations a few years ago of the activities of the Ku Klux Klan focused attention upon the sinister rôle played by secret societies in America, but the more imaginative observer might have paused to reflect upon the fact that in practically all communities secret societies with a bewildering variety of purposes draw allegiance from a goodly per cent of the local population, and that in many colleges and universities the fraternity has been a dominant force on the campus. It remained for Mr. Ferguson, however, to study the phenomenon of lodges and clubs in American life, and in the present volume the purpose, scope, characteristics and history of these organizations are given sympathetic treatment. The book is, however, not historical or philosophical, but descriptive. A companion volume might well deal with the long history of secret societies from ancient times to the present and a third volume with the philosophical and religious significance of such organizations. One thinks of the ancient Pythagoreans and the Dionysian Mysteries and the secret orders of the African savages. The author does offer an explanation for the popularity of lodges and clubs when he says: "It may be said that the clubs and lodges are the average man's answer to democracy. Yet it is wearisome to hear it repeatedly alleged that men and women join these bodies to transform themselves from nonentities into superior mortals through abracadabra of the ritual. This is doubtless true—at least in thousands, if not millions, of cases. But it is not enough. The pleasures of participation in meetings are only an incident in the process and the experience of belonging. The satisfaction comes because these lodge properties and these lofty sentiments and this glowing raiment and those incommunicable secrets are actually the signs, the robed ideas, the vivid demonstration of the conduct for which the group stands. . . . They have grown and multiplied simply because they provided the only natural basis for normal group life in a country historically deprived of it." The author believes that the lodges and clubs are "a perfectly natural expression of American life—not a side-show spectacle to be gawked and

snickered at. . . . They make the mass, the flesh and blood of a nation." To the degree that this judgment is correct the author's book may be regarded as a sociological document.

Beginning with the august Masons the review includes college fraternities, temperance bands, the Knights of Pythias, women's clubs, luncheon clubs (Rotary, Kiwanis and Lions), fascist groups, brotherhoods (Workmen, Woodmen, Royal Arcanum and Maccabees), chambers of commerce, the American Legion, Negro lodges, the D.A.R., the Odd Fellows, the Shriners, Jewish orders, Elks, Moose and Eagles, Catholic societies and such burlesque organizations as Guild of Former Pipe Organ Pumpers. As would be expected a faithful story of these and similar organizations offers many a laugh and the author succeeds in letting the facts stir the reader's risibles. Not that Mr. Ferguson is satirical. He simply tells the facts—that is enough. But among the facts are the lofty humanitarian objectives of many of the lodges and clubs. Many of them have benefit funds for their members; others support projects in the interest of crippled children, orphans, the aged. Billions of dollars have been distributed by lodges and clubs for human welfare. Joining a club implies duties and expenditures. The loyalty to the club program, the amount of time given to it, the penetrating effect of its fellowship to a degree that encompasses family and social life—all this and more must be borne in mind as one appraises this phenomenon of American life. Mr. Ferguson supplies data gathered over many years of study but nowhere does he encroach upon lodge secrets. He is fair, respectful and accurate—the latter perhaps being approximate in some instances owing to the difficulty of gleanings first-hand information. It is a revealing volume. Here is an America that doubtless comprehends the fundamental forces of the nation's life.

MOBILIZING FOR CHAOS. The Story of the New Propaganda. Yale University Press. 231 pp. \$2.50.

This is one of the most stimulating of the many books which have appeared during the last decade upon the general subject of propaganda. In the turmoil found in present-day nations, and in the struggle of political ideas for survival, nationalism has become rampant. "The menace of our time is the insidious encroachment of the intolerance of nationalism upon all the channels of approach to the human mind." Using a refined method, modern states have found that the surest control is that which comes from conviction rather than force, for this reason seeking to control the information and opinion available to their citizens. "News is the vital factor in inter-

national life, and the control of it is at the core of the problem of nationalism." And so in the book the author shows, "first, how the physical equipment of rapid communications, including telegraph, cable, and radio, has been made servile to the demands of nationalism; and second, how news, the matter most vital to the formation of public opinion, has been tampered with and exploited by nationalism for the deliberate purpose of warping the human mind."

With increased facility of communication, it would seem that internationalism would grow rapidly at the expense of a narrow nationalism. But with the growth of invention, there grew also intense national rivalries, and a race began for the control of the arteries of communication. "National interests have dominated the extension of service by telegraph, telephone, and wireless." And national interest has stimulated nations to seek to defend itself, to increase its prestige, and to extend its influence abroad, while at home the government seeks to control all internal channels of communication to make regimentation of public opinion easier. "The principal means of internal communication in any country are the transportation systems, including railroads and motor lines, the postal system, telegraph, telephone, and radio broadcasting. In virtually every important country of the world, with the exception of the United States, these services are either

state monopolies or private monopolies rigidly controlled by national governments.

The major portion of the book reveals the implications of government control of the means of information. Radio as used by the governments builds up national loyalties. In the same way a subservient press "corrupts the news" giving the particular slant which the government desires. There is an excellent description of the different news agencies of the world, and their relation to the governments. There is now "propaganda on all fronts." For democracies the foremost problem is to retain a free press, free communication, and free speech. They "guarantee greater protection to the free flow of human intelligence than dictatorships such as Russia, Germany, and Italy. . . . It is well to remember that one of the first victims of dictatorship is freedom of speech." If the democratic theories are abandoned for that of the totalitarian state, there is almost surely a war on the horizon, caused by the "enchainment of human intelligence through propaganda." It is impossible to show in a brief review the clarity and skill with which the author marshalls his facts. The volume is packed with striking facts, and they are presented in an overview of the present world-situation, which makes them a forceful reminder of the importance of unrestrained intelligence. It is an excellent presentation, well documented, and vigorously written.

Books are the ever-burning lamps of accumulated wisdom.—G. W. CURTIS.

REVIEW OF CURRENT PERIODICAL LITERATURE

EDUCATIONAL

BALDWIN, ROBERT D. "Professional Tenure for Teachers." *School Board Journal*. 94:43-45. February, 1937.

Tenure should be a "two-way" proposition. "It should guarantee to a community the services of the capable teacher, as well as guarantee to the capable teacher his position." Teachers think more of the latter than of the former. There are three causes for the present agitation: (a) positions are scarce; (b) the supply of qualified teachers is great; (c) standards are rising, and are placing teachers who hold positions and who have limited training in fear of losing their positions. The author favors the "continuing contract" for teachers, which engages teachers indefinitely, until informed in writing by the superintendent of schools, that the term of service is terminated.

BOWDEN, A. O. "Fear—the Master Enemy." *School and Society*. 45:46-51. January 9, 1937.

There are various evidences that many of the capitalistic class are afraid of the schools and their power in destroying belief in traditional doctrines. School administrators fear the influence of graft in handling textbooks; they fear open discussion of unpopular social doctrines; through fear they employ and retain unprepared teachers; allow cuts in salaries; teachers are restricted in their personal relationships and are discharged without cause; teachers are afraid to assert their rights; and finally, we fear to put into effect the doctrines of universal education which we glibly pronounce. The social sciences must take as their unfinished task the eradication of fears which are found in social relationships.

BRUBACHER, JOHN S. "The Public School: An Example of the New Social Order." *School and Society*. 761-768. December 12, 1936.

An interesting analogy is drawn between the change from a privately-owned and controlled system of education to a public-supported system and the proposal for a more coöperative social order. The present social trend, likewise, is a movement which has for its purpose extension of individualism to a greater number of persons through coöperative effort and opportunity.

BRUCE, WILLIAM. "Beyond Child Development Lies Social Education." *Educational Adminis-*

tration and Supervision. 23:1-11. January, 1937.

The early stages of child development are ripe for conditioning children. As the later years come, education is largely the solution of social conflicts and problems. A search for a richer life demands a flexible mind which uses "the past and present as stepping stones to a future characterized by new ways of thinking and living." "Parents, teachers and pupils must join hands and minds in turning conflicts of life into avenues for mutual education and shared social action."

CHILDS, JOHN L. "Whither Progressive Education?" *Progressive Education*. 13:583-589. December, 1936.

Progressive education emphasizes certain changes in world outlook. Among them are a functional conception of mind, an empirical interpretation of values and morals, experimental naturalism, the activity principle, educational provision for individuality, the whole individual. These shifts in fundamental philosophy demand that progressive education frankly assert that a changed outlook on American life is necessary, and that a pronouncement must be made on these subjects, if the whole movement is not to be a sterile one.

COFFMAN, LOTUS D. "The Challenge to Education." *School and Society*. 45:276-281. February 27, 1937.

Education must go forward as an evolution from what has already been accomplished. "The past has its contributions to make, the future its challenge, but the challenge of the future is largely that of unfinished business. . . . For centuries the Kingdom of God has been at hand, always within our reach, and yet never quite attained. It will not be reached by repudiating the past, nor by chasing the phantoms of the future; it will be reached only as we understand that, throughout long stretches of time, civilization, like individual human experience, moves steadily forward . . . the schools will be the instruments of social progress without the leadership in education surrendering any of its liberty or violating the privileges of its responsibility."

DEWEY, JOHN. "The Challenge of Democracy to Education." *Progressive Education*. 14:79-85. February, 1937.

"There is an intermediary between aimless education and the education of inculcation and

indoctrination. The alternative is the kind of education that connects the materials and methods by which knowledge is acquired with a sense of how things are done and of how they might be done; not by impregnating the individual with some final philosophy, whether it comes from Karl Marx or from Mussolini or Hitler or anybody else, but by enabling him to so understand existing conditions that an attitude of intelligent action will follow from social understanding."

GANDERS, HARRY S. "Headship' or 'Leadership.'" *The Nation's Schools*. 19:33-34. February, 1937.

"The basic technique of leadership is respect for personality." Leadership is learned rather than inherited as a part of outstanding personality. "Knowledge is more to be prized than stature; a sense of civic responsibility is above a stentorian voice; faith and purpose are more important than positiveness, and sincerity is more important than mere aggressiveness."

GLENN, GARRARD. "The University Created by Thomas Jefferson." *Travel*. 68:18-21 ff. March, 1937.

A charming description of the architecture, the planting, the scholastic atmosphere, the student body. Built materially by Thomas Jefferson, it has a charm of situation and a repose which typify the spirit of Virginia itself. Although he never studied architecture, this "dreamer" produced one of the finest examples of the builder's art in America. He was interested in things of the spirit rather than in making and hoarding money as is evidenced by the inscription of his tomb, an epitaph which he himself wrote before his death: "Author of the Declaration of Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia."

PATRY, FREDERICK L. "Mental Hygiene in the School Child." *Education*. 57:273-277. January, 1937.

Two helps are indicated. First is the ever-present example of the teacher, who should herself have good mental health habits; second, the teacher must better understand pupil performance, and counselling and guidance. Mental health is preventive rather than curative only. Parent-Teacher Associations can promote group as well as individual health.

JONES, LOUIS T. "The Problem of Home Study." *California Journal of Secondary Education*. 11:448-451. November, 1936.

An excellent summary and survey of present conditions. By improved teaching skill, by lengthening periods, by better supervision of

study, and other improved techniques in the school, a large part of pupil over-work can be eliminated. Each school must consider the matter on its own merits as it applies to the local situation. Factors involved are the character of the pupil, the subjects which are taken, the objectives the school wishes to reach, and the community sentiment.

JUDD, CHARLES H. "Changing Conceptions of Secondary and Higher Education in America." *The School Review*. 45:93-104. February, 1937.

Because minors in the future will not be so much absorbed by industry and commerce as formerly, the school must provide "large opportunity for all young people," a system must be found which "is not selective but inclusive." "The young people of America are going to have a place in modern life. That place is going to be somewhere in an expanded educational system."

LONG, J. C. "Conflict On the Campus." *Scribner's Magazine*. 101:43-47. March, 1937.

"Education today may mean everything or nothing." "As the art faculties have relaxed their sovereignties, the vocational men have moved in boldly with their carpetbags."

"The college—not the graduate school, nor the student's unguided whim, nor the emptiness of the sub-freshmen's pater—must determine the undergraduate course of study."

MCCRACKEN, C. C. "Freedom Through Education." *Quarterly Review of Higher Education Among Negroes*. 4:171-173. October, 1936.

The writer deplores the tendency towards commercialism in many of the newer colleges which are springing up. Real freedom in education must come from the Liberal Arts tradition, which emphasizes the great issues of life, and the fields of knowledge not essentially vocational.

MOEHLMAN, ARTHUR B. "The Professional Must Choose." *The Nation's Schools*. 19:23-25. February, 1937.

"Since the fundamental strength of the teacher lies in his impartiality and his position as social referee in a classless school, any action that reduces essential confidence in something is to be pondered carefully. Professional affiliation with capital or management groups is extremely dangerous and unwise. It naturally decreases the confidence of other groups and interests. . . . It is doubtful whether the teaching profession can drop its traditional rôle of impartiality and still retain the popular confidence as the impartial teachers of all groups. . . . Teachers are suffer-

ing from the effects of the depression. They are nervous and to some extent jittery. This condition is easily understood and demands sympathy. Yet it should not blind the profession. . . . To safeguard human liberties and human rights, and to protect all of the children of all of the people, is a program worthy of the teacher."

WEINLAND, JAMES D. "A Critique of Poor College Lecturing." *The Journal of Educational Sociology*. 10:307-315. January, 1937.

College students were asked to make suggestions on the subject of good lecturing. The replies which they gave were assembled and classified. A study of the results will be a great aid to public speakers and college teachers who use the lecture method. The following headings will indicate the scope: regarding subject-matter; clarity and construction; attitude of lecturer; voice and expression; vocabulary and variety; illustrations; nervous habits; humor; discipline; attitude on questions.

GENERAL AND CULTURAL

BROWN, FRANCIS J. "Media of Propaganda." *The Journal of Educational Sociology*. 10:323-330. February, 1937.

A brief but clear picture of the effects which are produced by the three chief avenues through which propaganda travels to the public; viz.: the press, the radio, the motion picture. Sources of other materials are given.

COPLAND, AARON. "The World of the Phonograph." *The American Scholar*. 6:27-37. Winter, 1937.

The phonograph, once a large factor in amusement and instruction in American life, was almost totally eclipsed by the radio, but is now staging a comeback. Here a musician shows the advantages of the phonograph record. Leading universities have literally thousands of records, which are used in music appreciation courses. The author believes that every library should have record-lending and record-playing departments. An excellent bibliography is appended.

FREEMAN, FRANK N. "Heredity and Environment in the Light of the Study of Twins." *Scientific Monthly*. 44:13-19. January, 1937.

Using the newly-discovered knowledge about identical twins, the author draws some conclusions regarding the relative potency of heredity and environment. Nineteen pairs of identical twins were separated, living in different homes. The study indicates that intellectual, temperamental and social traits are affected by the en-

vironment. It also indicates the value of education in improving mankind, and that democracy is not a chimeric dream, but a goal which has at least a great amount of validity.

ISAACS, EDITH J. R. "Large Men, Large Steeds." *Theatre Arts Monthly*. 11:7-22. January, 1937.

A critical discussion of some of the current plays on the New York Stage. As is usual in this magazine the serious drama is placed in the limelight. This "Broadway in Review" enables the person of taste to choose his theatre and his production wisely.

KUDNER, ARTHUR. "The Job Ahead." *The Atlantic Monthly*. 159:339-343. March, 1937.

Business should be worrying about "the long-range, half-formed, and yet clearly discernible distrust and misunderstanding of business in the popular mind."

"Business is less in a battle than in a courtship. For this reason it must persuade and it must know definitely where it is going. Good public relations are imperative if business is to regain the confidence of the general public."

LIPPMANN, WALTER. "Piecemeal Collectivism." *The Atlantic Monthly*. 159:228-238. February, 1937.

"For approximately three generations a gradual democratic advance into collectivism has been under way." . . . "The older doctrine was that wealth is increased by labor, enterprise, and thrift and that the way to a just distribution of income is through the repeal of privileges. It has been overwhelmed by the practical demonstration that some men prosper greatly when the government assists them. So the people have had it fixed in their minds that the state possesses a magical power to provide an abundant life." Finally they come to believe that the state can do anything, and they look to it for relief, not realizing that the state can only distribute what has already been produced. And so "under gradual collectivism the struggle for power has become more intense" and as it advances it resolves itself into "an international conflict for the redistribution of national power and privilege throughout the world."

LIPPMANN, WALTER. "War in a Collectivist World." *The Atlantic Monthly*. 159:311-323. March, 1937.

"Because the increase of state regulation requires a more and more exclusive territory if it is to be effective. The early nineteenth-century dream of international socialism has given way to the twentieth-century nightmare of national socialism. . . . Collectivism moves towards

autarchy, the totalitarian states toward isolation."

MATHEWS, SHAILER. "As Grows the Game." *The American Scholar*. 6:17-26. Winter, 1937.

The growth of *mores* and social customs is illustrated by the development of games. Just as games develop from primitive conditions so human urges and practices have been brought under rules. "There are new techniques by which customs and institutions control and direct elementary impulses like sex, conflict, and desire for property. But human nature remains human nature in all moralities." Continuous change will occur. "Even revolutions based upon absolute principles are forced to recognize the persistence of human interests and social experience. Radicals have their place as social irritants, but really constructive minds are patient. The game must go on being played if new rules are to be of value."

MITTEL, SHERMAN F. "Best Sellers." *Journal of Adult Education*. 9:44-49. January, 1937.

A description of the Home Library Foundation's work—a project, non-profit, which aims to produce a large distribution of good books at a low cost to the purchaser.

PATRI, JOHN. "Imperial Rome Reborn." *National Geographic Magazine*. 71:269-325. March, 1937.

A beautiful illustrated description of the "Eternal City," with modern modifications. Mussolini's handiwork is seen in the rejuvenated city.

PETERSON, HOUSTON. "Conflicting Ideals." *The Journal of Adult Education*. 9:5-9. January, 1937.

The conflict of ideals of advertising and

education is clearly set forth. We hear much of propaganda and its evils. Of this subtle means of convincing the public mind advertising is a special branch. The advertiser negates much of what the schools teach about thinking. "Advertising's chief weapons are the basic material fallacies of irrelevant evidence. Proof by 'selected instances' is the copy writer's daily delight."

PRYSE-JONES, D. "Building the World's Largest Telescope." *Travel*. 58:36-40. February, 1937.

A description of the telegraphic eye which will make worlds now invisible, visible to the naked eye. The 202-inch lens, cast of Pyrex glass, and weighing forty tons, is mounted on an 850-ton carriage. In spite of the immense size and weight the delicately adjusted mechanism makes it possible to move it with the greatest ease.

REED, ALFRED C. "The Medicine of History." *The Scientific Monthly*. 44:249-256. March, 1937.

"International relations develop out of domestic conditions and in both the health of individual leaders as well as populace, has a modifying and sometimes a controlling effect of the production and course of events." To illustrate his point the author selects famous characters of history, such as Caesar with his sex urge; Napoleon with his compensations; Henry the Eighth, a sufferer from syphilis; Joan of Arc of abnormal adolescence; Nietzsche and Lenin, both syphilitics; Mussolini, the egotist; and others. Mass, as well as individual, illustrations are given. Plagues of pneumonia, typhus, cholera, yellow fever, smallpox, leprosy, measles and malaria, are also potent determiners of history.

One ought to read just as inclination takes him, for what he reads as a task will do him little good.—JOHNSON.

THE EYE OF THE BEHOLDER

By HELEN I. SEMPHILL

I

Quite suddenly the world seemed gray
And ugly with the emptiness
That was in everything
Of everykind.
"Where is your beauty, oh world of mine?"
I asked of the sky
And the trees;
And I heard the answer murmured
Upon the night wind's breeze.
I did not listen but asked again:
"Where is your beauty, or world of mine?"
There came a voice that answered:
"You are blind."

II

They drew my bed
Near the window
That I might watch the world all day
And see the flecks of sunlight
Fall golden down my way.

A bird there came
That poised
All amber and gold on the tree;
Eagerly I asked of him,
"Where is your song for me?"

The tree it was
That answered
With the rebuke of an ancient seer,
"Listen then, complaining one,
He sings—do you not hear?"



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DISCUSSION

INTEGRATIVE ANTHROPOLOGICAL METHOD IN HISTORY OF CULTURE AND EDUCATION

ALLEN OSCAR HANSEN

I

DURING the World War I, along with many others, changed from the prevailing formal teaching to the conception of education as culture process. In teaching History of American Education through the Colonial and State periods emphasis began to be placed upon the influence of changing conditions of life and the consequent changes in education. Analysis of culture at each stage of development was substituted for the usual history of educational institutions and procedures largely divorced from the culture matrix.

Seminars in special periods and phases convinced me that any true appreciation of the nature of our educational provisions and of that subtler education for which society rarely makes any provision could not be understood without the basic culture analysis. For some years while teaching the general course in History of Culture and Education, and, also, in the course in education within our own borders, the conviction grew that a broader basis must be evolved if the true function of this course were to be realized—that of giving deeper insight into culture processes and into education as culture process.

In 1919 and 1920, when doing work with Giddings in sociology and

attending lectures given by Franz Boas in anthropology, certain tendencies not yet clearly defined in my own conceptions and practice in teaching began to take form. This form was to bear fruit in changing almost totally my own attitudes and techniques. The problem had been raised seriously prior to this time, when, during the World War, it became my responsibility to teach courses to the S.A.T.C. students in an attempt to orient them to the meaning of the World War. It was at that time that many vital changes were forced upon highly academic departments, because educational procedures had to become immediately functional in motivating group activity and in providing within the briefest possible time the skills necessary for carrying it out. This vitally functional basis of education meant that much subject matter which had formerly seemed to be justified, or was accepted without justification, could find but slight place in the immediate program. Again, the redefinition of objectives not only affected the subject matter but also affected the methods of teaching, the kinds of activities that students were to engage in in order to learn certain habits, ideals, knowledges, and what not, for a more thorough functioning in the crisis of civilization. It was, perhaps, because of this experience that the greater mean-

ing was evident in the challenges to old and accepted ways which were made by Giddings and Boas. I ceased to be interested in teaching subject matter as subject matter or in teaching subject matter merely as an extension of encyclopaedic cultural information. I became primarily interested in the opportunities provided by society in the class-room for a more creative and more highly motivated world citizenship. Hence, a further clarification of objectives and means for their realization led to a welcoming of light from any source and to a positive search for the particular fields and approaches that might provide the necessary means. In this search through the literature of history, philosophy, and the sciences of anthropology and sociology, the method of attack upon the problems of civilization as illustrated in the more highly integrated endeavors of the anthropologists seemed to me to offer the best, or most fruitful basis, for History of Culture and Education as well as for Philosophy of Education.

It would seem desirable that there should be a rich and valid fund of culture history and a mastery of culture analysis that would furnish teachers and educators with a range of possible solutions of human problems and a range of values somewhat commensurate with the potentialities of man. A relatively adequate comprehension of social phenomena should be the equipment of all those who have as their task the initiating of the younger generation into the achievements of man and into the more difficult task of improving on a civilization that harbors many inadequacies.

II

Underlying the course in History of Culture and Education there are various basic assumptions. I do not claim for them any validity beyond assumptions, because, it must be said, they are but my personal judgments based upon some years of experience.

The first assumption is that the meaning of any cultural artifact can alone be fully derived from the total natural and cultural context. This is true whether the artifact be a tool, an idea, a belief, an institution, a skill or any other creation of man. Man invents in order to meet certain situations and to fulfill certain needs. The context of man's efforts includes the natural environment such as climate, natural resources, including physiographic conditions. It also includes the social environment, both the immediate and the more remote, such as the more or less distant contact with other peoples through commerce and through conflicts with neighboring peoples which may result in interchange of artifacts.

The second assumption is that the anthropologists have more thoroughly discovered and explained the variety of factors that are dynamic in shaping the patterns of life which are characteristic of the various peoples. Some might dispute this and say that archeologists have also taken into account the whole of the life of the people in explaining any particular phenomenon. This may be altogether true. However, for me, the approach of anthropology has been most fruitful in the study of education as culture process, that is, in a much broader sense than found in any formal provisions.

A third assumption may be thought

of simply as a further elaboration of the study of education as culture process. This assumption is that the study of educators, educational theories, institutions, curricula, and what-not, as abstract subject matter, rather than as a comprehensive study of the cultural totality, is relatively meaningless. The extremely narrow scope of education as formal schooling, even including forms of apprenticeship, fails to account for a large percentage of necessary education and even fails to explain in any adequate way the true nature of formal education and apprenticeship education. Some of the most essential knowledges, skills, attitudes and ideals are attained by unconscious and subtle means through participation in the essential life activities within any culture.

A fourth assumption is that cultural insight is the most essential need of all educators and that this insight presupposes, on the one hand, analysis of the total culture until all of the elements are comprehended, and then, by imaginative feeling for the kinds and degrees of emotionalization of cultural traits and complexes, the deeper significance of acts and beliefs may be understood. This would seem to be the only basis of making ways of life seem reasonable, and unless this reasonableness of cultures is comprehended the student is in reality on the outside and cannot understand what lies within that culture.

A fifth assumption, and one which may be debatable, is that cultural processes can best be grasped at first by a study of the life of primitive peoples, because within this simpler form of living the interrelations and integrations of the various culture traits can

be appreciated more readily. Here life is lived more obviously in a thoroughly integrated pattern. Life may be quite as integrated in more complex civilizations, yes, even more so, but the intricacies are so complex that it becomes very difficult to discern the interconnections and those more vitally ramifying interpenetrations which make life a unit.

Within the Indian cultures a skillful hunter or fighter not only provided food and protection for the group and hence received their approval, but he was admired for his bravery or skill, and special forms of recognition were given in the type of dress or in a ceremonial which gave him a new position and prestige within the group. Through these honors and recognition there also were given to other members strong incentives to like behavior, and thus was made more stable the life of the group by strengthening an existing tradition or by the beginning of a new one demanded by certain changes in the environment. This was true of the inventor, the leader, the especially effective man or woman, or any functionary within the social group. Thus we have more clearly or obviously a factual and enriched conception of the place of skill and daring in the life of primitive groups. This is no less true within our own civilization than it was within the more primitive structures. Opportunities were present for behavior that would be openly approved by the group.

A sixth assumption is that, in the absence of direct participation in the culture, the nearest realistic approach for the student is through critical observation of artifacts, such as industries, newspapers, rural situations, etc.

For past or distant civilizations the best observations come through moving and still pictures, through museums and other depositories of artifacts including the local grocery, or a department store, or special shops.

A seventh assumption, which has been intensified through some years of experience, is that generally the museums with their classified and well arranged exhibits are the best single means for gaining cultural insight. In such museums as The American Museum of Natural History or the Field Museum or the Metropolitan and Boston Museums there is an unlimited opportunity to get away from mere abstract verbalisms and to gain a direct experience basic to formulating conclusions. Repeating generalizations, which have been repeated by writers of textbooks from other writers or which sometimes have been mutilated by alterations of the original, can be but a poor substitute for formulating generalizations of one's own based upon direct experience with the artifacts in the richest possible context, such as is provided by the scientific students of culture in our museums. Fortunately these museums are being rapidly oriented to education.

III

In order to understand culture, it is necessary to comprehend how culture traits originate, how culture traits change, and how these traits are diffused. There is also required an understanding of the dynamic quality of artifacts and complexes as forces which within themselves are also bringing about changes in the culture.

Anthropologists have thrown much light upon the fact that the needs of

man and the conditions of their fulfillment determine the nature of culture. Also they have shown, in turn, how culture determines in large measure the nature of the needs of man, because of his unlimited capacity for suffering conditioning. Many studies have been made of patterns of culture in which it has been made evident that traits acquired through conditioning may become as dynamic forces in determining the wants of man and their satisfying fulfillment as are any of the original biologic "drives." Through the culture analysis provided by anthropologists we have some of our most informative data for gaining the culture insights so much needed by the educator.

The over-simplification and artificial classification of phases of culture by historians is evident, indeed, to anyone who has attempted to understand the motives of peoples and individuals, their desires and satisfactions at any period as reflected in historical accounts. What may be of incomparable value in one cultural context may be most reprehensible in another and, yet, rarely is any light thrown upon this fact by historians. When culture cataclysms occur they may be a challenge to people to create new forms more adequate to circumstances or they may be a challenge to reconstitute old forms that seemed to serve well in the past. Values that were adequate as motivations in former situations may become ridiculous in the new conditions of life with new inherent evaluations. This process of cultural selection and rejection, of cultural change and readjustment, may prove to be incomprehensible and accidental unless there is a broad basis for culture in-

sight and unless there is due consideration of what gives meaning to any phase of a culture—the totality.

If we could forget for a time that there are such things as schools, courses, textbooks, teachers and students and remember solely, for the time being, that there are real and pressing human problems to solve, and if we could then remember that there are sources of information found in the records of the struggle of mankind where attempts have been made to solve these problems of food, shelter, social organization, spiritual values, security, and progress, we might then be able to divorce ourselves measurably from the very artificial and schoolish procedures that are so characteristic of classroom activities.

There is a considerable reaction against what is judged to be book learning. This probably has its roots in two sources—American short-sighted opportunism and American bookishness—because people have suffered from the “academic” character of their education. This tendency to despise learning can be but judged unfortunate and yet it is a logical result of our general practices. We conceive of learning *within* the schools and in this process we have such things as writers, readers, hearers, students, teachers—not primarily citizens around which our discussion centers and wherein some would be teachers incidentally and students incidentally and wherein these functions would reside first in one person and then in another. In facing real problems and attempting to find out the better solutions there would never be things merely to be studied and repeated. We then might cease to think of education courses and

think rather of the problems of living in all their aspects. And in doing this our subject matter divisions, both major and minor, would tend to disappear. It is true that we would still have language, sciences, philosophy, esthetics, social institutions, but all of these would be facets of the same problem—the problem of making life a satisfying adventure. It is from this point of view that my own course in History of Culture and Education has developed since the World War.

It may be in point to develop at some length an illustration from our modern life in relation to what some would consider simply a material phase of our culture. For instance, we may consider the making of a loaf of bread. Looking at this loaf of bread we might conceivably have exactly the same end product—the loaf of bread with its ingredients and flavors—by a number of channels. But according as we change the means of providing this loaf of bread, the outcomes in the behavior or character of the individual change. Socially and individually the loaf that is the product of home agriculture, home baking, and home serving, is more different than like a machine-made loaf. Thus when we think of the loaf of bread culturally wherein the grain has been raised, ground, baked, and served by members of the local unit, these processes carry with them certain knowledges, loyalties, and skills that make for all of the appropriate pleasures and enrichments of the emotional life of all of the participants. Those who are familiar with the frontier life will recognize how far-reaching these social meanings are, for most of the vital adjustments including marriage depend

upon the functioning of the individuals in relation to this particular product or others. Thus the skill of baking a loaf of bread so that its quality is outstanding, and which may easily result in the forming of a new home unit, cannot be divorced from the raising of the grain or the method of grinding. Thus the culture complex with its differences in knowledges, skills, attitudes and ideals and in life adjustments results in a very different end-product when the loaf is the result of this community life rather than the mere food bought in the market. With the machine-made loaf it may be nothing more than so much food. It takes this insight into cultural change, it would seem, to understand the nature of education, for the problem of education when the loaf of bread is the result of forces outside of the immediate group and is merely a matter of purchase, leaves with the educator the problem of determining which of the end-results of the community processes were real values, and then it becomes his responsibility to set up ways and means whereby these results may be attained, if they can be attained at all under the new conditions. The fact is that the quality of life may be irrevocably altered and that no manner of formal education can take up the slack. Certainly a very different type of formal education is demanded in relation to the social complex of the loaf of bread in these two different types of civilization. So our educational provisions whether they be adequate or inadequate cannot be understood unless they are seen within the culture matrix.

The opportunities of education in

the conditioning of human behavior in knowledges, ideals, attitudes, and skills appropriate for the carrying on of life in its material, esthetic, social and spiritual phases, cannot be fully realized unless the kind of insight is gained which will enable the educator to perceive clearly the loyalties and attitudes that are appropriate to a given culture and which of these do not happen as an integral part of the daily life. This insight can best be gained by comparative culture analysis and due appreciation of the meaning of historical perspective.

The inadequacies of formal education, unless informed by such larger meanings, is made clear when one sees the interrelatedness, or the fused nature, of cultural traits, which fact is characterized by the culture analysts as a "culture complex." Due to this fact formal education may even tend to destroy the possibility of an individual being able to participate intelligently and freely in the responsibilities of the group, because the learning has become so very abstract. Education, therefore, is the carrying on of civilization in its totality including the necessary provisions for change in culture patterns to meet novel conditions. This broader demand has placed upon the educator grave responsibilities, and such responsibilities as in no way fit adequately into the neat logical categories into which curricula have been divided. This demands, therefore, the seeing of the nature of the totality of the culture in order to appreciate the interaction of the elements and thereby to comprehend their meaning: material, social, religious, ethical, esthetic, and intellectual. This insight should

be the basis of educational policy as expressed in all educational materials and procedures.

The educator may find in the contributions of anthropologists, both in method and materials, a clearer discernment of the problems of making scientific advances contribute to the broader human advancement. He also may discern a greater need for objective approach to human problems. At present, it would seem especially pertinent to the American educator that he become aware of the necessity of a thorough integration of all the facts of actual life. For in American education we have gone further in the artificial subdividing of these facts into hard and fast and narrow categories than have any other people. Since these facts are so intricately interwoven in life that no one thread can be appreciated for its real meaning without seeing how it is a vital part of the whole pattern and affects all other parts of the whole, it is clear how very artificial education has become through our multiplicity of unrelated courses. The nature of fact as found in the abstractions and subdivisions of the sciences presents truly a different world from that in which we live daily. These scientific abstractions are not the same as the elements that make up the pattern of life.

Man has been engaged from the time of his first crude efforts in solving the various problems of living. Invention of the first hatchet, the bow and arrow, the canoe, the domestication of animals, the invention of different types of social organization, ceremonies, rituals, scientific method, language and other means of communica-

tion, clothing, shelter, esthetic forms and color, the invention of sails and other means of transportation, are all in relation to man's biological needs. Anthropologists early chose this adventure of man as their field.

IV

So long ago as in 1864 at the second anniversary of the Anthropological Society of London, Dr. Hunt in his annual presidential address said, "The time has arrived when it has become absolutely necessary that all the different branches of science relating to man shall be no longer isolated, for now we see that it is necessary to bring all these branches together before we can make any real progress." In the same address he added, "So long as they (the sciences) were isolated, so long could there be no real science of mankind." In his plea for integration of knowledge, which had been artificially and in many ways destructively subdivided, for through the boundaries created by the separate sciences there had been lost the larger meaning of social fact, he expressed the following conviction, "It appears to me there is no science whose deductions have a greater practical bearing on the well being of humanity at large than the conclusions arrived at by anthropologists." He was conscious of the fact that boundaries between subject matter fields existed in spite of the real connections, and that these boundaries made the subject matter within the various fields relatively sterile and meaningless.

At the first session of the Society in 1863, Dr. Hunt had advocated that museums be erected and materials so

classified that their real connections would be evident. In this way there could be a scientific foundation for human advancement through an analysis of society and through the consequent appreciation of human values. In order that fact, therefore, might be the basis of analysis and of judgment of values and social processes there must be brought together into museums the various artifacts, and these must be arranged systematically for reference to the total culture. He also said that along with this systematically arranged collection of artifacts there must be a thorough reference library so organized that the science of culture would become a reality through the contributions of scholars being made available in due relation to the artifacts of culture. In this manner science would replace metaphysical assumptions and speculations and the "laws regulating man's origin and development" could be derived from "actual demonstrable facts." "In this manner," he said, "everything that will throw light upon the physical and psychological history of man would be pertinent to the proposed services of anthropology." Hence, the anthropologists set about providing scientific bases of fact sufficiently comprehensive to make clear the nature of culture and social processes.

One of the greatest services, perhaps, that they have rendered has been the lifting of certain facts out of particular cultural connotations that made them tabu as far as free discussion or consideration was concerned. Various areas of human behavior have in this way been brought into the light of criticism of a constructive sort. Things once entirely forbidden can now be

seen in the context of other culture patterns and hence a fact-finding spirit can replace an emotionalized attitude sufficiently to allow a degree of intelligence to become operative.

The anthropologists have indeed given considerable aid in providing these historical perspectives in the art of living, and these historical perspectives in relation to environment are one of the major factors in understanding the forces that shape culture. The interaction of man with nature and with his fellow man has of necessity been biological, physical, and psychological. Continuity of man's life is indeed the continuity of his culture. It is a matter of continuity of historical, cultural environment, and it is a continuity based upon interaction and change, since man himself continually changes his environment and since changes are also wrought in his environment regardless of his efforts. Invention is essentially an historical thing and a social thing. It is man shaping his environment through the creation of appropriate material, institutional, and traditional means of living.

Anthropology has been defined by Ruth Benedict as "the study of human beings as creatures of society." However, in the story of the three divergent cultures as related in the same volume, it becomes evident that other very tangible influences are considered well within the province of anthropology. The formula derived from the story as told by Dr. Benedict would include all forces of whatever sort that shape the behavior of individuals and groups and that ultimately determine the structure of their lives. The sea, the great cedar forests, the semi-arid plateaus and cañons, the vast plains,

the elements of sun and rain and thunder and lightning—the forces of nature, play a considerable rôle in determining the patterns of culture. “The rôle of custom” is far from being the sole problem of anthropology culturally. It is duly recognized that whatever may be the force of custom in shaping human behavior there remains also the problem of why customs came to differ so widely until the differences almost seem to deny common, original, dynamic traits of man. Biologic processes and environmental factors outside of the peculiar customs of peoples do seem to play a significant rôle, even a very significant rôle after such customs have become highly complex and dynamic—perhaps a more dominant rôle than is hinted in *Patterns of Culture*. There is at least a real place given to the “organically determined responses” as well as to the “conditioned responses.”

In the strict anthropological approach one is not so apt to impose nice categories and marshal cultural facts accordingly. For instance, within the Medieval Period the anthropological approach forces due recognition of the virility of the culture patterns of the peoples, which patterns persisted in spite of the Roman conquest and the later developments of the Catholic church. This was one of the facts that lay back of the failure of Europe to become “Holy” or “Roman” or “Christian” or “Empire.” It was this fact that finally issued in the idiosyncrasies of national cultures in the modern period. Perhaps much that has been ascribed to the classical revival and to Islamic science in the Middle Ages should be ascribed more largely to the vigor of the native cultures.

Certainly these native cultures had vitality and force that gave rise to the various national literatures, music, arts, and institutions—and these had to push their way through the great forces of church and state.

V

History of Culture and Education should be a discipline in scientific analysis of culture processes. Something more than the analysis of the various phases of each pattern of culture is also required. The story should have the unity and force of each pattern as it was embodied in daily life. Unless this is true it will be but a history of various elements so abstracted from the culture pattern that they will no longer carry the true meaning which they had within the culture itself.

If education is the process of mastering a method of living and if civilizations are the methods of living achieved by the different peoples, it would seem that a rather broad and thorough orientation in various culture patterns and a critical appreciation of the factors that gave rise to them and a critical judgment of their relative effectiveness in realizing the values of life, would be an essential for any teacher. To become a master of the processes known as civilization, that is, a master of the various attempts of man at making life satisfying and stable, this is the end in view.

It may be noted that man himself creates new physical, intellectual, esthetic and moral environments through inventions. This he did in the development of agriculture and in the domestication of animals, in the creation of new tools and weapons, and as

we have witnessed in our modern period especially through such activities as reforestation, irrigation, transportation, chemistry, etc., in all the ramifications of man's creative activities. New interactions were necessarily brought about by these inventions and so new kinds of environments were created by man, as is aptly illustrated in our present machine culture. The historical perspective is most necessary in the interpretation of maladjustments as well as positive adjustments.

In reality this approach requires a new organic synthesis of the fields of geography, biology, sociology, anthropology, science, philosophy, history, art, literature, and other related fields such as archeology. In thinking of this broader view in another way, it involves the study of various phases of culture such as religion, social organization, material invention, daily occupations, arts, crafts, esthetic developments, nationality and nationalism, etc. Thus, it becomes necessary for the teacher to be conversant with scores of special monographs of very specialized nature in order that an adequate synthesis of the findings may illuminate culture processes.

The meaning of the anthropological point of view for culture and education is well illustrated in the conception of the functional nature of art as language, as idea, and as directly instrumental in the larger life of the community. This point of view may largely be said to have been the contribution of anthropologists. This cultural interpretation of art as an expression of ideals, as a social product, and secondarily as an esthetic medium of a personal sort practically identifies art with

civilization. Art was man's method of controlling both favorable and unfavorable elements that shaped his life. Hence, art was an expression of reason rather than primarily an expression of the emotions. It is true that esthetic enjoyment was probably realized to a high degree by the artist in his immediate creative work and undoubtedly there was social approval and thereby a personal value for social adjustment, but art was primarily a natural, spontaneous outgrowth of the conditions of life. For instance, it is natural that art in the Middle Ages should be primarily Christian and that it should be primarily secular in our present period of technology and material achievement.

Art as a social expression and as a medium of community life rather than art as an individual, esthetic, isolated experience has given a broader and a more significant meaning to the whole field of esthetics. Art as a cultural compulsive rather than a mere particular individual emotional state or intellectual interest carries a depth of meaning that suffuses the whole culture. In more primitive cultures it was quite obviously intelligence in action in relation to the favorable or unfavorable forces in life. Hence, in order to understand what is now called fine art it is necessary to comprehend the culture historically, the problems of that particular people who produced the art. It would be a revolutionary thing, perhaps, for educators and those especially who are teaching art to approach this subject from this point of view. The chief emphasis would not be upon the problems of materials and techniques of the artist but rather of the

artist's ability to grasp and to express the dominant forces of his place and age.

History of Education from this point of view is not separable from the History of Culture. History of Culture and Education deals with no less a problem than the harmonious adjustment of individuals and groups to their total environment. It becomes, therefore, in essence a philosophy of civilization, a philosophy of culture, and for immediate social purpose it would aid the individual to discern his place in carrying forward the broader social purposes and to understand the vital necessity of these broader purposes to the welfare and happiness of individuals and groups. We are now facing a situation wherein the "industrial discipline" forces upon us the necessity of readjusting our educational aims, institutions, and procedures in harmony with a larger and more close-knit society. Because the pressures are so great for a very artificial adjustment to society as a complex mechanism, there is the greater need to make life a more worthwhile adventure and to make it sufficiently stable to give meaning to long-time purpose. Therefore, the History of Culture and Education when conceived from the anthropologist's point of view would take into account in studying present civilization each stage of life of the individual through due recognition of the impulses, potentialities, and purposes appropriate to each stage from childhood to the declining years, and this within a society that is inevitably world-wide. Institutional adjustments may be made intelligently or they may be forced, and these adjustments may be ill or

good. Unless we discern the process in its deeper meaning and manage to bring about the necessary adjustments, change can happen but capriciously.

The presence of formal education tends toward the neglect of the general and potent active influence of informal spontaneous education. The fact is that the latter may be in the end the greatest educational force even in a highly complex and sophisticated society. The spirit and point of view of the culture analyst is much needed in educational circles. Visualizing the satisfactions of the living processes is essential for intelligently determining educational policy.

To appreciate, therefore, this integral close-knit character of life, even in its modern complexities, would seem to be necessary for the educator. That anthropologists through their activities have realized this ideal of integration in their studies of culture, perhaps no one would claim, but that they have progressively come to a clearer definition of this problem no one would deny. That anthropologists have provided a coördinated meaningful organization of facts necessary for any adequate analysis of culture, again, no one would deny. More recently their field studies of living cultures have illuminated much that was formerly almost entirely unknown when artifacts were arranged in museums very much as curiosities rather than as meaningful parts of a vital living reality. They have thus shown more fully than any other single group the interrelatedness of all parts of the culture and how the true meaning of any one part is alone to be found in the totality. And a further virtue in their approach is that

their conclusions have been more and more based upon careful fact finding rather than on *à priori* assumptions. Furthermore, they have so organized the artifacts as to indicate the totality of their meaning, the very organic nature of life,—of civilization.

In order to make such an adequate organic synthesis of the various disciplines so that they will be seen again as an integral part of the moving drama of the life of groups and individuals there is required a great variety of criticism and interpretation of culture forms. It may be said, however, that unless the student of the history of culture and education can gain an understanding of culture processes by some such analysis and synthesis of the various elements, and that unless the student tends thereby to become a more intelligent active participant in stabilizing the desirable and eliminating the undesirable, and thus makes himself an active agent in directing the changes in our civilization, it does not seem that a very significant purpose is being served.

It is my belief that unless this stress is laid upon scientific analysis of cultures and their evolution there can be no considerable meaning in the study of educational method and institutions. Hence, an attempt is made to have the student arrive at the meaning of the artifacts of culture by proper consideration of the matrix that gave birth to them. An attempt is made to study culture as the process of living and education as the conditioning of human beings in the broadest sense. Hence, education is the totality of the processes, formal and informal, direct and indirect, by which culture is passed on and created. Every artifact—material,

social, religious, and esthetic—has its educational correlative. The various mechanisms of this process of carrying on life, whether the mechanisms be conscious or unconscious, must be considered. In fact, education cannot be treated as separated from these artifacts, but must be considered as intrinsic or organic in the whole fabric of life. It is indeed a study of the struggle of man and his achievements in arriving at more or less adequate ways of life. Such an organic conception implies more than whatever may be achieved in a summary at the close of various sections. Cultural criticism and appreciation for more intelligent participation in our present complex civilization is the moving and controlling idea.

VI

In all civilization there exists the necessity of organizing groups and dividing responsibilities. In this connection there is the problem of creating willingness to assume these responsibilities, or to enlist "the urge to live and to enjoy." Since society of necessity involves the carrying out of a variety of functions, it is important that sufficient motivation for carrying forward the task on a high level of performance be present. Among the more primitive societies the individual could not readily detach himself from the community. This historical perspective of social change from the more primitive to the more complex is essential in understanding the nature of our society and our responsibilities. In the more primitive life there could be no other assumption than that each one owed jointly with the rest the services needed. In our more complex society

there is need for some new orientation that will make daily life meaningful, make it an intellectual and emotional adventure with more evident social value.

Historically we have abundant examples of how continued refusal or inability of groups or individuals to sense the necessary conditions of survival or the conditions of the achievement of certain desired ends, may issue in complete frustration. It should be a commonplace that beliefs and values and their appropriate institutions, yes, the very essence of worthwhileness in life, are all variables in relation to time and place, that is, in relation to conditions. Through repeated attempts at analysing and evaluating the life processes of peoples some adequate achievement of insight may perhaps be gained for directing social processes for desired ends. However, up until the present, it seems that accumulations of maladjustments result in dislocations which frequently threaten the survival of the group. That certain things may prove to be very satisfying and constructive under one set of conditions and that they may be absolutely destructive under other circumstances, does not seem to be very widely comprehended.

The dynamic nature of artifacts has been the main thesis underlying the study of continuity of change—that is, how inventions, material and social, have become new forces in bringing about changes in civilization. From this point of view, education has been studied as the correlative of culture processes in the broadest sense, including all of the conscious and unconscious, direct and indirect, forces that have shaped man's method of living.

In this manner the knowledges, attitudes, and ideals have been considered functionally in individual and social life processes.

The functioning of technology is probably more significant in the changes wrought in the structure of life than in the specialized use that is primarily intended by the inventor or importer. Tools and social structures are complementary. The invention of certain tools may be so socially dynamic that this will ultimately shape the whole of the political, economic, and social forms and bring about the necessity of revolutionary changes in all phases of life in order to survive. We can see this more clearly in more primitive life than in our more complex order. The bringing of firearms into the Indian civilizations have in every case dislodged whole industries and made obsolete the whole system of defense which had been very adequate under prior conditions, and also this dislocated the whole system of social approvals as well as techniques in warfare and in the providing of food and clothing and the necessary utensils for daily life. Failure to make the necessary social changes often meant defeat and sometimes practically extinction. The possibility of making the required changes was both a physical and psychological problem. Hence, it was not from the standpoint of education a mere matter of creating new tools and understanding their physical properties, but it was a matter of creating a new set of ideals, loyalties, evaluations, and adjustments appropriate to a novel condition. It was a most significant communication, therefore, that was recently sent by President Roosevelt to the colleges

and universities in relation to the curricula in engineering in which was raised the question of whether or not such curricula must be broadened sufficiently to provide the necessary social insights into the meaning of new technological departures in our civilization. It is becoming more and more clearly seen that unless we synchronize our achievements, what is intended for the enrichment and extension of life may prove to be the means of its destruction.

The emphasis of anthropology upon the dynamic character of artifacts, that is, what they do or effect in changing the ways of life rather than the more limited function of such artifacts, seems to me to be tremendously suggestive for education. For instance, within a generation, a swift-moving vehicle was introduced as a solution of the problem of more rapid transit. This vehicle, the automobile, caused revolutionary dislocations throughout our civilization—the horse practically disappeared, great industries grew up, immense systems of highways had to be created that were consistent with high speeds, transportation systems that had formerly functioned broke down, new legal regulations and methods of enforcement had to be instituted, international commerce and complications grew up swiftly in relation to raw materials such as fuel, rubber, etc., the city went to the country and the country went to the city—these and enumerable other ramifications enter into any adequate conception of “automobile.” Hence, dictionary definitions must be supplemented by anthropological findings in order to arrive at any adequate conception of social processes and other factors, and

with a knowledge of them the educational implications become clear. To speak mathematically, the “function” of the automobile in modern civilization would therefore demand a very complex formula.

Such insight, therefore, as is afforded by the anthropologists is essential for leaders in human thought and action. There is a ray of hope, also, in that the vast range of possible human conditioning with its correlative degree of specialization of human functioning as revealed in the various culture patterns seems to be a fair measure of human capacity to achieve satisfying ways of living. If the educator is to bring this objective into realization it is by grasping the larger meaning, the greater potentialities of life. For instance, when viewed from the standpoint of the anthropologist it becomes clear that one cannot understand religion until one sees how inextricably and universally it is interwoven with the developments in architecture, music, social organization, the most fundamental material needs and the attitudes and ideals of daily import. So, in turn, is this true about understanding material culture, language, esthetics, industry—in isolation their true meaning is lost.

If education has a function in relation to the changes of our civilization it would seem that this insight into the meaning of social processes should be gained at whatever cost in order that we might be able to move forward with less friction and in order that the educator's function might become central in making possible constructive readjustments. Herein the very significant techniques and the very rich subject matter which anthropologists have

provided should illuminate in colleges and universities not only this one subject but also such subjects as sociology, government, physical sciences, literature and the fine arts, general history, in fact, perhaps all subject matter in the present diverse curricula. These subjects might become vitally functional in our civilization if they were enriched in meaning by being placed in the total cultural context.

The continued refusal or inability of groups or individuals to sense the necessary conditions of survival or achievement of certain desired ends may issue in complete frustration. Beliefs, values, their appropriate institutions, the very essence or worth in life, are variables in relation to time and place or in relation to conditions. What may prove to be very satisfying or constructive at one time may prove to be absolutely destructive under other circumstances. In social control we may accept and cherish democracy in times of peace, but when a time of crisis or a great conflict comes, then we introduce the veriest negation of democracy. So in all human relations, in all institutions, the home, the state, in industry and in international structures. Such a virtue as tolerance may become the seeds of death to individuals or groups, while at other times it may be no more than the fact that nothing vital is at stake.

While it is true that the physical nature of man and his nervous structure does set some decided limitations to possible satisfactions, yet any unbiased survey of the gamut of the traits of man and of their development must clearly indicate the necessity for sympathetic cultural insight in order to know the meaning of any cultural trait.

A trait that may be absolutely necessary for survival in one group may be just the opposite in another. A trait that may be absolutely necessary for survival at one time within a certain group may be positively destructive in another. Hence, there is need for a great variety of cultural material, objectively analyzed and sympathetically set forth, in order to arrive at an understanding of cultural facts. This material is found most richly in journals and reports of anthropologists.

The fact of keeping in mind at all times the integrated nature of culture forms a distinct control and a rigid method of checking up on my own as well as on the students' work in connection with each culture. Continual insistence upon interpretation of whatever details in their relation to the whole civilization may be confusing to the student at first, but in the end there is a grasp of the import of such insistence.

By getting a firm grasp of certain major controlling concepts through the study of primitive culture we might find that these would be equally pertinent to the study of present day complex societies. The only difference is the degree of complexity and the consequent greater difficulty of discerning clearly the totality of meaning in each of the social processes. A part of this complex situation is the greater tendency toward specialization of activity with the result of separating activities of individuals and groups from the totality in such a way that the meanings of their activities are usually so obscure as to be lost. The more obviously close-knit character of community life among primitive peoples makes possible the sensing of the social

unity by its participants, and the study of such examples may make possible a clearer sensing by students the close-knit underlying structure of modern life. The social meaning of culture and the corresponding function of education may thus receive the major emphasis in determining our educational policies. Life as method for satisfying the insistent urges of man for continuance and for enjoyment should offer a sufficient challenge to those who are profoundly concerned about the uncertainties of our present situation.

VII.

During the last six years circumstances have been very happy, indeed, for carrying into effect this concept on a very rich basis, for through the sympathetic coöperation of Dr. Clyde Fisher, Curator of University, College and Adult Education, and Dr. Wissler, Curator-in-Chief, Dr. Sherwood, Curator of Education, and their co-workers in the American Museum of Natural History, and through the similar spirit of coöperation on the part of Dr. Huger Elliott, Director of Educational Work, and his co-workers in the Metropolitan Museum, and through the sympathetic interest of Dr. Cyrus Adler, President of the Jewish Theological Seminary, in which is found the Museum of Hebrew Antiquities, the resources of these institutions have been placed at my disposal very generously. Also, until a change in policy was put into effect in connection with the Museum of Science and Industry, all of the resources of that institution were available. Hence, it may be said that the preliminary period of the use of published

materials mainly has been sufficiently supplemented the last few years with museum materials to afford a fair try-out of this approach. Also, within the last two years through the sympathetic insight and hearty support of Dean Paul Klapper an extension of visual aids has been made within The College of the City of New York which allows for a free use of illustrative material in all forms through opaque and slide projection. It may be said in this connection that those who do not have museums accessible in any large way may use visual aids through the various means of projection and thus multiply the use of maps and illustrative material almost indefinitely. Also, through the opaque projection it is very easy to supplement the lecture with legends projected on the screen.

It may be of interest to indicate some of the kinds of topics around which this approach has been organized. Within each culture such topics as: Invention in culture and education, or the individual's place in the creation of culture; ceremonials and their importance in the perpetuation of culture; religion in the arts and crafts in culture and education; secularization of culture and education; group interaction in culture and education; social organization in culture and education; industrialization in culture and education; rise of new classes and changes in culture and education, etc.

In viewing the cultures from the standpoint of man's creation of a variety of patterns of life such topics as: Man's Coming of Age, or, the evolution of man from lower forms with the increasing range of possible conditioning; New World Cultures and Edu-

cation of the Past, involving surveys of such cultures as those of the Maya, Toltecs, Incas; New World Living Cultures and Education, such as the study of the cultures of the Eskimos, the Northwest Indians, the Plains Indians, the Southwest Indians, Eastern Woodlands Indians, etc. In following through the thread of Near Eastern and Western cultures: Egyptian Culture and Education; Mesopotamian Cultures and Education; Minoan-Mycenean Culture and Education; Hebrew Culture and Education; Greek Culture and Education; Roman Culture and Education; Medieval Christian Culture and Education; Medieval Secular Culture and Education; Medieval Islamic Culture and Education; the Renaissance and Changes in Culture and Education; Modern National Cultures and Education; American Culture and Education. Another possible approach to the cultures of the New World is that of studying culture areas. Whatever may be the limitations of this concept, Dr. Wissler's contribution here is too substantial to be fundamentally shaken by the various criticisms that have been leveled against it. Certainly the physiographic conditions have had much to do with the kind of plant and animal life and the consequent nature of material culture, social organization, the arts and crafts, and the religious rituals, characteristic of each culture. No attempt is made to have every student cover all of the above topics and cultures. What would be done in this connection would vary according to the particular biases of the instructor and the particular interests of the students. The control set up by me on primitive

cultures is the choice of two or more contrasting cultures.

While The History of Culture and Education has here been discussed as a course it might be better conceived of as a method of culture analysis and appreciation. From this point of view a most fertile field would be in graduate work. By this method of research the most intensive and, in the end, the most extensive surveys could be made. Such surveys of culture and of education as culture process would yield significant and illuminating disclosures of man's range of capacity and of the variety of values man has evolved. In the seminars more advanced studies could be made of material culture, of social organization, of culture conflict, of the broader and more profound appreciation of the true meaning of the esthetic achievements of man, and of the mental achievements in science and engineering. Any adequate realization of the possibilities through such an approach should constitute a supreme challenge for the joint effort of the specialist in the analysis and interpretation of culture and of educators who are engaged in all culture processes, if they are educators in any real sense. Certainly on this graduate level there is opportunity for seminars and advanced researches into social processes including the more pervasive educational phases which have not been abstracted and made artificial. Researches could well be made into the actual functional and social organization of the arts and crafts and into the vital social functioning of art in the life of primitive peoples and of all mankind. Researches into other more subtle, emo-

tional, psychological phases which are so elusive generally, would seem to be imperative in our present swift-moving and chaotic civilization. History of Culture and Education presents the challenge of the possible study of the totality of the formative and directive forces that shape life.

The study, then, of culture and education is the study of the fullest meaning of culture traits or perhaps of culture wholes in their full setting—physical and spiritual—and this surely implies more than the study of formal education and pedagogy. To understand the meaning of the gods in early Hebrew culture, one must understand that all life depended upon right relationships to them. That is why Rachel stole her father's gods, and that explains why *their* loss, rather than the loss of sheep and cattle and camels and servants, formed the adequate motivation for an organized pursuit through the great desert by Laban for their recovery. In other words, education in

that particular culture in relation to the gods, the utter dependence upon them against the cataclysms of nature and the predatoriness of man, was more essential than education in relation to the immediate possession of material wealth. Unless, then, this vital relationship to the total structure is recognized one does not and cannot properly conceive of the nature of religious education in the early Hebrew economy. We could easily find like illustrations in much that is in our civilization at the present time.

Education is the carrying on of civilization in its totality including necessary provision for change in the culture pattern to meet novel conditions—this seems to be the scope and function of History of Culture and Education. The necessity for seeing the nature of the totality of the culture in order to appreciate the interaction of the elements and thereby their meaning—material, social, religious, ethical, esthetic—can hardly be overstressed.



CONTRIBUTORS TO THIS ISSUE

(Continued from page 260)

is Principal of the Littleton, W.Va., High School.

The American Short Story Speaks was written by Mr. Bryllion Fagin, member of the faculty at Johns Hopkins. We regret that editorial emergencies prevented us from obtaining details about this author, but hope that in a future issue we may be able to introduce him more adequately.

Professor A. O. Hansen of the The College of the City of New York, author of *Integrative Anthropological Method in History of Culture*, has taught at several institutions: The University of Wisconsin, The University of Pittsburgh, Rutgers University, George Peabody College for Teachers, Western State College of Colorado, the University of Illinois; and was Principal of the American School in Japan. He is the author of *Early Educational Leadership in the Ohio Valley*, *Liberalism in American Education in the Eighteenth Century* and of various articles.

The poems in the present issue come from widely scattered areas of the United States. Miss Rose-Catherine Gunn sent *Coming of March* from San Jose State Teachers College, California, where she is a Junior,

a member of the San Jose Poetry Society and last year was President of Pegasus Literary Honor Society of the college. She has been "dabbling in verse" since she was six years old. Miss Elizabeth Utterback wrote *Beauty* at Alabama College, Montevallo, where she is Assistant Professor of English Education. Her poems have appeared in several anthologies and magazines. She states that she writes "for the fun of it and at oddest times—on trains, during faculty meetings, before breakfast." Any one who can be poetically inspired at a faculty meeting must be a born poet. Miss Elsie Yehling is a graduate of Harris Teachers College, St. Louis. Perhaps her poem *Old School Teacher* was inspired by one of her professors. Miss Helen I. Semphill, who contributed *The Eye of the Beholder*, was a frequent contributor to *The Kadelgian Review*. A member of the faculty at Indiana State Teachers College, Terre Haute, her specialty is English.

We acknowledge our indebtedness to the several institutions which supplied the photographs of their respective museum buildings, reproduced in this issue. Widely representative, they are all samples of American architecture at its best.



The
EDUCATIONAL
FORUM



May • 1937

Volume I Number 4

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CONTRIBUTORS IN THIS ISSUE

It is a pleasure to publish in this issue the first of a series of articles by contributors from abroad. William McClelland, M.A., B.Sc., B.Ed., F.E.I.S. has been Professor of Education at the University of St. Andrews and Director of Studies, St. Andrews and Dundee Training Centre for Teachers, since 1925. He was formerly Director of Education to the Wigtownshire Education Authority. During 1930-1931 he was Visiting Professor of Education, Teachers College, Columbia University; Chairman of Department of Universities and Colleges of the World Federation, 1933-1937; President of the Scottish Section of the New Education Fellowship, 1934-1935; Chairman of the International Commission on Teacher Training of the New Education Fellowship since 1935; and member of the Scottish Council for Research in Education since 1929. Professor McClelland has contributed to the *Year Book of Education*, *The Educational Year Book of the International Institute of Teachers College*, Columbia University; the *British Journal of Psychology*; *The New Era*, etc. He is a member of Kappa Delta Pi. His present article *Some Problems of Educational Philosophy* has special value to all educators who at this time are giving serious thought to the promotion of more effective courses in educational philosophy.

Miss Florence Barnard, who contributes *Sailing the Seas on An Even Keel* was formerly a teacher of Latin in Brookline, Mass. Later she was appointed Chairman of the Finance Committee of the Brookline Teachers Club and of the Massachusetts Teachers Federation, a post which was to develop the opportunity for her to compete in a nation-wide contest for the best "Outline on Thrift Education," and win the first prize in 1925. She is now Educational Director of the American Association for Economic Education with headquarters at 9 Park Street Boston. She lectures and

writes frequently on "Scientific Personal Money Management" and her present article is a stirring plea for a new type of economics study in the public schools.

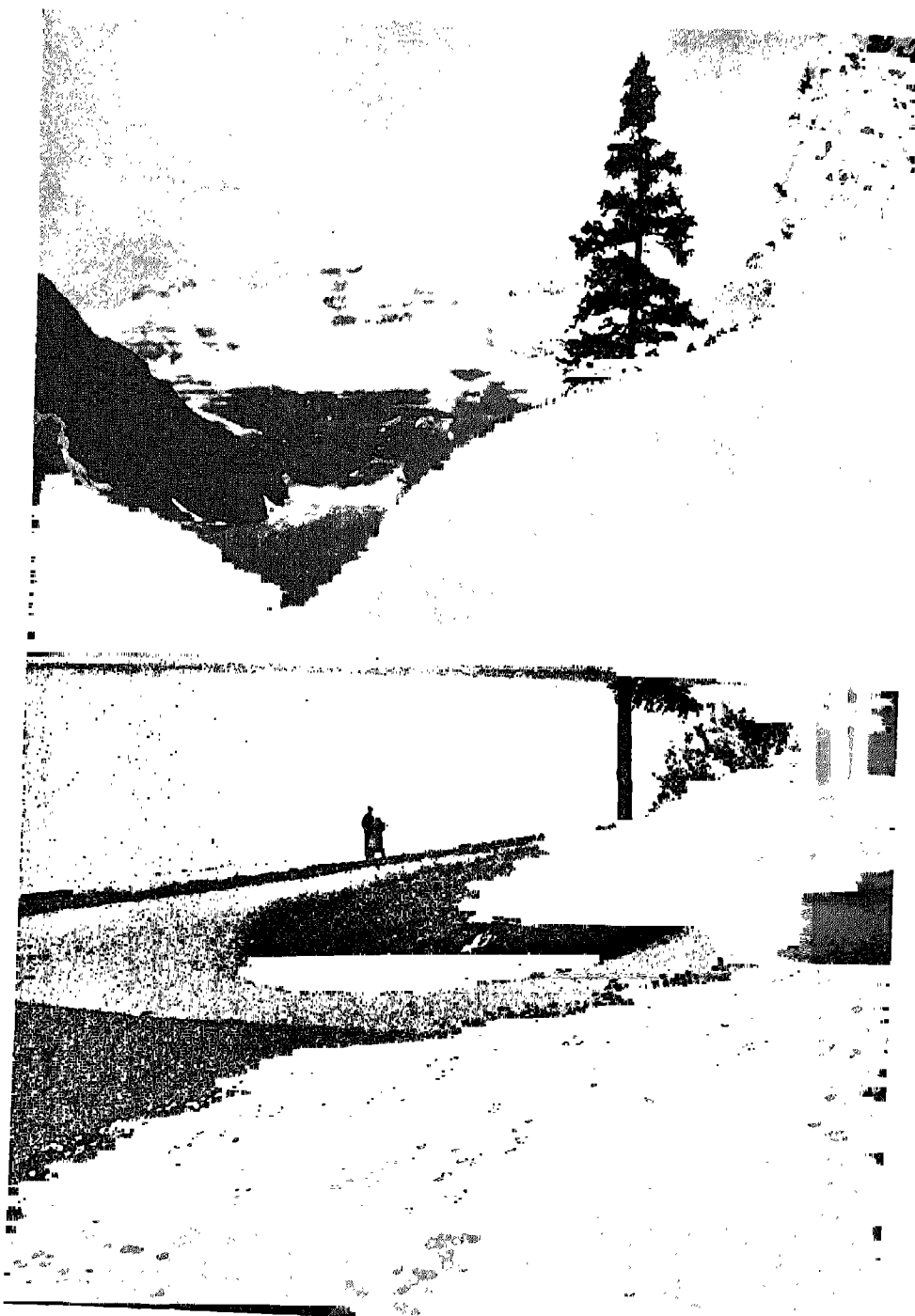
What Are Readable Books? considers a theme of particular interest at this time. The author, Lyman Bryson, is Professor of Adult Education at Teachers College, Columbia University, and Chairman of the Readability Laboratory set up by a committee of the American Association for Adult Education. Professor Bryson is widely known for his work in conducting forums and as a lecturer on current questions.

One of the most significant criticisms of the philosophy of experimentalism that has come to our desk is written by a young man at present a graduate student of English Literature at Teachers College, Columbia University. Mr. Arnold Horowitz lives in Brooklyn, New York. His present article *Experimentalism and Education* we believe is an earnest of even more penetrating studies from his gifted pen. It presents the other side of the reaction to President Hutchins' proposal, as given by Professor Brameld in the March issue.

On Italian Character and Mentality closes Miss Geraldine Dilla's series of four articles in the first volume of THE EDUCATIONAL FORUM. Many readers will agree that the Professor of the History of Art at the University of Kansas City has written with deep-seeing appreciation of the foreign people chosen as subjects of her four articles. The brief sketch entitled *Why These Caps and Gowns* came to us a few months before the sudden death of its author, Professor Carl Holliday of San Jose State College, California. His many articles in *The Kadelphian Review* were widely quoted in popular digests.

The Teacher's Apron Strings considers a fundamental problem in school and class management. Here is common sense il-

(Continued on page 508)



AROUND ITS BANKS ARE VIVID FLOWERS, TALL SPRUCE FORESTS, TOWERING PEAKS
AND THE GLITTERING VICTORIA GLACIER—LAKE LOUISE, WORLD-FAMED AS NATURE'S
OUTSTANDING SCENIC GEM

M. Gebner

THE EDUCATIONAL FORUM

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1937



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NUMBER 4

SOME PROBLEMS OF EDUCATIONAL PHILOSOPHY

WILLIAM McCLELLAND

I
PERHAPS the most pressing problem in regard to Educational Philosophy is to find out what exactly it is. At any rate, a study of recent books and articles, whose titles assure us that they deal with the subject, results in little more than a state of mental bewilderment. We may get literally *anything*—from factor analysis to Fascism—and while most of it has some bearing upon Education, much of it is not easily recognisable as Philosophy. So, in this article, I venture to make a few suggestions, firstly, as to what Philosophy of Education may be, secondly, as to the way in which we can introduce teacher students to it, and, finally, as to what are some of the more urgent of its deeper problems.

In the conception on which I was brought up as a student there was at least some justification for the use of

the word Philosophy in the title of the course. We were given accounts of the philosophical views and educational doctrines of the great philosophers, and invited to note how the latter followed from the former. This conception has, however, to be abandoned for two reasons. In the first place, it seems to be implied that the student should study all the proprietary brands of Philosophy, make an enlightened choice, and then arrive at certain of his educational views by a process of deduction. But, unfortunately, many of these ready-made philosophies are such as no educationist could ever understand, and the proper study of even a selection of the more intelligible of them would take a life-time: consequently, what actually happens is that the student makes his choice on some other ground. There is, for instance, a grateful aroma of respectability about an Idealist that does not

cling to a Realist, and it takes a good deal of nerve to be a Pragmatist in a British University.

In the second place, one is encouraged to believe that the relationship between Education and Philosophy is looser than such logical deduction by the fact that advocates of very different philosophies hold very similar educational views. It has been suggested, in certain quarters, that the traditional "intellectualist" philosophies lead to a form of education where the child passively accepts communicated information, while Pragmatism leads to learning by discovery, to purposeful activity, and so on. Yet no philosopher would now advocate the old type of education set up as a man of straw by certain of the Pragmatists. It seems, in fact, that one can get educational sense from *any* philosopher—so far, that is, as one can get sense from a philosopher at all.

An even more convenient way of dealing with the subject which must be regretfully rejected, on moral grounds, is that whereby the lecturer expounds his own philosophic gospel, and proceeds to show how it leads to all that is best in modern education. This is simply unscrupulous exploitation of the philosophic innocence of the students; and it is only a shade less vicious than the system under which students are invited to find the basis of their educational views in the published rantings of some unintelligent loud whom circumstances have brought into a measure of political notoriety.

Our view as to the nature of Educational Philosophy must clearly depend

upon what we mean by Philosophy itself, a point on which there are unfortunate differences of opinion among the authorities. As a university subject, it often conforms to Alexander's waggish definition as comprising the study of those subjects which no one but a Philosopher would think of studying; and, in this sense, its value to the educationist is open to suspicion. Fortunately, however, the heads of these philosophical departments give us more promising definitions in their writings. According to Stout, "it is the distinctive aim of the philosopher to give a coherent account of the nature of the universes as a whole";¹ but, while the scientist would obviously have to make his contribution to this account, Stout will not entrust him with the whole job. "The beginning and the end of science are found in the particular co-existences and sequences which are accessible to observation and experiment";² and, as he very nicely puts it, science "leaves us adrift on the ocean of being, with oars indeed, but without rudder or compass."³ So, in truth, it would, if conceived in this narrow way: but a scientist can make a compass, and we can surely apply scientific methods to ends, values, and things of the spirit, though we cannot examine them under microscopes or weigh them on chemical balances. We should give up this narrow view of science, and we must reconcile ourselves to the explosion of the myth that the philosopher has any better way of reaching truth or assessing claims to truth than the scientist has: otherwise we would offend Mr. Schiller—which is not a very safe thing to do. And, when we commit these two original sins, we break down

¹ Stout, G. F., *Mind and Matter*, p. 4.

² *Ibid.*, p. 12.

³ *Ibid.*, p. 14.

the fence between Philosophy and Science, and arrive at a conception of Philosophy which seems more hopeful to the common-sense educator. So conceived, Philosophy is based upon the special sciences: from thinking their more general principles and conceptions together, the way is opened for the apprehension of ideas and principles of wider generality than those of the sciences, and for an attempt to harmonise and systematise our thought about the universe as a whole.

In this sense, a student's Philosophy will not come from the *Critique of Pure Reason* or from a volume of crude political ravings. It will grow out of his studies in the various special subjects; and my first point in regard to the teaching of Educational Philosophy is that the student should have a broad culture on what we may call, roughly, the university level. But, I should like to add that, if the university courses are to produce such a culture, they must not be so patchy and disconnected as they have been in the past. Three things, in fact, are necessary. In the first place, the course of study must include biological science and certain of the "human" sciences, as well as the physical sciences. In the second place, the instructors in the special subjects must give more attention to the wider bearings of their subjects, and to the fundamental principles that cut across their fields and enter others. In the third place, there must be an "integrating" course where these general principles are considered from the standpoint of Rignano's "theorist," well back from the details of the special subjects. In this way the student would arrive at a set of regulative ideas which would form the cen-

tral beams of the structure of his thought, and give it unity and system.

If that, then, be Philosophy, we must look upon Education as just a part of the whole structure. All we can mean by Philosophy of Education is the placing of one's educational views and thoughts into the larger whole, seeing that the educational part has its ties and struts properly attached to the central beams that support the complete framework. And, in dealing with the subject with teacher students, the movement should not be from Philosophy to Education. We should reverse the procedure, and lead the student from the problems of education down to these central beams of his own growing philosophic structure. He may find them weak or badly jointed, and we can help him to procure materials for his structural alterations; but the construction should be his own, and he should make the alterations himself.

II

So much for the nature of Educational Philosophy, and the general method of introducing teacher students to it. My next point is that when we try to place our views on the problems of Education into their philosophic setting, we nearly always reach the same central beams; that the fundamental principles we require most are those concerning the general evolution of the human mind or spirit, its origin, nature, function and destiny. It is there, therefore, that lie the central problems of Educational Philosophy.

We feel the need of regulative ideas on these matters when we consider how far all these experiments with rats and salivating dogs really do throw

light upon human learning and thinking; whether the child's development is an unfolding of encased potentialities; whether he has an innate impulse to creative self-expression; whether, as some of the New Education Fellowship authorities tell us, the aim of Education is the liberation of the "spiritual forces" of the child's nature. We feel the need of them whenever we think about ends or values, of which I confess I have never been able to find any satisfying discussion except on pragmatic lines. Ends and values must be considered together in Education, whatever may be the case in academic Philosophy. We can argue about the relative valuation that should be placed upon interest, mental discipline, cultivation of personal qualities, and so on, but we cannot get very far without settling whether our aim is to make the pupils happier, more erudite, better colonisers, or more contented catspaws of armament manufacturers. All through the part of biological evolution that we know, values are related to the ends and needs of the organism. In itself a giraffe's long neck is neither good nor bad; it is just a long neck. And from the point of view of the things which it enables the giraffe to eat, it is definitely bad. We therefore need some basic principles concerning human ends, and from these we may get a little much-needed guidance as to the direction in which progress lies, and how it may be expected to come. According to Wyneken we cannot educate children until we can answer the question: "*Wie soll der Mensch der Zukunft aussehen?*"⁴—a perplexing conundrum of some topical interest

at a time like this, when the World is watching, with feelings of nausea and contempt, the spectacle of certain nations goose-stepping, with great solemnity, down the road that leads back through barbarism to bestiality. Their ends and values are different from those of the civilized world, and their manners are different from those of gentlemen: yet some of them, no doubt, believe that they are on the road to higher things. How *are* we to know?

Some clearance of our ideas on such problems is, in my view, the next step in Educational Philosophy, and indeed in Philosophy in general; and while I cannot solve any of them, I hazard a few suggestions as to the most promising lines of advance.

Mr. Schiller and other Pragmatists have undermined our faith in the traditional arm-chair philosophers, and I am inclined to turn for help, with a modicum of confidence, to those who are engaged in the deeper or philosophic study of evolution. Looking generally at the present state of our knowledge in that sphere, and taking the highest common factor of what we get from the biologists, it would be fair to say that we are provided with two fundamental ends, namely self-preservation and race-preservation. Associated with these, we have a principle of change, and an indicated direction of change, provided by the doctrine of natural selection. From these, too, we have a suggested standard of goodness or badness. A feature that comes into the mind or body is good if it enables its possessor or his race to survive, bad if it does not. And I cannot see that our present knowledge of biology takes us much farther.

⁴Rössger, K., *Der Weg der Arbeitsschule*, p. 176.

Yet these principles leave us dissatisfied. In the first place, we have a deep feeling that the human spirit has some higher function than keeping us alive. In the second place, natural selection gives us a principle of *change*, but not necessarily of *progress* in the sense which human beings use the word. In the third place, evolution does not appear to be taking the directions which we should expect it to take if natural selection were the only principle at work.

Everything, indeed, points to the fact that we have yet failed to grasp more than the elementary principles of evolution. We know a few of those that are at work in the early stages; and what we want now is some Darwin of the spirit who will reveal to us some fundamental principles on the human or spiritual plane, of the same nature as natural selection on the biological plane; who will explain to us how and why certain things survive, while others are discarded and die out.

Natural selection gives us a definite principle in regard to the early evolution of what we may call "features" of the organism—things like strength, tusks, hearing, intelligence. When the father of all bees developed a sting, I am prepared to believe that it was preserved through the increased chances of survival in which it resulted. So, I am prepared to believe, was intelligence. Intelligence came into the struggle, and was perfected in it to some extent: but, unfortunately, it has now gone out. It has no longer a survival value, because the intelligent have no better chances of surviving than the unintelligent. Indeed, the effect seems now to be reversed, for if

a man of real intelligence were to appear in Europe today, he would probably commit suicide. Quarrels among the biologists debar us from invoking the inheritance of acquired characteristics; and sexual-selection is of very little assistance, for the discriminating choice of the ladies, upon which the early biologists founded certain hopes, does not appear to fall upon the intelligent. So, if intelligence is to develop further, or if, as the New Education Fellowship authorities tell us, humanity is to develop new "spiritual forces," or if we are to progress in any direction whatever, these effects must come in some other way; and it would be interesting to know just how.

Along with that problem, the philosopher evolutionist of the future will have to deal with the principles of evolution on the side of what we may call "products"—like standards, values and ideals. These seem to have a struggle for existence, and a survival of the fittest, but the struggle is conducted in accordance with a different set of rules. The Dalton Plan is not dependent upon the survival of the individuals who believe in it. No convincing evidence has ever been adduced to show the Daltonists live longer, have a better chance in the marriage market, or leave larger families than those who do not. And we do not solve the problem by holding that products will survive in accordance with the way in which, in the long run, they meet human needs, for that, in itself, gives us no real principle of progress.

Finally, the future philosopher who wishes to do a service to the educational theorist, must seriously tackle that old riddle "What is man's chief

end?" Our human conceit forbids us to accept the present answer of the biologists, and the crisp and pious answer in the Shorter Catechism is too formal. People have glorified God in so many different ways—from neglect of the canons of personal cleanliness, to burning their fellow Christians.

I am not wanting in appreciation of recent attempts to throw light upon these problems, but I cannot see that any of the suggested solutions carries us very far. For instance, various suggestions have been made as to a higher end than mere survival, of which "self-realisation" may be taken as an example. This is a widely supported view of some academic respectability. As usual, the Greeks had it. Kant assures us that the first end of a rational being is his own perfection. In more recent times, Herrick at one point says that the evolutionary factor operating "is more than self-preservation: it is self-realisation and fulfilment."⁵ McDougall speaks of a "hormic urge to activity and to self-development and expression."⁶ Yet, while this is a more satisfying view, it still gives us no real promise of progress. In the absence of

some principle of evolution of the self that is to be realised, it does not explain why we should evolve in the direction of the True, the Good and the Beautiful, rather than towards the False, the Bad and the Ugly—if the Pragmatists will allow us, without prejudice, to assume that we know which is which.

These, it seems to me, are some of the most pressing problems for the Philosopher of the future. Without some kind of solution of them we cannot say how progress will come, in what direction it lies: we cannot be too trustful of all these new social orders invented by frontier thinkers and political gangsters: we cannot find any sure foundation for our educational theories: we cannot determine our educational ends or regulate our educational values: we cannot decide whether, in schools, we should cultivate individuality, or produce disciplined automatons, or nourish the growth of new spiritual forces. Anyone who solved them would be a cultural disaster, for he would take a good deal of the fun and adventure out of our social and philosophic life; but no educationist is likely to do that, and there is therefore no harm in claiming that their discussion should have a place in anything that could fittingly be called Educational Philosophy.

⁵ Herrick, C. J., *An Introduction to Neurology*, p. 298.

⁶ McDougall, W., *An Outline of Abnormal Psychology*, p. 19.

Truth, Goodness and Beauty are the dowagers of philosophy.
—C. E. M. JOAD in *Return to Philosophy*.

SAILING THE SEAS ON AN EVEN KEEL

FLORENCE BARNARD

I
TO SET FORTH on an ocean voyage in a leaky ship, without a steering wheel or compass, and with a pilot ignorant of channels and desired destination would be considered the height of folly. And yet, in connection with money matters—which constitute the foundation and background of life and living everywhere and for everyone—a similar situation has existed through all past time.

The great majority of human beings have started out on the voyage of life with wasteful (leaky) habits; with no financial steering-gear or compass to regulate the direction of expenditures; wholly in ignorance of channels of investment that are safest, and rocks and reefs of speculation that are dangerous; and with no definite GOAL of Financial Independence toward which to steer. As a result, the population today is made up mainly of financial "drifters"—and drifting means *never getting anywhere*. All too many are having to be towed into port.

Furthermore, untrained minds are generally apt to run to extremes, so we have hoarders on the one hand and spendthrifts on the other. Either extreme affects the life of the individual and prevents its highest development.

During the decade of 1920 to 1930—a period of very great expansion in the production and use of motor vehicles—there came out the popular song entitled "We Don't Know Where We're Going but We're On Our Way." That happy-go-lucky effusion

certainly characterized that period. With the abandon to which human nature is prone when seeming prosperity is at hand, sense of direction was apparently lacking, and responsibility for getting anywhere was thrown to the winds. The main idea seemed to be to keep going and going fast, and when we go fast in a fog—whether on sea or land—something disastrous is bound to happen. In 1929, and for several years thereafter, we have been finding out whither we were "going"—and at tremendous cost. No wonder when in the year 1929 the population of the United States spent \$116,000,000,000 on a \$90,000,000,000 income!!!

Now it is always a natural and an easy thing to place blame and responsibility elsewhere than at home. The government, therefore, always comes in for a large share of blame for unfortunate economic conditions. But when we stop to consider that in a democracy government responsibility rests on human beings (our representatives) for whose placing in positions of responsibility we ourselves are responsible, it brings the matter of blame, if any, somewhat nearer "home."

But those whom we choose as representatives, even when they are the finest of citizens with the best intentions in the world, have themselves, in most cases, been brought up and have set forth on life's voyage under conditions similar to those previously described. The responsibility of dealing with large financial affairs has been

thrust upon people, the great majority of whom have never had any definite or scientific training in the *Practice* of the basic *Principles* underlying successful personal money management. Those among the number known as "economists" have had training for the most part in Political Economy, which deals more especially with the superstructure of economic affairs. With the same disregard of the alphabet which comes after we have learned to read, it is not surprising that the A B C's of personal economics should seem unimportant to those who are accustomed to thinking in terms of world affairs.

While our country is reputed to have enjoyed greater prosperity than any other, and the standard of living of its citizens has attained greater heights than that of any other, we have to admit that national economic conditions have been going through a period of uncertainty and apprehension and that, as a nation, we are (in a sense) "drifting." Experimentation has been resorted to in the hope of gaining and maintaining a prosperity that, for the time being, seems to have been lost. As a matter of fact, however, true national prosperity has never really existed, for the foundations have never been thoroughly sound and secure. The prosperity of any nation basically is measurable by the number of financially independent citizens that comprise its citizenship. Statistics prove that the percentage of individuals so situated has, at least during the past fifty years or more, been extremely small.

Out of the experience and history of the Past then, one is forced to the reasonable conclusion that the root of the

whole matter rests not with the Government, but with every individual, and with the individual need of knowledge of the *Principles* which underlie efficient personal money management. That knowledge, once acquired and put into *Practice* by individual citizens, will not only insure financial independence for these individuals, but can be applied with effect to family, or municipal, state, and national finances.

The basic requirement for mental health, we are told, is to "face realities." Let us look at ourselves then, and "face" the conditions of economic health under which we are living.

In the first place, the children of the present, as always, have to be brought up and trained by parents and teachers. The parents, first of all, are their advisers. But if they personally have never studied or been trained in the scientific management of their personal finances, in what position are they to advise intelligently their sons and daughters?

The teachers in the schools might render most practical and valuable service in the teaching of Money Management, if provision were made by school authorities for the introduction of such a subject into the school curriculum; but even if such provision were made generally and immediately, how many teachers have ever made a special study of Personal Money Management so as to be fitted to teach it? They have been taking "courses" for "credits" for years, but it would be interesting to know just how many of these courses were dealing with the subject of how to get the most and the best out of their personal incomes. We feel safe in asserting

that the number is exceedingly small.

Our institutions of learning every year are sending forth into the responsibilities of home-making and business and professional life young men and women armed with diplomas and degrees which represent attainment of knowledge in technical, and cultural, and other subjects, but with knowledge of this eminently practical subject conspicuously lacking. In other words, two million financial illiterates are being graduated from our schools and colleges *every year*, and this will continue until money management training shall have become a definite part of school and college curriculum requirements.

The country is full of financial advisers who have various kinds of investments to sell. We wonder how many of these business people, however sincere and reliable in intention as advisers they may be, have ever studied scientifically and mastered their own problems of personal finance. Human nature is apt to have greatest confidence in those who are known to "practice what they preach."

A significant statement was made not long ago by a college sophomore who was addressing the undergraduates of his high school Alma Mater. He said, "Men pay hundreds—even thousands—of dollars at Schools of Business Administration to learn how to manage other people's money when they haven't yet learned how to manage their own."

Every self-respecting citizen who is financially independent is an asset to his country. Every citizen who is financially dependent is a liability. At present our national liabilities exceed the assets, as is shown by the country-

wide need of relief measures. We may then, as a nation, be considered a business failure.

Now while there is a much-to-be-deplored lack of education in how to manage personal finances for one's own benefit, there is no lack of education in how to spend one's money. We are told on good authority that for every dollar that goes into advertising, i.e. for educating people to buy what they may or may not want or need—only seventy cents is spent for all other forms of education from the kindergarten through the universities.

"Budget Plans" for encouraging sales, and "installment plans" for buying have become commonplaces in the business world today. But how many adults, in their eagerness to indulge desires, ever stop to "count the cost" of these business methods? The time element in deferred payments must necessarily be paid for by someone, and who but the consumer must pay? Much can justly be said in favor of installment buying of certain things, such as homes, business equipment, and needs that have permanent value. But without study and training, how can one learn to know (instead of guess about) what can be *afforded* on a given income, and how to use, rather than to abuse credit?

Loan agencies are duly authorized by law to carry on business, but trained foresight will prevent the need of borrowing. By learning how to *save proportionately first*, and to anticipate and realize the satisfaction and joy of ownership free and clear, the payment of the high rates of interest charged by loan agencies can be prevented. How and when to borrow from one's self is a valuable thing to know.

A typical example of the modern allurements to spend money is to be found in the advertisement of a steamship company which advises "Travel now; pay afterwards." In the face of such advice, it seems as if it were about time to send out an S.O.S. for the rescuing ships of Reason and Common Sense.

But we may well "face" other facts. We have the growing demands of taxation for public poor relief; the statistics in connection with old age dependents is appalling; the record of crime is alarming; the court records of divorce tell their own story; and the number of suicides is impressively large. Tragedy and Failure (traceable practically always either directly or indirectly to money difficulties, or to ignorance of how to manage money) are stalking constantly through this Land of Plenty and are a sad commentary on the failure of human beings to use their God-given intelligence.

It is said, "What is everybody's business is nobody's business." But your business and my business are clearly defined. Prosperity—like charity—"begins at home." It is within our power, and within the power of everyone who is a willing worker and has an income, to learn how to get *Control* of personal financial affairs; in other words, "to live and *Help* live." For whenever we use our own money advantageously and profitably for ourselves, we are at the same time contributing to the welfare and prosperity of others, and of the nation as a whole.

Production and Distribution have in the past received more of attention and study than the subject of Consumption.

It is a wholesome sign at present to find that there is a wide-spread awakening to the need of the study of personal money management which deals primarily with consumer problems. The mind of Youth and of thinking adults may well be concentrated for the present and for years to come on study and research in this field. Spread of knowledge, growing out of the study of Personal Money Management by consumers—and every citizen is a consumer—cannot fail to overcome many present evils, to bring to pass a more equitable distribution of wealth, and to lead to the "dawn of better days."

II

Imagination can easily construct Utopian conditions which may or may not be practical or possible of fulfillment. But Reason tells us that logical and scientific training in the *Practice* of the basic *Principles* underlying all successful money management will lead to practical results; and specialized study over nearly twenty years, as well as experimentation throughout one public school system during eight years have already proved or indicated for the future the value of this kind of training for human welfare.

Training in the advantageous or profitable usage of money

1. is an effective means of developing character.

(A Yale professor once said, "In my spending I am writing my autobiography." There is no surer or better *Test* of character than the way any individual uses his money and his leisure—or optional—time.)

2. *is an effective means of cultivating mental health and stability.*

(A recent bit of research work revealed that during the last three years seventy per cent of the mental cases dealt with by the Mental Hygiene Division of a State Department of Education were directly or indirectly due to economic causes. *Facing financial facts in black and white* leads to *Conscious Control* of income, and gives a sense of security and peace of mind that makes possible enjoyment of the higher, finer things of life. There is quite as much need of stabilizing the mind of the consumer public as of "stabilizing the dollar." In the commercial world, no business can be carried on successfully without records or book-keeping. In the Business of Living this is equally imperative.)

3. *is obviously a preventive of financial worries, and debt, and poverty in adulthood.*

(These are the main causes for friction in homes which, more often than not, leads to divorce.)

4. *is a preparation for intelligent and wasteless use of public funds by public officials.*

(The effect upon taxation is obvious.)

5. *is inherently a preventive of crime.*

(Practically all crime is connected directly or indirectly with money. This sort of training anticipates wrong concepts about money and steers away from its ill usage. Traits and tendencies leading in the wrong direction can be detected early and guidance can be made effective before it is too late.)

6. *will be a preventive of war.*

(Cultivation of an economic consciousness and conscience from early childhood will lead to recog-

nition of, and abhorrence for, the tremendous cost and waste of war, as well as of the economic evils always accompanying and following in its train.)

Money Management and Life Management are inseparable, and the record in black and white of one's uses of money is a significant revelation of one's life management. Therefore, training in the profitable usage of money means Education for *Living*—the crying need of these times.

The present Administration has inaugurated a movement toward insuring financial security for large numbers of the population in the future. It is a splendid movement in the right direction.

But in the effort to relieve the social insecurity that has been so glaringly exposed during the years of depression, a very important consideration seems to have been overlooked. For the Government to try to provide financial security for a population that has never been taught, and the great majority of which does not know how to use to advantage whatever money it has, is a weak spot in the plan with which there must sooner or later be a reckoning. A Social Security Program that overlooks or ignores the very foundations of social security can hardly be expected to accomplish results that are most effective or permanent. The sooner that fact is "faced" the better for the country as a whole, and for every citizen in it.

What is needed is an Educational Program committed to the accomplishment of two very special and definite objectives:

1. To help adults to *Adjust* their present financial affairs so that

those who are in debt may get out of it, those who are on the verge of debt may keep out of it, and those who are free from debt may steer straight toward the *Haven* of Financial Independence at the age of retirement.

2. To *Prevent* financial illiteracy and mismanagement of money in the future by the training of the children and youth of the present in the *Practice* of the *Principles* that will lead to that same Haven in their later years.

Provision by the Government for this special kind of education would be *Real Economy* in the end. It would be placing *Responsibility* for social security where it rightfully belongs. It would be helping humanity to help itself—the highest good to the greatest number. It would be enabling everyone of us effectively to “do our part” patriotically toward the establishment of permanent prosperity. It would steer thought away from com-

munist and from all the other isms that run counter to our democratic form of government. It would vastly increase the number of self-respecting, self-supporting, contributing, and contented citizens. And let us not forget (what history teaches) that the clouds of war do not gather over nations where Contentment abides.

In the midst of continual controversies over policies and theories of government, here is an issue upon which all political parties may well *Unite* and *Act* without delay. Here is a short cut to conditions that will require less of legislation in the vain hope of adjustment by that means.

The *Ship of State* can be kept on an even keel, and headed directly for happier times in no better way than by getting down to the foundations of national *Welfare*, and providing for and encouraging the economic enlightenment of our citizenship as a whole.

It takes a great deal of boldness mixed with a vast deal of caution to acquire a great fortune; but then it takes ten times as much wit to keep it after you have got it as it took to make it.—MAYER A. ROTHSCHILD

WHAT ARE READABLE BOOKS?

LYMAN BRYSON

I
MODERN America is a world in which most of the things that people need to know can be learned by the use of print and in no other way. We have to know how to read to carry on the duties of a citizen, to pursue skilled occupations, to share at all in the culture of our times. This is so much an educational truism that we have believed, with characteristic optimism, that most children were learning to read and that most mature men and women had already acquired that ability. The investigations carried on by Professor Arthur I. Gates and his associates in the public schools of New York City have done a good deal to disturb the complacency of the first assumption. It is certainly not safe to assume that any school pupil is learning to read just because he goes through certain motions. It is becoming evident that retardation and failure in school are caused more often by failure to acquire this basic skill than by any other cause. We have learned not to take the word of the child that he understands what he has read. In spite of this evidence that the graduates of our schools are not able to read well, we continue to act on the assumption that most adults can read and that most of them get something out of what they go over.

Who reads what and how successfully? This is a complicated question. We can only discuss some of its simpler elements and try to indicate its importance. The educator of adults

realizes, first, the fact that most of the adult population of this country have had less than an eighth grade education; second, that in spite of all the "golden age" illusions, they received imperfect training in reading; and, third, that most of the serious books now in print mean nothing to them. But our whole adult education movement rests on the belief that we can get people to read with understanding.

The problem bristles with difficulties and controversial points. Some think that sheer intellectual laziness or incapacity keeps most people from reading on serious subjects. Others say that nothing much can be done with the present adult population and that we ought to wait until we have produced a people entirely equipped with a "high school education." The thought that such a procedure would require several generations at least does not daunt them. But a larger and a more realistic group of the people who have to do with the intellectual life of American adults (educators, librarians, writers) have learned that, since most of what is written about serious problems at the present time is beyond the reading skill of a very large proportion of our population, something should be done about it. What can we do?

Lest an old misunderstanding crop up again, let me hurry to say that this has nothing to do with literature. We are dealing here with the use of print for the direct communication of facts and ideas. The re-writing or adapta-

tion of the classics, for readers who are frightened away by the formidable length and difficulty of the originals, may or may not be a careful or useful occupation. At any rate, it does not enter into the question here under discussion. But if adult education is not to be mere busy-work, adult students will seek to expand their acquaintance with the world around them, with science, with economics, with politics, with all of those phases of knowledge and all the interpretations of facts that will help them to live in their time and place. If the thirty or forty million adults in America who read with difficulty could go willingly to school, the problem might be attacked in the orthodox way. They could be taught to read. That is, they could be taught to struggle with the obscurities, the allusiveness, and the downright bad writing which characterize most exposition of serious subjects. Since they will not put themselves into training classes, what is the next best thing to do? Is it not to produce, in every field of popular interest, a few introductory books so simple, so understandable, and so appealing that the interest of millions of people will be engaged?

Such books would not completely satisfy the desire for knowledge. Here again there is a common misunderstanding of what the advocates of "readability" want. No simple introduction to any subject can get a student beyond an initial interest. It is likely to increase his own unsatisfied desire for learning, but it can increase his confidence in his own power to learn. If such an introduction is well written, it will lead the student to the difficult books he never would have tackled without this help. To supply the world

with a great many readable books on a great many interesting subjects should not increase the number of people who think that the merest smattering of knowledge is real understanding. On the contrary, it should lessen their numbers. It should multiply those who have learned enough to know something of the difficulties and fascinations of great subjects and who have the courage to go on toward a better acquaintance and an approach to mastery. In other words, it is simply good pedagogy to give the person who is beginning a subject a chance to understand a little of it before he becomes discouraged. This all seems obvious enough to one who has thought very much about it, but a great deal of deliberate obscurantism is hawked about on this subject, and there is always the further question: if this is necessary, why hasn't it been done before?

In one sense it has been done before. British educators, since the days of Lord Brougham, have been interested in circulating books for people who needed a simple approach to complicated questions. The Germans have done a good deal in the same field. But simple exposition of important material is a technical problem of immense difficulty. We are only now beginning to see some of the things that need to be done.

When we speak of reading, of course we mean reading with understanding. Every teacher knows, when he remembers what students write in their examination papers, that it is possible to read without comprehending. Educators often forget their experiences with students' examination papers when they discuss the reading

capacities of mature people. They forget that the reader's failure to understand what he reads goes far to explain who so little use is made of accessible knowledge.

Many of the more difficult elements in tests of intelligence are problems in the interpretation of texts. Laymen are inclined to think that if one can read a passage over often enough he will understand it, no matter what his own intelligence may be and no matter how it may be written. In fact, a great philanthropist and educator recently challenged a psychologist to give him a piece of English prose which he could not understand if allowed to read it as often as he liked. The psychologist, accustomed to devising intelligence tests, accepted the challenge with a chuckle and produced a few hundred words of English prose grammatically perfect, in a vocabulary range which the philanthropist admitted was easily his own, and asked the philanthropist to tell him what the paragraph meant. The philanthropist tried a few times and gave up. It is possible to write so obscurely, although with great care and correctness, that practically nobody will know what you are talking about.

Each reader's range in vocabulary is much affected by occupation, hobbies, and various kinds of acquaintances with the world. The vocabulary of most adults who do not currently read scientific books is likely to be meager in those abstract terms which are needed for the condensation of thought and the artificial words which are the shorthand of the technician. A third factor which affects every person's skill in reading, after intrinsic intelligence and personal vocabulary

range, is the loss of reading power which comes from disuse. Thorndike's experiments in adult learning show clearly that an adult can maintain his learning power only if he makes continuing use of it. Those who learned to read only with difficulty, or whose memories of reading in school are full of disgust and frustration, have long since ceased to read enough to keep what little skill they once had. These and other factors differ greatly in different people whose educational levels may be somewhat the same and whose economic or social status may be entirely unrelated to their reading habits. And, of course, most people are equipped to read intelligently in some subjects but not at all in others. Reading skills, like most other skills, are more or less specialized by content.

We have no way of knowing how these factors can be measured in the general population. It does little good to remember that the average educational experience of most of our adults is less than the eighth grade because no individual is really an average individual. Numerical averages mean practically nothing. Investigations made by Gray and Leary preparatory to doing their study, *What Makes a Book Readable*, indicate that if two-thirds of a well-selected sample of our population are to read a piece of expository prose, it must be written at about the level that would be comprehensible to a sixth grade pupil in our present schools. Such groupings at general levels are obviously untrustworthy but books must be printed for large groups of readers, they cannot be printed for individuals. Consequently, we can only say that books which are to reach very large numbers

who now read very little of informative material must be somewhere near the skill now expected of a sixth grade reader in a modern public school. It would be wise, indeed, to produce well below even that level of difficulty. When it is a matter of acquiring information, people are not likely to object that things are too easily understood. It is only when we know a great deal about a subject that we are impatient with a simple presentation of it. Most people do not know a great deal about any of the things that they could go to books for. And since each person's ability to read varies with the subject, no one really belongs on a fixed level of skill. Most of us know more about some things than we do about others, and most of us would be grateful for beginner's books in a great many subjects about which we have never had time to get much knowledge.

II

These considerations help to explain why in the last few years a great deal of research has been carried on in the various places trying to isolate the factors which make for readability as well as to investigate how much use people do make of books, what sort of things they want to know about, and how well their needs are now being met. Landmarks in the publication of the results of these investigations are *The Reading Interests and Habits of Adults*, Gray and Munroe, 1929; *What People Want to Read About*, Waples and Tyler, 1931; *What Makes A Book Readable*, Gray and Leary, 1935. The work of Thorndike, Miles, Lorge and others on the learning capacity of mature minds and the work of Elizabeth

C. Morriss and others on ways of overcoming adult incapacities have all added to our grasp of these problems. The Readability Laboratory at Teachers College, Columbia University, established by the American Association for Adult Education, has been trying to make these various psychological and sociological facts fit together in some kind of a working program for publishers and writers. If we need to make books of information more readable, just how are we going to do it?

Readers differ, and so do writers. What are the qualities which make writing easier or harder of comprehension by anyone—by the mythical average person? Rhetorics, since the days of Aristotle, have been naming "clarity" among the virtues. No doubt this was intended to designate the quality we are here calling readability. However, since no psychology of communication has as yet been achieved, it is still very difficult to say just what "clarity" or readability may be. The preliminary analysis of the factors of this quality which have been made by workers in the Readability Laboratory, and by various students who have devoted themselves to this problem, appear to have some validity.

It is still too soon, of course, to say that readability may be adequately measured. The scholarly and penetrating analysis of certain structural factors which are summed up in the Gray and Leary *What Makes A Book Readable*, is a noble beginning, but not much more than a beginning, as Professor Gray himself has so often said. All the structural elements such as Gray and Leary and others have isolated may be taken into account. They are such things as length of sentences, vocabu-

lary range, and the use of pronouns. All the difficulties of differing types of grammatical construction such as have been investigated by Thorndike may also be considered. And there is still the question of the density of ideas.

We know enough about reading difficulties to understand that readers differ a great deal in their capacity to absorb differing quantities of ideas in each thousand words of written discourse. Mrs. Elizabeth C. Morriss has made a beginning in trying to isolate factors of this density problem. But when all the scientific tests have been studied and enlarged to the full measure of their usefulness, one must still decide what he means by "clarity." In the Readability Laboratory, it has been decided that a sketchy notion of the readability for the average person of a piece of prose may be discovered by examining it for three qualities which may be more or less arbitrarily named "lucidity," "comprehensibility," and "appeal."

By lucidity in this connection one means the internal logical construction of the writing, the kind of logical clarity which is the product of logical thought. This by no means implies that anyone will be able to understand it unless he is familiar with the material. Most of us are willing to take the word of the mathematician that Professor Einstein's explanation of his relativity theories are lucid to a degree that implies genius. They remain no less opaque to anyone not familiar with mathematical concepts. Unless this fundamental lucidity is present, however, it is very difficult if not impossible for any reader to grasp clearly what the writer is talking about.

Lucid writing may or may not be

what we can call "comprehensible." To any particular reader—and all questions of readability must always be discussed in terms of some particular imagined reader even if he is only the hypothetical average—a written passage is comprehensible only if he can follow the lucid steps of the writer's thought. This often depends more on himself than on the writer's essential logical structure.

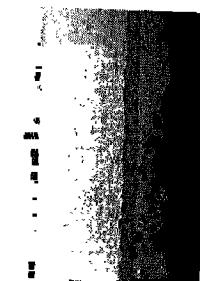
And finally there is the quality of appeal. It might seem at first sight that a person would understand something even if he had no interest in reading it. There is, however, a positive correlation between a person's desire to read something and his capacity to understand it. In reading fiction many unskilled readers will stumble through or climb over various frustrations and opaque passages because their interest in the story carries them over. Very difficult and technical explanations of trade processes are often understood by men who are ambitious to master them. It goes without saying, however, that they would not bring the same high potential interest to something that had to do with public business or with general information for which they had a very slight concern. Books must appeal to readers if they are to be read.

These are the mere beginnings of the technical analysis of this problem. They will be carried further; in time it may be possible to isolate more factors and measure them more satisfactorily. Will scientific investigation ever produce rules by which readable books can be written? Probably not. Their purpose is rather to serve as a guide, as a list of factors that can be tested. Personality, innate imaginative skill,

the qualities of artistic competence—these things are beyond their scope. But attention to the elements of the problem that are susceptible of investigation will help. It will encourage writers and publishers to address themselves to the great audiences they

now neglect. The educator of adults is beginning to see some justification for the hope that a day will come when every writer who puts knowledge into printed words will accept the rule of George Berkeley: "I am willing to be understood by everyone."

"It is my foible to be a devotee of the niceties, of the overtones and of the precisions of very often rewritten and suitably colored prose. I believe it well for an author to make sport with rhetorical devices, to play with vowel sounds and scansions, to build refrains, to dispose his cadences, to contrast the length of his clauses, to turn amorously to a run of liquids—to carve, as it were, his verbal cherrystones under a magnifying glass of repeated re-inspection—and to practice by the score yet other allied legerdemains; all quite seriously. It is but a series of microscopic parlor games, perhaps: but it will entertain him. It will lull him into the pleasure-giving illusion that the writing of prose may be an art—terse, magical, complex, fiery-hearted and gaudy, at need, with the naïveté of a June sunset—an art wherein, by and by, toward his later nineties, he may attain competence."—BRANCH CABELL in *Special Delivery*



MOUNTAIN PEAKS WITH ERMINE SNOWS BORDER THE SPARKLING SAPPHIRE WATER OF LAKE LOUISE

M. Gehner

EXPERIMENTALISM AND EDUCATION

ARNOLD HOROWITZ

I

THE EXPERIMENTAL approach to life and its implications for education have, for some time, exhibited an increasing influence on American thought; certainly they have pervaded a large number of our progressive schools and, apparently, the majority of our teachers' colleges. Of late, however, there have been indications of a growing opposition to these doctrines, an opposition crystallized in the recent, highly controversial *The Higher Learning in America* by Robert Maynard Hutchins. It might be pertinent, therefore, to undertake a re-examination of certain of the fundamental aspects of Experimentalism, particularly in reference to the field of education. As Dr. John L. Childs' *Education and the Philosophy of Experimentalism* seems, to date, the most adequate and widely accepted presentation of the viewpoint, this volume will be used as a basis for the survey.

The Experimentalists take as their point of departure the rôle of experience in forming ideas; thoroughgoing empiricists, they maintain that ideas are not spontaneously generated in the mind, but grow out of and relate to concrete experience, the "doings and undergoings" of men. Values, too, are not values because they are "ideal pat-

terns and ends of some transcendental order; the kingdom of values is within human experience."¹ Similarly, John Dewey has written that common life has the power to develop its own regulative methods and to furnish from within itself adequate goals, ideals, and criteria.² Furthermore, stress is laid on the changing, uncertain character of life; we live in an unfinished, ever-varying world, in which the unprecedented, the novel, constantly appears in every phase of social, economic, political, and industrial existence. Hence, since goals and ideals are, presumably, derived solely from our experiences of life, they too will be ceaselessly fluid and uncertain, necessarily modified as experience changes.

Throughout the writings of the Experimentalists, we find reiterated objections to ultimate theories of existence and Reality, and a firm reliance on method, rather than on fixed goals. Particular beliefs, they maintain, about the nature and meaning of the world are to be held tentatively, as hypotheses, and our fundamental trust should not be placed in these necessarily incomplete, non-final beliefs, but rather in the methods of procedure by which we arrive at any belief.³ To be philosophical is not to have a fixed system of final values, but "to approach experience in the manner of critical, experimental inquiry."⁴ Though it has been a commonplace to assume that such a doctrine is directed exclusively to the development of a philosophic

¹ Childs, J. L., *Education and the Philosophy of Experimentalism*, p. 30.

² Dewey, John, *Experience and Nature*, p. 38.

³ Childs, *op. cit.*, p. 44; Kilpatrick, W. H., *Education for a Changing Civilization*, p. 133.

⁴ Childs, *op. cit.*, p. 44; Dewey John, *Characters and Events*, Vol. II, p. 457; Kallen, H. M., *Education Versus Indoctrination in the Schools*, pp. 21-22.

method, we must not overlook that it implies a metaphysic, a general world view.⁵ It is a metaphysic which, in a sense, denies the validity of metaphysics, the possibility of discovering first principles, but which nevertheless posits a certain *Weltanschauung*—that all things are in a process of change and that no final description of Reality is possible. Stemming directly from the works of David Hume,⁶ it implies that experimental procedures are our ultimate resource in gaining knowledge, that the concept of a supra-empirical Reality is untenable, that if human experience cannot give us an adequate account of realities, then man has no possibilities of gaining such an account, that all values and beliefs and morals are to be tested solely by the consequences to which they lead in ordinary life experience, that finality and absolute certainty are impossible, that absolute dogmas must give way to hypotheses which, in turn, must be continually modified as experience alters.

These principles have obvious implications for education, for if life, because of its changing nature, is inherently experimental, requiring adaptation and readjustment, then "a fundamental aim of education is to enable men and women to make that experiment—which is life—more intelligent."⁷ For, in this ceaselessly changing, fluid world, the processes of nature and society are qualitatively of all sorts; some are favorable to the interests of men, others not. But con-

trol is possible; man can distinguish between and even alter those processes which meet his needs and those which result in suffering, maladjustment, or loss. "Man does live in a world . . . in which things are not all fixed, but . . . in which he can do something to make the goods of experience more secure and the evils less menacing."⁸ Hence we live in a world in which discrimination, intelligent choice, is inherently demanded if we are to survive. "Natural processes are sufficiently indeterminate and flexible so that by learning to anticipate consequences and by paying attention to natural resources, man can devise means which enable him to make . . . more stable those events whose endings are counted as good and to avoid or eliminate many of those other events whose final outcomes are regarded as bad. The experimentalist believes that in this intelligent reconstruction of affairs, man is literally a creative agent remaking this world."⁹ Hence, it is the duty of educators to teach pupils the principles of intelligent choice, to show them how to manage their experiences successfully and to distinguish between those actions whose outcomes are desirable and those which result in disequilibrium and maladjustment.

Here we come to what seems to be a crucial difficulty in the Experimentalists' thinking. They have developed three principles: (1) that final, absolute values and beliefs are untenable, (2) that ordinary experience is sufficient to furnish from within itself acceptable ideals and values, and (3) that values must be tested experimentally by their results in experience, by their potency in enabling man to adjust to his social and natural environ-

⁵ See Childs, *op. cit.*, Chap. III; Hook, Sidney, *The Metaphysics of Pragmatism*.

⁶ See, especially, *Enquiry Concerning Human Understanding*, Sec. IV, Part I.

⁷ Childs, *op. cit.*, p. 55.

⁸ *Ibid.*, p. 61.

⁹ *Ibid.*, p. 59.

ment. But what will be the nature of such "experimental" values? Dr. Childs constantly reiterates (and cites quotations from James and Dewey to demonstrate) that Experimentalism is not equivalent to experience. He rebukes Bertrand Russell for having argued that Pragmatism was merely a manifestation of American commercialism. But he refuses to face the problem of precisely how adequate ordinary experience is to furnish moral (rather than immediately expedient) values, or of what ethical desirability values will be if they are to be judged solely in terms of their practical utility. The points involved are these: can there be any morality without reference to an absolute system of values? any Better without reference to a Best? Is "intelligent choice," as defined by the Experimentalists, moral choice? Without an ultimate goal, can we actually make improvements in the immediate situation, or only changes? We are now faced with the Experimentalists' criterion of morality, their definition of a "good."

It is patent that the experimental method is indebted largely to the growth of modern science, with its emphasis on testing, verification, empiricism. On the other hand, experimental morality derives mainly from the Darwinian theory, with its emphasis on activity, adjustment, and the necessity for the maintenance of optimum equilibrium between the organism and its environment.¹⁰ Viewing man from the biological angle, Dr. Childs finds that "man is . . . a living organism, and the

most characteristic thing about life is behavior, activity."¹¹ Now, since changes are constantly taking place in both the organism and the natural and social environments, the maintenance of a life-sustaining equilibrium between the organism and other surrounding forces becomes a matter of continual adjustment and readjustment. "The organism must constantly act so as to bring about adjustments which are favorable to its own interests. The adjustments necessary to maintain the equilibrium may be effected by changes made either in the organism or in the environment or in both."¹² Here we find the Experimentalists coming as close as they ever do to defining the morality of their "metaphysics"—those means, processes and materials which work toward the establishment of an optimum state of equilibrium are counted as "goods."¹³ One wonders precisely how the Experimentalists would go about demonstrating that the making of adjustments would depend upon any other principle than expedience, or that mere adjustments and readjustments to the details of contemporary living would supply an individual with a set of values, criteria, and goals not solely related to "getting by."

It is significant that moral ideals, as in the case of many human leaders, are generally disruptive of any equilibrium with the immediate environment (witness the fates of Socrates, Jesus, and Milton)—or, to take a more recent case, one may observe a distinct conflict between optimum adjustment and idealistic morality in the situation of Von Ossietzsky, the latest recipient of the Nobel Peace Prize. Had he judged his goal solely in terms of its

¹⁰ See Raup, R. B., *Complacency*, Chap. I.

¹¹ Childs, *op. cit.*, p. 70.

¹² *Ibid.*, p. 72.

¹³ *Ibid.*, p. 72.

"ability to work," he would have abandoned it long ago; had he been eager solely to "adjust," he would not have pursued his principles in defiance of a hostile environment.¹⁴ It is also significant that the best adjusted individuals of any age are frequently those with least moral vision, that Dr. Raup's "complacency" breeds a type of complacency with less desirable connotations, and that, today, if we are to trust to everyday experience to furnish from within itself its own goals and ideals, these goals and ideals are likely to consist in money-making, movie-going, Christian Science, rouge, and so on. Consider the life of the average successful business man of this era—perfectly adjusted and perfectly immoral.

A morality which looks upon adjustment as its final aim cannot fundamentally differ from the morality of certain of Bacon's essays, of Lord Chesterfield's letters, of Richardson's *Pamela*. It is true that Dewey and many of his philosophical school are among the most bitter critics and opponents of our mercenary civilization, that the very name of the school was changed from Pragmatism to Experimentalism partially to avoid the derogatory association of pragmatism's sanctioning anything immediately expedient in the sense that it gets by, that William James contemptuously dubbed mercenary success the "bitch goddess," and that the Experimentalists have advocated continual evaluation and continual reconstruction of the social fabric—and yet, insofar as the

single individual seeking a code of ethics is concerned, their establishment of adjustment as the *summum bonum* furnishes a philosophic rationale for our mercenary civilization and reduces their doctrine to a glorification of the expedient. For in the attainment of "complacency," in the maintenance of an optimum state of equilibrium, we find the Babbitt far more successful than, say, the type of character celebrated by Edwin Arlington Robinson—the maladjusted, frustrated individual who has failed because he has clung to a vision, a "light," which interfered with that type of standardized success which so much of the world worships.

Values, we are told, are to be tested in terms of their practical consequences; we are not to seek absolute and necessary goods, but only goods which can "make good," which can enable us to adjust to our immediate environment. Logically, there is no reason why such a morality is not equivalent to a morality for the sake of social approval, of comfortable complacency, of money-making. Thus, though we have abandoned temperance as a principle of morality, we are now exhorted by the Experimentalists to a new type of temperance—one which will enable us to "adjust"; in other words, a temperance for love of Mammon. Hence, Big Business supported Prohibition, not because intemperance is a moral evil, but (to quote from an essay by Aldous Huxley) "because, in Mr. Ford's words, we must choose between drink and industrialism; because, in Mr. Gary's, drink and prosperity are incompatible";¹⁵ because, in Dr. Childs', the only good are those means, processes, and materials which work toward the establishment of an

¹⁴Cf. Watson, John, *The Philosophy of Kant*, N.Y., 1888, p. 226.

¹⁵Huxley, Aldous, "Spinoza's Worm" (in *Do What You Will*).

optimum state of equilibrium. Industrialism would work still more efficiently, prosperity would be even greater, adjustment would be more complete, if we could prohibit not only whiskey, but also love of knowledge and love of truth, creative imagination and creative thought. Deprived of all their impractical ideals and ultimate goals, "men would work, we may suppose, almost as well as machines. The one legitimate desire left them would be a desire for things—for all the countless, unnecessary things, the possession of which constitutes prosperity."¹⁶

The conclusion seems inescapable that morals degenerate into mores unless they have a higher meaning imparted to them by reference to fundamental principles, and it is the lack of such a point of reference that is responsible today for the degradation of ethics into mere commonsense formulae about how to get along in the world, and it is the Experimentalists who are largely responsible intellectually for this lack. Kant has written, in *Fundamental Principles of the Metaphysic of Ethics*, that "a metaphysic of morals is . . . indispensably necessary, not merely for speculative reasons, in order to investigate the sources of the practical principles which are to be found a priori in our reason, but also because morals themselves are liable to all sorts of corruption, as long as we are without that clue and supreme canon by which to estimate them correctly."¹⁷ What the Experimentalists have done is to confuse fundamentals

with phenomena. They have assumed that because we live in a world of change, we must change our principles to conform with it. Is it not, however, a higher morality which seeks principles in terms of their ultimate, unchanging truth, and then evaluates and seeks to direct change on the basis of these principles? Dr. Kilpatrick informs us that "Aristotle's doctrine no longer suffices. In our actual world of affairs, we must with Darwin look backward and forward into ceaseless and, so far as we can tell to the contrary, all-inclusive change. . . . We face an unknown future, not fixed as to goal. Whether we like it or no, a philosophy of change is the only one that can so deal with our world as to give us guidance. The present intellectual problem of man is to bring his thought world abreast of his scientific discoveries. Logic, ethics, religion, philosophy, need to be remade into consistency with the situation. Otherwise they fail us in our need."¹⁸ But this is a rationalization of expedience; should we not, rather, attempt to remake our situation into consistency with our ethics? However unwillingly, the Experimentalists have exalted conformity—for conformity alone makes for comfortable adjustment and optimum equilibrium in an immoral world. But if moral principles are absolute and universal and timeless, then their pursuit may make for complete maladjustment and disequilibrium.

Paul Shorey has applied this contention to the domain of literature, but it may be extended to cover the whole moral field: "If literature and history are a Heraclitean flux of facts, if one unit is as significant as another, one book, one idea, the equivalent of an-

¹⁶ *Ibid.*

¹⁷ Quoted in Hutchins, R. M., *The Higher Learning in America*, p. 99, n.

¹⁸ Kilpatrick, *op. cit.*, p. 83.

other . . . , we may for a time bravely tread the mill of scholastic routine, but in the end, the soul will succumb to an immense lassitude and bafflement. But if . . . flux is not all, if the good, the true, and the beautiful are something real and ascertainable, if these eternal ideals re-embodiment themselves from age to age essentially the same in the imaginative visions of supreme genius and in the persistent rationality of the world's best books, then our reading and study are redeemed, both from the obsessions of the hour, and the tyranny of quantitative measures and mechanical methods."¹⁹

For all their protestations to the contrary, it would appear that the Experimentalists accept no values except those provided by the immediate situation, and, as Lewis Mumford has pointed out in a criticism of John Dewey, "he has no better advice to offer those who wish more rational ends and more satisfactory modes of life than to get aboard the industrial bandwagon and permit 'the unavowed forces that now work upon us unconsciously but unremittingly to have a chance to build minds after their own pattern.' That the minds themselves should achieve a new pattern, and work upon the 'unavowed forces' does not occur to the New Mechanist; or rather, Mr. Dewey faces this point, and says, with a certain show of contemptuous irritation that it cannot be done."²⁰ For, unless we formulate a distinct conception of what we desire in terms of ultimate values, we cannot fix

a goal for our efforts, we must simply drift with events and adjust to the immediate, we must modify our ethics according to the present situation rather than, through reason, arrive at a pattern into which to guide our situation. In our present state of affairs (I quote here freely from an article by Henry Hazlitt), the Experimentalists believe that fixed goals are irrelevant and that inclusive, universal ideals are impotent in the face of actual situations, for "doing always means the doing of something in particular." When Dewey writes that ideals are only genuine insofar as they represent possibilities of "what is now moving," he may have a certain pragmatic shrewdness if he is talking solely of immediate aims, but if he is talking of ultimate ideals, he is unquestionably giving way to whatever forces happen to be dominant at the moment. Hazlitt summarizes and points the argument by stating: "In his constant insistence upon the importance of knowing where to put your feet for the next ten steps, Mr. Dewey is fully justified. But his cardinal failure lies in his persistent refusal to tell us where the distant summit is, or what it would look like. For unless we know where we want to go, or whether it is worth while going there, what is the point in moving at all?"²¹

Similarly, T. H. Green, in his *Prolegomena to Ethics*,²² has stated that there can be no conscious effort after the Better without some conception of a Best. Every problem offers a number of concrete solutions; unless we have an eventual goal in mind, there is no reason why we should choose one solution in preference to any other. For, if we have no ultimate guiding principle,

¹⁹ Quoted in Hutchins, *op. cit.*, pp. 64-65.

²⁰ Mumford, L., "A Modern Synthesis," *Sat. Review of Lit.*, April 12, 1930.

²¹ Hazlitt, H., "Individualism, Old and New," *The Nation*, Oct. 22, 1930.

²² Fifth Ed., pp. 196-197.

our immediate solution can be only immediate adjustment, expedience, muddling through. Hence, when Dr. Childs writes that the Experimentalist desires "the type of mind that can continue its own education on through life—the experimental mind that is equipped to live in a changing, uncertain world,"²³ we should like to know more specifically what he means by "equipped to live"—does it mean merely to adjust, with a minimum of discomfort, to one's natural environment and society, or to be guided by moral principles and truths, on the basis of which one can effect far-reaching changes and which will enable him to criticize mores, work for ideals, and if necessary (as in the case of Socrates) welcome complete maladjustment if he sees it as furthering the cause of truth? Later, it is true, Dr. Childs admits that it is desirable to produce that type of mind that "can critically evaluate existing institutions and initiate reconstructive processes in the very social medium that has conditioned his growth."²⁴ But here too he begs the question by failing to state on the basis of what criteria these critical evaluations are to take place, or how, if we have no reference to an ultimate aim, no concept of a Best, we can know that we are actually making improvements and not merely changes, or, finally, how, if the criteria are to be at all moral in their nature, they can differ from accepted mores if they have been totally conditioned by these mores.

II

All of this presupposes what the Experimentalists repeatedly deny: that

moral truths are not conditioned by time and space, but that certain fundamental moral principles underlie any critical approach to and any attempt to give direction to any culture, no matter what its form or date. To attempt to extract them experimentally solely from the experiences of everyday life would mean to train the individual merely in the details of his contemporary culture; he would have neither perspective nor objectivity. But the problems posed by a study of abstract ethics are latent in all civilization. Although the externals of the culture may clothe them in new forms, the issues remain essentially the same. A study of first principles, *sub specie aeternitatis*, gives us a broad and long view, while the study of a purely contemporary, immediate set of relationships (and the Experimentalists would largely confine education to such a study) can give only the most limited or distorted perception of moral truths. The broader morality, on the other hand, gives procedures their proper place, criticizes their premises, and judges them in view of their limitations and advantages as contrasted with those of other procedures. It is the macrocosmic view as opposed to the microcosmic, the view that can be reasonably certain that the changes it initiates are for the better, because it has some conception of an ultimate goal. Dr. Childs' Experimentalism implies immersion, and can, after all, an individual judge of that in which he is immersed? Does not judgment imply objectivity, a standing off, standards for comparison? Any worthwhile approach to the problems of government, of the ethics of industry, in fact to all modern difficulties, presupposes, in ad-

²³ Childs, *op. cit.*, p. 86.

²⁴ *Ibid.*, p. 86.

dition to an alert, trained critical intelligence, the activity of an intelligence aware of more than individual details or purely descriptive facts, one capable of discerning general principles and of realizing where it wants eventually to go.

The Experimentalists' opposition to such ultimate goals arises from their observation of the fact of change; societies, they observe, are in a ceaseless state of flux and differ widely from time to time and place to place; therefore they assume that it would be an error to seek to guide or evaluate them in terms of absolute, unchanging principles. They maintain, consequently, that morality is relative, that it is to be measured in terms of the here-and-now, that accepted moral principles are to be discarded when they no longer have immediate utility, and that moral principles operating in diverse human societies are themselves diverse. Thus the Experimentalists fall into a pitfall similar to that of most contemporary anthropologists—

²⁵ One of the favorite argumentative devices of the Experimentalists in dealing with philosophers with whose systems they disagree is to point out simply that the systems were formulated in response to specific problems and in a concrete cultural setting. From this, they proceed to point out that we, today, are faced by different problems and a different culture; hence the systems have no pertinence to us, and we must formulate new ones. Q.E.D. Thus, Dr. Childs, arguing against German idealism, affirms that the Kantian doctrine of the categorical imperative was merely a reflection of "a national habit of paying docile attention to the orders of Prussian police officers." (Childs, *op. cit.*, pp. 10-11.) Aside from the fact that the statement is factually false (Kant was far from a docile thinker, and Schopenhauer was astonished at his daring in publishing *The Critique of Pure Reason*), it proves simply nothing at all. Merely to point out that the doctrine of the categorical imperative had its origin in a particular state of mind, is not to destroy the universal validity of the doctrine or to demonstrate that it has no tenability apart from that state of mind.

²⁶ Cf. Walter Savage Landor's "Andrew Marvell and Bishop Parker": "We live morally, as we used to live politically, under a representative system; and the majority (to employ a phrase of people at elections) carries the day." (*Imaginary Conversations*.)

the assumption that moral principles depend upon and are conditioned by cultural settings only, that we should not apply our own values in judging the behavior of primitive tribes, etc., and that a study of our moral speculators would introduce us into an atmosphere of thought that would be of little or no use when we come to examine civilizations different from those in which the speculators themselves lived.²⁵ Our criteria are presumably developed through a conditioning process and have no universal validity; different cultures demand different criteria. On this basis, it could very well be argued that an American is in no position to criticize the Hitler régime for persecuting political thinkers in its concentration camps, for the American has only been "conditioned" to believe in freedom of expression. Is it possible that the word "justice" has lost all its meaning?

The briefest examination of the implications of the position that moral principles are relative shows at once how absurd such a notion is. From this point of view, every social habit, every custom, tradition, religion, political structure, and, if the notion is to be carried to an extreme, every act of an individual, is its own justification—just so long as it makes for comfortable adjustment. There is nothing in this philosophy which would explain why Jonathan Swift's *Modest Proposal* should not be taken seriously and put into practice as a means of eliminating unemployment. It condones head-hunting, Hitlerism, cannibalism, and all other procedures which are abhorrent to the timeless, universal principles of morality. Morality comes to be identical with mores, it comes to mean majority rule,²⁶ which is neither

good nor bad, but must be accepted uncritically simply because it exists and simply because, for the time being, it makes for a satisfactory state of equilibrium between the majority of individuals in a culture and their environment. Should a situation arise which upsets this equilibrium, a new adjustment must be sought, not because it is more moral than the old one, but because it is more comfortable. There are no norms; the concepts of good, better, best are eliminated except in reference to comfortable adjustment, and with them, the concept of progress. As a matter of fact, no thinking people accept standards of behavior simply because they provide an easy way out, and we are continually judging our civilization in terms of ideals which are not actual in it—ideals of justice, temperance, kindness, etc.; and even if our civilization should happen to be in a settled, adjusted state, many of us are nevertheless willing to upset it in the hope that these ideals may eventually be attained. We judge not in terms of utility or "complacency," but in terms of ultimate, eternal truths. As Kant has written: "The moral law has so wide an application that it is binding, not merely upon man, but upon all rational beings, and not merely under certain contingent conditions, and with certain limitations, but absolutely and necessarily."²⁷

III

To return to the Experimentalists, we find that, again relying upon the doctrine of organism—environmental interaction, Dr. Childs claims that we seek to know in order "to regulate the

happenings of primary experience"—in order to multiply and render more secure what he calls "goods" and to avoid those happenings that bring suffering. All ideas and conceptions become valuable merely as they are possible modes of response to situations of difficulty (i.e. situations in which equilibrium is destroyed), and they are tested by the consequences to which they lead (i.e. do or do they not restore equilibrium?). The true is, then, the verified; truths are hypotheses which have been verified in experience, and since experience is faced with perpetually changing conditions, absolute finality is not to be had. Forgetting the Experimentalists' "metaphysics" and looking solely at their methodology, we are driven to the conclusion that though this be method, yet there is madness in it. Do they mean to imply that a hypothesis which worked in ancient Egypt was once the truth, and, if it no longer works, it is no longer the truth?

We find Dr. Reisner writing: "The kind of truth which is implied in the Aristotelian philosophy has come to occupy an extremely limited sphere. . . . Generally speaking, . . . truth has come to be seen as lying in the trustworthiness of a formula for assisting us to understand or manage our experience. Thus the Ptolemaic theory of the heavens was adequate for hundreds of years to explain the movement of the celestial bodies and the position of the earth in the celestial economy. So long as it performed its useful function it was held to be true, but when a more convincing theory was propounded by Copernicus men gave up their dependence upon the older formula and accepted the new."²⁸ This is dangerous nonsense; the Ptolemaic hypothesis

²⁷ Watson, *op. cit.*, p. 233.

²⁸ Reisner, E. H., *Intellectual and Ethical Backgrounds of Modern Education*, p. 83.

was a useful error, not a truth. Temporary utility is not a test of truth—it is merely temporary utility; only universal, timeless utility would constitute truth. Nor is this a mere quibble over words; it has profound significance for the field of ethics. Looking at Germany today, we might say that it is true that persecution of minorities is good in that it has alleviated Germany's unemployment problem. But this by no means means that persecution of minorities is truly good; in reference to the absolute principles of morality, such a procedure is evil and unjust. Once more, the Experimentalists would be reduced to expedience as a test; all truths, and along with them, all values become merely expedient mores. Cannibalism in a cannibalistic society becomes moral because it is an effective mode of behavior, eliminates overpopulation and one's enemies, provides food, and is a means of satisfactory adjustment to an environment. The fact that it is evil is irrelevant, for kindness has nothing to offer toward the achievement of an optimum state of equilibrium; man is to have, basically, the same moral framework of reference as the amoeba, to which the Experimentalists so frequently compare him in explaining his behavior.

It may, moreover, be unnecessary to verify moral truths in experience; as Kant has said, in *Fundamental Principles of the Metaphysics of Ethics*,

²⁹ Watson, *op. cit.*, p. 232.

³⁰ Cf. Orlie M. Clem's "The Quest for Culture": "Literature can set man free of time and space. . . . In the deathless lines of the great classics, their authors have not thought merely of men and conditions in their own day, but of all men everywhere, forever." (*Educational Forum*, Nov. 1936.)

³¹ Kant, I., *Critique of Pure Reason* (trans. Müller), 2nd Ed., revised, p. 1.

"reason commands inflexibly that certain actions should be done, which perhaps never have been done, actions, the very possibility of which may seem doubtful to one who bases everything upon experience."²⁹ For these truths appear to be beyond empiricism—they are, rather, part of the essential humanity of the species, man; not affected by external change or location, but drawn out of the common elements of our nature, and necessarily and enduringly true as long as man is man; part of the function, the very definition of man.³⁰ Thus, Kant has added, in *The Critique of Pure Reason*: "Experience is by no means the only field to which our understanding is confined. Experience tells us what is, but not that it must necessarily be what it is and not otherwise. It therefore never gives us any really general truths; and our reason, which is particularly anxious for that class of knowledge, is roused by it rather than satisfied. General truths, which at the same time bear the character of an inward necessity, must be independent of experience—clear and certain in themselves."³¹

Continuing the same line of thought, John Herman Randall, Jr. claims that "even a rightly understood experimental attitude is not enough on which to build our supreme loyalties. All human living rests ultimately on some faith—the faith that certain things are of transcendent importance. Such final values cannot be touched by scientific verification. They are exempt from experiment. . . . Such supreme allegiances can find no other verification than that men do and will live by them. . . . It is these final goods that are enshrined in a great moral tradi-

tion. They are handed on from generation to generation. . . . It has taken centuries for civilization to attain their ethical wisdom. . . . Slowly their insight wins its way among . . . people, knowing no other test than that men cannot deny. . . . For all our despair and bravado, for all our little theories and our bitter experience, we know that somehow it is true. These convictions are not the fruits of experiment, they are its premises. They are touchstones by which we ultimately judge."⁸²

Thus, it is difficult to agree with Dr. Childs' contention that "if we recognize the changing, ongoing character of experience, we must also be willing to substitute flexible working hypotheses for fixed moral dogmas. . . . Things that have worked well over long periods may not continue to work so well once relevant conditions have changed."⁸³ But surely the fact that they may not work well is no attack on moral judgments—at least, not if we accept Dr. Childs' conception of what "working well" means. Once again his insistence that changing conditions demand changing values denies the fact that, although problems and situations are new, principles and values are timeless and that, as was maintained above, certain fundamental moral principles underlie any critical approach to any culture, no matter what its form or date. Otherwise, once more, morals become mores, ethics a mere convention, and the good the expedi-

ent. The Experimentalists seem here to have overlooked the dichotomy between means and ends, between processes in attaining goals and the goals themselves. Means, it is granted, must be verified experimentally and tested constantly in practice, constantly modified and made more efficient, but the ends to be attained remain fixed. In this manner we test various political philosophies in our effort to attain a just society; if democracy will not work, socialism must be tried, and so on. But the ultimate goal of a just society never varies. The "how" of anything is subject to experimental inquiry, but the "why" and "what" are, ultimately, beyond empiricism and attainable by the reason alone. On this point, St. Thomas has written: "Since the speculative reason is busied chiefly with necessary things, which cannot be otherwise than they are, its proper conclusions, like the universal principles, contain the truth without fail. The practical reason, on the other hand, is busied with contingent matters, about which human affairs are concerned: and consequently, although there is necessity in the general principles, the more we descend to matters of detail, the more frequently we encounter defects." But, he continues, "as regards the general principles whether of speculative or of practical reason, truth or rectitude is the same for all."⁸⁴

It is of course simply a fact that cultural forms are different at different times and in different parts of the world, but there is certainly no logical procedure that can lead from this fact to the notion that principles of morality are equally variable. Morality is normative; and although it may be true that the present rulers of Ger-

⁸² Randall, J. H., Jr., *Our Changing Civilization*, pp. 330-331.

⁸³ Childs, *op. cit.*, p. 118; see also Kilpatrick, *op. cit.*, p. 109.

⁸⁴ *Summa Theologica* (trans. Fathers of the English Dominican Province), Third Number, First Part of Part II, pp. 47-48.

many are not just, it nevertheless remains true that all men should be just. The problems facing contemporary Germany and feudal England are completely different from each other, but it would be an immoral sort of *non-sequitur* to assert that the principle of justice should not apply universally to the settlement of all these problems. For this principle depends not upon time nor location nor the accidental individuality of Adolf Hitler, but upon the nature of man, his essential humanity. Dr. Childs, on the other hand, believes that the ultimate test of all ideals, principles, and systems of ethics is not their absolute truth, but "their ability to make good." He would probably maintain that he was being interpreted too narrowly if he were taken to mean that, for the German individual, at any rate, justice should be rejected because it couldn't make good. But is not such an interpretation justified? The "Aryan" who was guided by justice in Germany today would find his social equilibrium shattered, while a social policy framed upon this principle would mean a disastrous upheaval in respect to concrete, public consequences. It is true that a permanent eternal utility characterizes absolute truth and that in a hypothetically perfect society founded upon such truth, there would be perfect social adjustment, and the expedient would be identical with the good. But temporarily and for the single individual in present-day society, adjustment and expedience are often at utter cross-purposes with moral behavior, and actually, the Experimentalists are arguing for the expedient, setting im-

mediate adjustment higher than morality and truth.

IV

Experimentalist implications for education are apparent—education and the experience process are identified. All thought, the Experimentalists claim, relates primarily to the conditions and consequences of action; it gets its relevance and significance in relation to the "primary 'beings and havings' of macroscopic experience." There is a distrust of reasoning, as such; it is maintained that our only knowledge can come from experience, and the sole value of knowledge relates to the attainment of adjustment. Hence the child is not to be taught to seek absolute or final truths and moralities by a process of ratiocination, but rather how to manage his environment in such a way as to produce optimum equilibrium. Dr. Childs writes, furthermore: "Since we face an unknown future, any conception of education that conceives it to be primarily a process by which we hand on already known solutions to existing problems is seriously deficient. No greater disservice can be done the young than to fix in them mechanical habits of response and rigid mental and moral outlooks which cannot be changed when occasion requires"⁸⁶ (Once more that central confusion between means and ends; no one demands that we transmit "already known solutions." But we should attempt to assist the young to formulate moral principles which will guide them in seeking new solutions). Therefore, education must, the Experimentalists believe, become conceived as a dynamic process, a process of "active experiencing," a "process

⁸⁶ Childs, *op. cit.*, p. 125.

by which the individual continually revises his experience through the knowledge he gains out of his own 'doings and undergoings' and the intelligent connections he makes between his acts and the consequences that flow from these acts."⁸⁶ The chief of the results following from this view is that the formal curriculum disappears, giving way to a program of "purposeful activities" by, of, and for the children; to "intelligent, whole-hearted participation of children in activities that have a vital grip in present interests and purposes."⁸⁷

The new curriculum, Dr. Kilpatrick writes, "consists of experiences. It uses subject-matter, but does not consist of subject-matter. . . . The teacher will most plan how the pupils may with maximum feasible self-direction pursue ends that so appeal as to call forth maximum energy and resource. It is this and not the covering of specific ground or the acquisition of specific subject-matter that will most engage the teacher's time and endeavor."⁸⁸ The emphasis will always be on methods of doing things, rather than on the acquisition of any abstract study or systematic body of knowledge.⁸⁹

But since the child is to live in, and must eventually adjust to, a specific social milieu, the activities of the school should, for maximum utility, be intimately connected with general community life; the pupils should be

allowed to partake, as much as possible, in wider neighborhood activities.⁴⁰ This communal activity, plus extended study of immediate social problems, will replace the "abstract subject-matter" which for so long has dominated the school. Dr. Kilpatrick bluntly advises us to "rid the schools of dead stuff." For most pupils, he continues, "Latin can and should follow Greek into the discard. Likewise with mathematics for most pupils. Much of present history study should give way to study of social problems." He is kinder to the humanities and the sciences: "they need remaking from within rather than rejection."⁴¹ This attitude has been argued back and forth too frequently to require extended discussion here, but such complacency is too infuriating to pass by unchallenged. Out of it grows the vicious anti-intellectualism which is gradually pervading our entire educational system;⁴² the idea that a student's education should consist of the cultivation of his intellect is, it is maintained, absurd.⁴³ What it must consist of is building model airship hangars or visits to farms, and, in the upper grades, of surveys and "research papers" of neighborhood industrial and social conditions so that the student will be able to adjust to his immediate milieu "with a minimum of discomfort to himself and to his fellow men."⁴⁴

These trends are particularly evident in progressive teachers' colleges, where students are not only instructed in a carefully developed, intellectual theory of anti-intellectualism, and urged (to select the specific example of the humanities, against which the threat is greatest) to modify their cur-

⁸⁶ *Ibid.*, pp. 126-7.

⁸⁷ *Ibid.*, p. 128.

⁸⁸ Kilpatrick, *op. cit.*, pp. 125-6.

⁸⁹ Cf. Kallen, *op. cit.*, pp. 21-22.

⁴⁰ Childs, *op. cit.*, pp. 164-6.

⁴¹ Kilpatrick, *op. cit.*, pp. 111-12.

⁴² Cf. Childs, *op. cit.*, pp. 103-6.

⁴³ Cf. Hutchins, *op. cit.*, p. 27.

⁴⁴ *Ibid.*, p. 27.

ricula so as to include field trips to factories and original investigations into sanitary conditions in neighborhood barber shops, but also advised, overtly, not to set too much store on their own intellectual activities, since the teaching profession desires neither philosophers nor scholars, but well-rounded, well-adjusted, personable individuals. "Our purpose," writes Dr. Hutchins, "is to turn out well-tubbed young Americans who know how to behave in an American environment. . . . It may be that we don't teach our students anything, but what of it?"⁴⁵

Dr. Hutchins attributes these trends partially to an erroneous notion of progress, reinforced by the theory of evolution which "in some way or other" became involved in the movement and "proved" that "everybody's business is to get adjusted to his environment."⁴⁶ The Experimentalists, in a frenzy of Darwinism, deny the peculiar rationality of man and point out that, basically, his behavior is hardly different from that of the amoeba, though perhaps a bit more clever.⁴⁷ Hence a suspicion of thought, as such, and empiricism and "activity learning" take the place of reason as a basis of education. Strange, how men's thinking will lead them to the conclusion that men do not think. The result is that we are discarding the humanities and the classics from the curriculum and replacing them by home-making, bee-keeping, trips to farms and factories, classroom projects, courses in

the "science" of movie-going, shopping, ballroom dancing, and so on. Such inane manifestations have long been a standing joke, and the student who got his B.A. by majoring in poultry-raising is already a too familiar figure, but we overlook the fact that these manifestations are part of a consistent and triumphant philosophy of education. These educators will not go to life for experience, but ask the school to duplicate it by providing mock professions, mock politics, mock homes, etc.

In reference to one aspect of this position, Dr. Hutchins writes: "We shall all admit, I suppose, that learning how to work is perhaps the prime requisite for a useful life. It does seem unfortunate, however, that the higher learning can contribute nothing which clerking, coal-heaving, or choir practice cannot do as well or better. It is possible that apprenticing the young in some trade from the age of fourteen on might get the result here sought after with less expense and trouble. The hard-work doctrine would seem to be a defense-mechanism set up to justify our failure to develop anything worth working on."⁴⁸ If adjustment to a particular environment were the sole purpose of education, why have schools at all? Why not turn the pupils loose into the environment (under the guidance of a few teachers, who could furnish some useful hints on practical behavior) where they could learn much more effectively and realistically? The "activity curriculum" amounts, in fact, to a denial that there should be content to education, it amounts to a denial of the potency of education by books, and makes the epithet "academic" a term of reproach.

⁴⁵ *Ibid.*, pp. 28-29.

⁴⁶ *Ibid.*, p. 26 (cf. Reiser, *op. cit.*, p. 5: "Mind has come to be seen as a function of biological survival").

⁴⁷ Cf. Reiser, *op. cit.*, p. 79.

⁴⁸ Hutchins, *op. cit.*, p. 30.

If man, however, *can* use his reason for other purposes than immediate adjustment to his surroundings, and if the truth is something real and universal, and if the aim of education is the pursuit of such truth, then it follows that the curriculum need have no connection with community life, except insofar as the teacher may wish to point out the relationship of the fundamental principles, which constitute the basis of education, with certain contemporary problems; and that, therefore, the curricula should be identical everywhere, regardless of external community conditions, for the same books could be read to the same purposes in New York City, in the heart of Africa, and at the North Pole.⁴⁰

To speak, more specifically, of the field of the humanities (where, under cover of correlation and integration theories, a rapid disintegration of the subject-matter seems to be taking place), it is evident that the great classics of literature all pose human problems and supply insights that are of far more significance in the business of living and in the pursuit of truth than, say, recent industrial and sociological changes or neighborhood activities—problems that will continue to face the human race, we may suppose, as long as men are men. Nicholas Murray Butler has said: "It was the colossal triumph of the Greeks and Romans . . . to sound the depths of almost every

problem which human nature has to offer, and to interpret human thought and human aspiration with astonishing profundity and insight."⁵⁰ It is so. The Greek dramatists alone embodied such human and moral insights into their reinterpretations of ancient legends that they might conceivably furnish the complete content of a sound general education. The sacrifice of Iphigenia, the infidelity of Clytemnestra, the revenge of Orestes and Electra, the abandonment of Medea, Antigone's burial of her brother in defiance of state edict, the asceticism of Hippolytus, the dancing of the Bacchae in the hills, the sufferings of the war-bereaved Trojan women, the ingratitude of Oedipus's sons, the defiance and moral victory of Prometheus—they raise virtually every problem that might face humanity of all generations: problems of individual good versus group good, of heroism, of integrity, of friendship, of loyalty, of love, of forgiveness and revenge, of war, of envy, of justice. Shelley has written, in his preface to *The Cenci*: "The highest moral purpose aimed at in the highest species of the drama, is the teaching the human heart, through its sympathies and antipathies, the knowledge of itself; in proportion to the possession of which knowledge, every human being is wise, just, sincere, tolerant and kind."

The main concern of the humanities, which distinguishes them from all other subjects, is, after all, humanity; and this is their sole justification and their only necessary defense. If perhaps they do not supply as great a comprehension as do other disciplines of a special social milieu, they do supply an infinitely greater comprehen-

⁴⁰ Cf. Hutchins, *op. cit.*, p. 66: "One purpose of education is to draw out the elements of our common human nature. These elements are the same in any time or place. The notion of educating a man in any particular time or place, to adjust him to any particular environment, is therefore foreign to a true conception of education. Education implies teaching. Teaching implies knowledge. Knowledge is truth. The truth is everywhere the same. Hence education should be everywhere the same."

⁵⁰ Quoted in Hutchins, *op. cit.*, p. 80.

sion of an infinitely more significant subject—the subject of man, himself. Nor are they as alien as some have maintained to even the former type of comprehension, for they furnish the moral integrity and the human sympathy and the background which constitute the basis of social responsibility and of all efforts to deal ethically with the problems of modern civilization.⁶¹ Indeed, it might well be maintained that a reading and understanding of Homer is a better preparation for good citizenship in our contemporary world than a study of industrial methods or purely contemporary processes, though we should hardly claim that the latter are unnecessary if a complete picture is to be achieved. Such considerations at any rate should counteract a too facile acceptance of recent Experimentalist movements to replace Chaucer by Stuart Chase, Plutarch by the newspapers, Homer by Henry Ford's technique of automobile manufacture, the "literature of power" by the "literature of knowledge," the humanities by statistics. For what profiteth it a student if he gain the Brookings Institution and lose *Paradise Lost*? If education is the pursuit of truth and human values and an understanding of man, then it becomes clear that a school which alternates field trips to factories with weekly lectures on immediate topics and mock duplications of neighborhood activities in the classroom, is not educating its students, and that a reading, discussion, and comprehension of what the best human brains have ac-

complished in three thousand years is of far more value in furthering intellectual and moral growth than an investigation of the contemporary civilization of some mid-western town.

What will be the outlook of a student who has been nourished not on an experimental "activity curriculum," but simply and entirely on books, on the humanities? Well, at least he will have had some food with his meals; he will have been taught not merely methods of thinking (the aim of Experimentalist education), but things worth thinking about. He will have listened to Hamlet's self-questionings; will have seen Prometheus chained to the rock, and Jesus, also suffering for mankind, nailed on the cross; will have observed Priam kneel down and kiss the hand of the slayer of his son; will have watched Brutus commit murder for an ideal; will have witnessed Clytemnestra's magnificent defiance of the mob; will have listened to Pericles' funeral oration; will have heard, lest his spirit grow too proud with the dignity of sorrow, the mocking chorus of the Frogs from the reeds along the river Styx; will have read and understood several of the acknowledged masterpieces of human thought and passion; will have seen humanity in its essence, naked and entire. He will, in his own mind, be fairly secure, characterized, it seems probable, by honest intellectualism, a passion for truth, and a serener and more level gaze on life than could possibly be attained through a study of the sciences, or from a pre-occupation with industrial processes or with such immediate and temporary phenomena of his culture as methods of Tootsie Roll manufacture, of marketing alligator pears, of running a

⁶¹ Cf. Hutchins, *op. cit.*, p. 81: These studies, Hutchins maintains, "will enable the adult, after his formal education is over, to think and act intelligently about the thought and movements of contemporary life."

mock drug store efficiently, of building model ships. He will, inevitably, have gained some insight into man's mind, man's nature, and man's fate, and he will, perhaps, be able to justify himself to himself—while his very education will forestall the assumption of any smug attitude, of any pose, laconic and Olympian. He will watch the spectacle of the puppetry and groping and clashing of wooden heads, with amusement, but withal with humility and compassion, and a sense of tears for things, and with a realization, all the while, of his own insufficiency and aloneness.

At the same time, the integrity of his human and moral beliefs will fit him better for his own part in the spectacle and his efforts to give it direction. Undoubtedly, though he will not have as great an understanding as activity-curriculum-trained pupils of the mechanics of contemporary culture, he will have both understanding and culture. "Poetry is not poetical for being short-winded or incidental," says George Santayana,⁵² "but, on the contrary, for being comprehensive and having range. . . . As in a supreme dramatic crisis, all our life seems to be focused in the present, and used in coloring our consciousness and shaping our decisions, so for each philosophic poet the whole world of man is gathered together; and he is never so much a poet as when, in a single cry, he summons all that has affinity to him in the universe, and salutes his ultimate destiny. It is the acme of life to understand life."

V

The Experimentalist position in regard to "experience activities" and

neighborhood-school interrelation is the result of two premises. One is the fact of change. Now, beyond question, change is important, and, indeed, one of the fine things in Dr. Childs' book is his opposition to rigid institutions and mores. But is it the function of education to adapt itself, chameleon-fashion, to change and become the servant of any contemporary movement in the community, no matter how petty, or is it not, rather, as was maintained above, to aid in the formulation of a set of principles which will serve as criteria in evaluating and seeking to guide change? (A similar oversight exists in Patterson, Choate, and Brunner's *The School in American Society*, where it is contended that all cultural changes require educational adaptations; "otherwise, education degenerates into mere formalism or the preservation of the status quo." Is it degeneration to refuse to adapt education to a change that is for the worse?) Again, the Experimentalists' preoccupation with the fact of change leads them to believe that the old classics have nothing to say to us, that we should be concerned, rather, with aeroplanes, technicolor, television, and the possibilities of the factory system. To a great extent, they forget the accumulated heritage of our culture (which is as much, or more, a living part of man's mind than, say, recent technological and industrial discoveries), as well as the long view of things (which they would supplant by the laboratory method and its inevitable pitfalls—concentration on detail problems, on minutiae, on individual, isolated facts without any attempt at integration or philosophy). To a great extent, they have lost the historical sense which, as

⁵² Preface to *Three Philosophical Poets*.

T. S. Eliot maintains, involves a perception not only of the pastness of the past, but of its presence. Apparently, it does not occur to them that the "message" of Homer may be more alive and have more pertinence to the contemporary scene than the 1937 Rolls Royce or the latest development in the so-called art of the motion picture. Dr. Hutchins quotes a recent remark of Sir R. W. Livingstone which distills the entire point of the argument: "The Greeks could not broadcast the Aeschylean trilogy, but they could write it."

The second premise of the Experimentalists is that "doing and undergoing" is limited to physical activity and that one cannot learn with the mind alone. It would appear, however, that reading, properly guided, is certainly "doing and undergoing" (how else explain the Aristotelian theory of catharsis?), and that the experiencing of a great work of literature, presenting ultimate and timeless human problems, often with profound emotional impact, is far more vital and significant in the life of the individual than the mock experiences the Experimentalists would provide. If such reading does not constitute an activity that has a vital grip upon the life of the child, the fault lies not in the curriculum, but in the teacher. Good literature has almost as strong an impact upon thought as life has, and surely much stronger than has the mock life of the activity curriculum; and furthermore, because of its intense concentration, it offers greater insights and greater stimulus to thought than any amount

of random sensuous experiencing.

The Experimentalists themselves attempt to appeal to the reason through books, and their methods of convincing prospective teachers of the validity of their doctrines is almost entirely through the agency of books—no teachers' college, as far as I know, has substituted an activity curriculum for the traditional course of reading and study. In any event, it would be absurd to maintain that a pupil is educated who has not had at least some acquaintance with man's mind and its achievements in the realms of poetry, history, philosophy, fiction, theology, and the theories of science, politics, and economics. Such an education is of deeper import than sporting with statistics in the shade or riding in triumph through Persepolis in a Ford V-8.⁸⁸

It is significant, therefore, that the core of Dr. Hutchins' *The Higher Learning in America* is in his proposals for definite curriculum materials; he puts the emphasis back on where it belongs, on what should be taught, and breaks definitely with the sterile preoccupation with method that has for so long paralyzed American education. If we grant that there is any content to education, it would follow that the good teacher is one who has thorough command of his subject-matter, is excited about it, can communicate his excitement, and enjoys doing so. Methods courses would cease to be the emphasized portion of a teacher's training, and become subordinate to courses in content.

Dr. Hutchins frankly admits that the type of education he proposes will not be "useful" to the student, will not prepare him for financial success or adjust him to his particular environment.

⁸⁸ See also Arnold, Matthew, "Literature and Science" (in *Discourses in America*); Hutchins, *op. cit.*, Chap. III; Van Doren, Mark, "Education by Books" (in Loomis, R. S. and Clark, D. L., *Modern English Readings*).

"It will, however, have a deeper, wider utility: it will cultivate the intellectual virtues."⁵⁴ The curriculum, except for a few tool subjects like grammar and logic, would be built entirely on permanent studies, studies which "draw out the elements of our common human nature," which "connect man with man," which "connect us with the best that man has thought," which "are basic to any further study and to any understanding of the world."⁵⁵ Since these elements are everywhere the same, education will be everywhere the same, uninfluenced by external, social conditions.⁵⁶ These permanent studies consist chiefly of the classics (literary, philosophical, and scientific) of the centuries, which are the "best books we know," which raise problems as urgent today as when they were written, and which are foundational to any understanding of any subject, to a comprehension of the contemporary world and of later developments in their fields.⁵⁷

It is true that Dr. Hutchins' program may need amendment in a few particulars; his analysis of the nature of grammar is not altogether sound, and he does not devote enough consideration to the problem of individual differences. But taken as a whole, it would seem to meet adequately the dilemmas forced upon us by experimentalist theory—the development of an immoral morality and the pervasive anti-intellectualism in our schools. Nor does it, as some have claimed, over-evaluate the purely intellectual or

make for a narrowing of human experience. It insists simply that the school's function is primarily intellectual, that experience in living is sufficiently and adequately provided by life, and that the school's attempt to take over the latter function is artificial and false and blurs the true end of education.⁵⁸

VI

But there remains a third dilemma—possibly the most pressing problem of modern life—which must yet be considered, and that is the absence of beliefs and values in modern life, of a meaning in which man may ultimately rest his faith. In the modern school, this absence has revealed itself in the isolation of all faculties from each other and in the failure to synthesize the relationship of the various departments. There would be little point in elaborating this aspect of the educational dilemma, as Dr. Hutchins has discussed it at length in the fourth chapter of *The Higher Learning in America*; he proposes as a substitute for theology (the unifying principle of the university of the Middle Ages), the study of metaphysics, the search for first principles in all fields of knowledge. This study would be the ordering and proportioning discipline of the university, rendering intelligent the relationship of various departmental truths to one another, and rescuing learning from the waves of unqualified empiricism under which it has sunk.

But the problem is deeper than an administrative one, and it is one that the Experimentalists have intensified, with their dogma of "no fixed goals," empiricism, and an anti-metaphysical

⁵⁴ Hutchins, *op. cit.*, p. 62.

⁵⁵ *Ibid.*, p. 77.

⁵⁶ *Ibid.*, p. 66.

⁵⁷ *Ibid.*, p. 78.

⁵⁸ *Ibid.*, pp. 68-70.

metaphysics. At best, they have offered the idea of progress, based on Darwinism, and reinforced by technological advance. But this idea has grown increasingly suspect, as man has come to realize that his material progress was leading to spiritual degeneration and that, like Frankenstein, he stood helpless and uncomprehending before his own technological creation. The Great War and the little peace that followed it made him aware that, in attempting to gain a world, he had lost his soul, and the world depression of 1929-? bared the bitter kernel of the jest when he realized that he hadn't gained the world after all.

It is true, however, that the Experimentalists have offered various other beliefs which might conceivably give meaning and direction to life—loyalties built about the social values of labor,⁵⁹ about the development and self-realization of human personality,⁶⁰ about a faith in life itself and in rich, harmonious patterns of living.⁶¹ All these values are admirable, and, beyond doubt, life would be much finer for their acceptance. But it is questionable whether they are sufficiently inclusive to define man's relationship to the universe, to satisfy his lust for the Absolute, and to furnish him with a new set of symbols to replace those destroyed by the disappearance of religious belief. They offer a series of discrete loyalties, but not a comprehensive scheme of comprehension, and instead of fulfilling men's central need for unity and meaning, they attempt to crumble the great passion of men's

souls into a set of small desires. And logically, even these are not to be final beliefs, but only tentative hypotheses.

It is patent that man must focus around some object, he must have some central belief in which to find unity and meaning and peace. The dilemma stated by Matthew Arnold in *Dover Beach* and underlined by contrast in Henry Adams' *Mont St. Michel and Chartres*, appears to be growing more pressing, though perhaps it has not been felt deeply as yet by the man in the street. In *Conversation at Midnight*, Edna St. Vincent Millay has strikingly portrayed the circumstances of man bereft of the pattern of religion:

He gets along pretty well as long as it's
daylight; he works very hard,
And he amuses himself very hard with the
many cunning amusements
This clever age affords.
But it's all no use; the moment it begins
to get dark, as soon as it's night
He goes out and howls over the grave of
God.⁶²

And in a study of the poetry of Conrad Aiken, Houston Peterson has described the dilemma, though perhaps too luridly, yet with a recognizable element of truth: "Consider the sensitive, utterly disillusioned modern man, uprooted, disinherited, wandering in Babylon. He has lost faith in God and is losing faith in science. He has seen the gospel of progress end in the triumph of Ford. He has seen the forces of wealth mistaken for the glories of patriotism. He has no deep conviction in morals and no confidence in his own motives or his own powers. The strong will and the fixed purpose he considers the mark of a narrow or provincial character. Dogmatism he

⁵⁹ Cf. Stephen Spender's poem, *The Funeral*.

⁶⁰ Cf. Reiser, *op. cit.*, p. 82.

⁶¹ Cf. Edman, Irwin, "Richard Kane Considers Morals" (in *Richard Kane Looks at Life*).

⁶² In *Harpers*, Nov., 1935, p. 647.

scorns and loyalty he suspects."⁸³ For it has become a trite truism to say that ours is an age without faith, that men have found no objects, no ideals around which to center their energies; the lives of the great majority of men are aimless, disorganized, reminding one involuntarily of the description of the antique shop in Balzac's *Peau de Chagrin*—an "*océan de meubles, d'inventions, de modes, d'oeuvres, de ruines,*" in which "*rien de complet ne s'offrait à l'âme.*" Hutchins concisely describes the triumph of the unqualified empiricism which is largely responsible for the present confusion and the failure to find a satisfactory pattern to replace dying religion: "The sciences one by one broke off from philosophy and then from one another . . . and the final victory of empiricism was won when the social sciences, law, and even philosophy and theology themselves became empirical and experimental and progressive."⁸⁴ And Dr. I. L. Kandel, in a recent address (Feb. 1, 1937) to the Scholia Club of New York City on "The Destructive Element in Education," has pointed out how such chaos and philosophic insecurity are, indeed, being intensified in the schools by the programs of the Experimentalists and of progressive educators in general. Many are too unintelligent or insensitive to perceive or be troubled by the problem; they fritter away their lives in details, in everyday routine, in making a living, and apparently do not miss unity. The others, who realize their lack, their

emptiness, but who cannot or will not accept any of the formal solutions, engage in desperate efforts to forget—some in wordly success, in "getting ahead" (Jacob Wassermann has written that "ambition is but another form of despair"), others in intellectual pursuits, in artistic dilettantism, in lectures and scientific hobbies, still others in alcohol, dancing, listening in, the movies, and refined perversions, grimly pursuing distraction, convinced of the impotence of being earnest, and unable to find a center, a hub, a point at rest in a madly whirling wheel.

Homesick in modernity, many look back with envy to the Middle Ages, with their values to living, their singleness of purpose, their fixed conception of the universe, and their ability to transform a pointless existence into one of certainty, security, and meaning. Only a very few have thus far been able to rest their faith in life itself, as the Experimentalists advise, and to live in flux as Archibald MacLeish's "unnamed man,"

who will stand to the
Cold marching of stars and
Shriek in the face of it hardening
Man's mortal body to
Bear and endure like a god: to
Live in the running of time like the
Trout in the stream climbing it.⁸⁵

Almost, at times, one suspects such heroes of wrapping their despair in a loud philosophy.

Contemporary literature, acutely sensitive to the spirit of the age, reveals an incessant search for values and finality, a search many of whose aspects have been traced by Stephen Spender in *The Destructive Element*, which centers about the towering figure of Henry James. T. S. Eliot, after hav-

⁸³ Peterson, H., *The Melody of Chaos*, p. 134 (see also Krutch, Joseph Wood, *The Modern Temper*).

⁸⁴ Hutchins, *op. cit.*, p. 26.

⁸⁵ From *Panic*; contrast George Santayana's criticism of Robert Browning in "The Poetry of Barbarism" (*Interpretations of Poetry and Religion*).

ing immersed himself in the chaos and disintegration of *The Wasteland* (in which, I. A. Richards maintains, he effected a severance between his poetry and *all* beliefs), was faced with the alternatives of Communism, Catholicism, and suicide, and finally, as the triple command at the conclusion of *The Wasteland* hinted, chose the second as a means of imposing meaning and synthesis on his disordered world. In England, a group of young poets, following the lead of W. H. Auden, have found an ordering principle, a unified picture, in Communism. Other writers have sought a solution in the sense of oneness with the universe, the intuitive perception of its meaning, its purpose, and its plan, that is part of the mystical experience. Waldo Frank has described this search in his introduction to *The Collected Poems of Hart Crane*: "An anti-mystical age like ours is simply one so innerly resourceless that it solves by negation and aggressive repression the problem of organic continuity between the self and a seemingly chaotic world . . . thus perpetuating the inward-and-outward chaos. The true solution is too arduous for most men: by self-knowledge and self-discipline, it is to achieve within one's self a stable nucleus to bear and finally transfigure the world's impinging chaos. For the nucleus within the self, as it is gradually revealed, is impersonal and cosmic; is indeed the dynamic key to order in the 'outward' world." But, after a brilliant attempt to achieve this unity under the symbol of *The Bridge*, Hart Crane, perhaps the greatest of recent American poets,

was driven to suicide when his mystical solution failed to maintain itself before the "world's impinging chaos."

I am not pleading here for any one system of values, for any dogmatic metaphysic; I am merely stressing the need for some final integration. For the moment, this need is somewhat obscured by more immediate questions, economic and social, but if and when they have been met, it will probably reveal itself as the most insistent of contemporary problems. That it is already being felt by the layman is evidenced, as Dr. Hutchins points out, by the popularity of pseudo-philosophical best-sellers⁶⁰—such as Mary Pickford's *Why Not Try God?* (Miss Pickford has presumably given up the attempt and is now trying Buddy Rogers) and Alexis Carrel's *Man the Unknown*. In one of the most popular of contemporary art forms, the novel, we witness an increasing metaphysical bias—from Charles Morgan's suspiciously phony mysticism and Thornton Wilder's lovely, but thin, art, to the world masterpieces of Thomas Mann and Jacob Wassermann. The scientists, too, are looking more and more for the metaphysical bases of their subjects, and publishing a flood of volumes concerning first principles, the relation of man to the universe, and their latest discoveries about the existence of God. There is, of course, no need to mention the alarming number of amateur, eclectic metaphysicians in the ranks of retired doctors. As another type of example, Hutchins cites the Russian emphasis on the dialectical materialism, since the Bolsheviks realize that "it is impossible to have social order without intellectual order."⁶¹

⁶⁰ Hutchins, *op. cit.*, p. 104.

⁶¹ *Ibid.*, p. 105.

By 1850, writes Dr. Reisner, "the intellectual . . . was interested only in the facts,—the facts of science as demonstrated in the laboratory and discovered through methods of exact observation, or the facts of history as arrived at through processes of laborious and meticulously accurate historical research. To such an intellectual temper the easy play of metaphysical imagination seemed childish and unwarrantable."⁹⁸ By 1930, however, it would appear that the intellectual began to revolt against this unqualified empiricism, to look beyond the facts for some ordering principle, for some ultimate explanation which would make them manageable and meaningful. Man's insatiable hunger for a final truth, appeased awhile with *hors d'oeuvres* and *bon-bons*, reappeared doubly strong, and even the scientists felt the need for something more than mere fact-mongering. Surely the manifestations discussed in the preceding paragraphs indicate that man, or, at any rate, many

men cannot adjust to the world without some ultimate theory of existence; metaphysical speculation becomes not only warrantable but indispensable; more and more, we feel the need of some metaphysical system to meet the predicament of our generation—a generation plunged into a culture without belief, baffled by the chaos resulting from a technology which it cannot control and an accumulation of empirical data which it cannot interpret, overwhelmed by myriads of facts and events without meaning and without direction. And, as Hutchins suggests, it is only by explicitly recognizing this need for a metaphysic and by trying to get the most rational one we can, that we shall be able to meet the chaos and vague eclecticism of present-day thought and establish rational order in the modern world.⁹⁹ But, in any event, a philosophic school which posits adjustment as the highest good and at the same time refuses to meet the need for an Absolute without which adjustment is impossible, would appear to present an insoluble inner contradiction.

⁹⁸ Reisner, *op. cit.*, p. 71.

⁹⁹ Hutchins, *op. cit.*, p. 105.

There never was a man all intellect; but just in proportion as men become so they become like lofty mountains, all ice and snow the higher they rise above the warm heart of the earth.—E. H. CHAPIN

HILL-SHRINES

By FRANCES MOYES

These velvet hills that rise from the valley floor

 In gentle gradient lift to meet the sky

In undulating crests are mine to adore:

 Are mine as far as their sloping acres lie.

Their wooded canyons, temples of peace and dream,

 Where one may draw from life's unrest a while

To pause and deeply drink their glory, their gleam,

 Are age-old cathedrals man should not defile.

Day after day their varied moods are mine;

 At dawn in royal blue and emerald green;

At dusk when purple and crimson tones combine

 And airy mist enfolds them in lucid sheen.

They are my house of prayer, my peaceful shrine. . . .

 Majestic symbols of eternal peace. . . .

In their winding forest naves, of high design,

 From the haste and press of life I find release.



AN EXCELLENT MOTOR HIGHWAY LINED WITH GREAT SPRUCE FORESTS, ROLLING VALLEYS, SNOWY PEAKS,
LEADS TO BARONTAL BANFF SPRINGS HOTEL

M. Gehner

ON ITALIAN CHARACTER AND MENTALITY

GERALDINE P. DILLA

I

INNUMERABLE pages of verse and prose have been written of Italy, but relatively few on the character or mentality of the Italians. For centuries foreigners have visited the land of what Byron as well as Filicaja called "the fatal gift of beauty," but have ignored its inhabitants in comparison with its ruins, art, and scenery. The proverbial English procedure was to rave over Rome and rail at the Romans. The casual American thought himself either charmed by the childlikeness of the Italians or repelled by their shrewd hardness. Now recent history has forced even strangers in Italy to notice the Italian people and to attempt to understand them.

Of all Europeans the Italians have the most complicated development, and their long history determines in great part their character. They are the nation least successfully described by a simple epithet. A careful student of nations, like Senor Madariaga, may well call the English the men of action, the French the men of thought, the Spanish the men of passion. But the Italians cannot be labeled so easily, for they are too complex and they differ too much among themselves. Most nations have their North and their South; Italy has more sections, for the Romans are neither Northern nor Southern, nor scarcely to be designated as Central Italians.

Romans have long been called the

proudest of all Italians, and the most addicted to archaeology. Naturally they would be so. Ancient history is the dramatic epic of the city on the seven hills; medieval history is the triumphant march of the city of St. Peter; and the attitude of the Renaissance world is reflected by the lines that Longfellow ascribes to Michelangelo (Part III, Sec. V.):

" 'Tis the center
To which all gravitates. One finds no rest
Elsewhere than here. There may be other
cities

That please us for a while, but Rome alone
Completely satisfies. It becomes to all
A second native land by predilection,
And not by accident of birth alone."

Italy presents a unique complexity, since it was for a long time a mere geographical expression to designate the territory of many different peoples. Only time itself can unify this nation, born politically from 1865 to 1871, though wars and fate may hasten the process of complete unification. Sicilians and Sardinians are very different from Neapolitans and Calabrians, though all might be designated as South Italians. Then Lombards, Piedmontese, Venetians, Tuscans—all these are very different from each other and from the Romans and the South Italians. The traditional attitude of whimsical criticism is shown by the popular Neapolitan interpretation of that proud tetragram "S.P.Q.R." as signifying only "*Sono Porci Questi*

Romani" (these Romans are pigs). With reciprocal inconsequence, the Romans slander the Neapolitans with their saying that "*Il cielo di Napoli è bello, ed è pulito, perchè non arrivano a sporcarlo*" (The sky of Naples is beautiful and it is clean, because they can't reach it to soil it).

Different stages of civilization are exemplified by the ultra-modern Milanese and the primitive mountaineer of the Abruzzi. Different spheres of influence are still reflected in the almost Oriental turn of the Southerner and the very Western ideals of the Torinese. Even regions as near each other as Umbria and Tuscany still preserve the same individualizing traits as the history of Renaissance painting indicates. Gentle Perugians or devout Assisians differ greatly from the sharp intellectual Florentines. Each city, indeed, has its own character which moulds its natives, though not so ineradicably as in former centuries. As Edith Wharton suggested, each city in Italy has its own perspective—its background of history as well as its foreground indicated by the guide-book. All physical as well as mental types also can be found among native Italians, though the bright-eyed brunet is the most usual. Thus a fundamental fact of Italian life is its lack of uniformity, or its diversity, which makes generalization dangerous and difficult.

The really basic consideration to influence the national psychology of Italians is the great age of their civilization. History—the significant varied chain of events—is so tremendous for Italians that one seldom hears of primitive eras in Italy, as one does in nearly all other lands. Iron age implements, barbarian carvings or dances

or customs, which so engross newer peoples with a thinner veneer of civilization, sink into their proper obscurity before the light shed by a continuous and glorious history of twenty-six civilized centuries. We ourselves would have a very different attitude toward life if our archaeology could supply us with dignity and self-assurance from successful Phoenicians and cultured Greeks six centuries before Christ, rather than from extinct cliff-dwellers and barbarous Indians of uncertain date.

To appreciate the Italian legacy of history, consider the many tribes and races such as the very civilized Etrurians, various Gauls and Celts, the Greeks and Carthaginians in Sicily and the south of the peninsula, from the eighth to the third century before the Christian era. Then recall how the Roman period lasted for seven hundred years and more, during which time by trade and conquest the Italians absorbed the civilizations of all the then known world, from Persia to Spain and from Egypt to Britain. Of course Greek culture with its literature and varied arts was of most value. Then Christianity arose and grew.

Later northern barbarians inundated Italy: Visigoths; Vandals, who took Sardinia and part of Sicily; Ostrogoths, in eastern Italy where as elsewhere Byzantine influence is still visible; and Lombards. Byzantine rulers took Sicily and parts of Italy, and more Greeks immigrated. The papacy acquired great estates in central and southern Italy as well as in Sicily and on the Adriatic. Charlemagne changed the political map still further. The heterogenous population was augmented by Arabic Saracens and African Berbers in Sicily. The Moslems, in-

deed, overran much of Italy and created at Palermo a great center of prosperity and culture. Likewise the Normans gained Sicily and south Italy to exert substantial influence on the people and arts there. Thus, from such a variety of races, religions and cultures was woven the rich tapestry of the Italians, whose golden pattern is untarnished by the ages—Dante, “the central man of all the world.”

The late medieval and the Renaissance periods were remarkable not only for the temporal powers of the popes but also for the great noble families that divided Italy into sections, like the Visconti and Sforza families in Milan, the Scaligers in Verona, the Medicis in Florence. Venice had the stable government of longest duration known in the civilized world—the oligarchical Venetian Republic from 697 to 1797. In extreme contrast, Sicily suffered from the houses of Hohenstaufen, Anjou, and Aragon as well as from its own nobles in two hundred fifty years; and the Spanish Hapsburgs oppressed both Naples and Sicily. Among the invading French monarchs who found Italy too alluring, Napoleon was prominent, for he gave the Italians a taste of what unified liberty might be.

Foreign tyranny culminated in the hated Austrian rule. From that the Italians delivered themselves through the Risorgimento, the most romantic and ideal movement of the nineteenth century. By the idealism of Mazzini, the generalship of Garibaldi, the statesmanship of Cavour—heart, hand, and brain—the Italians were united politically under the house of Savoy and Piedmont with the capital in Rome, September 20, 1870. Finally participation in the World War added

the “unredeemed Italy,” since when events seem to have justified Carlo Alberto’s famous defiance to the Austrians in 1848—“*Italia farà da sè.*” (Italy will act for herself.)

II

From even the foregoing glimpse into their checkered past, it is not difficult to see the source of some traditional Italian characteristics. From their former dominations, they learned to steer a safe course between very real dangers; and only those who could dissemble to some extent could expect to survive. They had to be agreeable and pleasing to strangers and enemies even at the cost of integrity. But fortunately, such acquired characteristics disappear fairly fast when the pressure is removed. Italians at the beginning of the twentieth century were different from those pictured by Ruskin or Byron during the Austrian domination.

Likewise, the Italians’ reluctance to cooperate was partly due to their past, which denied them the experience of team work in free and open government. Like the French, their extreme individualism makes them prefer to do for and by themselves. They have the attitude of the craftsman, the handworker or artist who relies on himself, rather than that of the factory worker who knows himself only an insignificant cog in a huge productive machine.

A very noticeable effect of having such a long past or history is to dull their sense of time. Life seems practically eternal to them, like their city of Rome. They feel the continuity and inevitability of human life so deeply that they see little need for haste; they have become almost constitutionally averse to hurrying. Mere hours of time are too petty to take seriously, espe-

cially in the south, where the balmy climate inclines one to deliberation and banishes the harassed flurry of Nordic cities. This very disregard of the fleeting moment may irritate hurried travelers; but the fundamental equilibrium and harmoniously even pace have been great factors in the indisputable charm of Italian life and residence.

The great antiquity of Italian civilization influences the manners of even the humblest citizens. However youthful their politics or aspirations may declare them, Italians may not be classed with the crude or young peoples. However low they fall, economically or otherwise, they do not revert to barbarism. The poorest children or street-vendors have a well-bred manner and *savoir faire* that belie their status. As E. A. Mowrer wrote, their vices like their museums are those of highly civilized men, worn with much living, old.

Respect for age is impressed upon Italians from their early childhood, when their parents take them strolling through art galleries and clambering over archaeological remains. Because few old things have survived in Italy except the very good ones, by comparing those with modern creations, they come to the feeling that their ancestors were supermen and that the old things are the great things. Thus, they are usually more teachable, impressionable and open to persuasion, or less opinionated.

Yet here the contradiction of very recent times must be noted, whether it be of passing or of permanent significance. Many of the younger generation in Italy, as elsewhere, have revolted against the domination of the past or the power of age, in such widely

varying fields as painting, verse, business, and government. Hence, the so-called futurism of Marinetti, and the enthusiastic welcoming of Fascism. Today no Italian leader says, as did one of their older statesmen, "Italy can afford to wait for justice, since she counts time not by hours but by centuries." Yet paradoxically, the present new regime owes much of its strength to an inborn reverence for the past, a historical sense on which the national pride is built.

The old Italian gesture of finality and fatality is well-known—to lift the shoulders and spread the hands. D. H. Lawrence thought it expressed the real Italian melancholy, very deep and static; but it is not melancholy to a Latin. It is the sense of fatal progress expressed by nearly all their poets. The old verger at Classe near Ravenna said "the mosaics will come to decay in the predestined vicissitudes of all earthly things." As E. R. P. Vincent explained it, "for Italians the Past is great and the Future is great, but the Present is only a step from one to the other. This sense of destiny does not overwhelm Italians, for they are pre-eminently a logical and clear-thinking people; in fact they seem to gain extra insight into practical affairs from the realization of their transitory nature. Nor does the beauty of their environment seduce them, as it can easily seduce those brought up to a different tradition."

The high intellectual qualities of Italians are not sufficiently recognized. The world knows their arts—painting, sculpture, architecture, the fine minor arts and crafts; but it seldom considers that they have made almost as great contributions in science and literature. Intellectual curiosity is their national

trait, as it was of the ancient Greek and is the modern French. The Italian mind is active and alert whether trained or untrained, flourishing or poverty-stricken. Theirs is very rightly the classicist and not the romantic type of mind. Italians are not satisfied with isolated facts; they like to place them in relation to the immediate causes and to the whole of history. Nor are they satisfied with vague glittering generalizations; they like to establish even abstract ideas with the strong evidence of many specific instances. Their unusual power of clear and rational thought is one source of their great number of geniuses and their remarkable ability to achieve success against obstacles.

Their relative freedom from prejudices makes them especially open-minded. Physicians or other men with new theories or discoveries notice how quick Italians are to appropriate new ideas, very unlike British or Americans. Distinctly realistic in their attitude, they have what the French call "*le sens très vif des réalités*," and wish to see things only as "in themselves they really are." The older psychologists of nations would try to explain their matter-of-fact-ness as a result of the vivid clarity of their atmosphere and the lack of romantic fog or mysterious half-lights.

Whatever the cause, their open-mindedness made Italy a most delightful place for foreigners in the years before governmental restrictions became so prominent. Visitors could exhibit with impunity almost any idiosyncrasy except a lack of politeness. Italians can endure noise, most unseemly noise at any hour; and they enjoy making noise themselves. They let visitors flaunt newly-acquired riches; and they

watch them with sophisticated amusement. But they will not tolerate rudeness, nor will they conceal their disgust for it. Politeness will do in Italy almost as much as money will do in Anglo-Saxon lands. But impudence will incur the contempt of the Italian, who is likely to let the rude visitor feel the disgrace of his ill breeding and punish him subtly or openly for it.

Absence of illusions and lack of sentimentality are other traits of the mature classicist as distinguished from the youthful romanticist. They are traits of the average adult Italian in normal times. In periods of stress like the Risorgimento or the present time he can exhibit great tenderness for an ideal, perhaps an illusion, like Mazzini's Italian Republic. D'Annunzio's spectacular flight to Fiume was a grandiose display of sentiment—the recognized sentiment of patriotism, and it was much admired by Italians. But underneath the eloquent rhetoric and actions, there was more hard-headed practical sense than sentiment. The average Italian is accustomed to expending his feelings in glowing arts or resounding rhetoric; he indulges in fine language with epicurean relish, and enjoys the purple patches of orator or poet. But he is usually much too practical to confuse words and actions. His fine manners and flowery speech act as a kind of safety-valve for his sentiments, while he governs his everyday life with an unfeeling efficiency.

Now that the use of oratory is confined to only a few individuals with many afraid to express opinions lest they be misconstrued, the national sport of talking with or without gestures is likely to be replaced by the less picturesque exercise of listening. And the rest of the world is in really im-

minent danger of seeing the present-day Italian give too substantial expression to his dreams and illusions. Consider the implications of the following words spoken by Il Duce and not disputed by his hearers: "Oh! Italian Youth of all the schools and all the workshops, see to it that the country shall not fail its radiant future: so do that the twentieth century shall see Rome the heart of Latin civilization, sovereign of the Mediterranean, guiding light for all peoples."

As an English observer, Sidney Low, wrote during the World War: "The Italians are idealists, but they are not sentimental; they face facts, and they distinguish between objective realities and phantoms of the imagination, keeping the two things apart and in their places with a kind of artistic remorselessness, which is a little puzzling to us, who are apt to mix them together in our large confused romantic northern fashion. If they have gone to war for an idea, the idea of a greater Italy, they have applied themselves to the practical business before them with a coolness extremely characteristic of the Latin intelligence, so calculating, clear-sighted, and precise, under its outward garb of vivacity and impulsiveness."

Years ago Signor Nitti told a group of American correspondents: "We Italians do not make revolutions; we make speeches." But that cynical minister fell from power; and Italy has experienced at least a most efficacious substitute for a revolution. Whether or not the national vice is "an inordinate love of hearing themselves talk," it does not always hinder action.

Americans have a habit of calling the Italians very simple and childlike. They may appear to be frank and spon-

taneous but their simplicity is nearer the artlessness of true art. *Ars est celare artem*. Theirs is the directness or unconstrained naturalness of the seasoned old person who has lived down his inhibitions and acquired the security and confidence of long experience. They are in fact distinctly grown up.

A Roman chauffeur asked an American traveler why she did not wear a wedding-ring. On learning that she was unmarried, he asked her a long succession of questions to satisfy his curiosity about the United States—the social and economic status of single women, the relation of romantic love to marriage, the care of relatives, the love of children, the religious orders for celibates, etc. He was not asking naïve questions like a child; he was as impersonally clever as a sociologist. He recognized no reason why a woman should not tell a stranger the facts of her life. He was ready to tell her anything she could ask him. For Italians have very little reserve about many things that English and Americans are trained to keep to themselves, or at most reveal to their intimate friends only.

We feel it as a lack of delicacy that they not only have no skeleton-closets, but also stand their skeletons on their door-steps for prospective visitors to survey before entering. For a comparative view, the Japanese artist Yoshio Markino may be quoted: "I was very often told that the Italians are 'so immoral.' I don't think that is right judgment. The English moral is very beautiful indeed. It is something like a most beautiful box, outside of which is ornamented with all sorts of jewels; but it is well locked. A stranger like myself is quite unable to see the inside.

I believe, or at least I expect, there are some precious jewels inside. But who could tell if there were dead shells instead? The Italian moral is different. I dare say they are not pearls, but their boxes are quite open, and anyone can see inside. In one word, the Italians are more natural."

Writers have repeated each other in saying that the Italians have as little ethical awareness as they have great esthetical awareness. But that is not true. The Italians do have a great sense of beauty, but they have an eminent sense of justice and goodness too. The erroneous comparison probably arose back in Renaissance times when foreigners were so amazed by the art of Italy as to save their self-esteem only by ascribing a corresponding wickedness to that land of beauty. And the sinning human consciousness cherishes the memory of Machiavelli's interpretation of politics more vividly than it does that of Dante's criticism of morals. How much more exciting tale is made from the Borgia's wild excesses than from Saint Francis' pious ministrations! In the eighteenth century Venice was the most popular city of pleasure and license for foreigners; and as today, it is easy to ascribe the sins of visitors to the place visited. The native observation of their guests survives in the saying: "*inglese italianizzato diavolo incarnato*" (the Italianized Englishman is an incarnate devil).

It is true that the modern Italian does not appear to worry so much about his soul as does the Anglo-Saxon; and he frankly enjoys sunshine, public esteem, the opposite sex, and good food, though he needs and eats less than the northerner. He is always ready to be amused and to show

his amusement. Often an incident that arouses moral indignation in us leads only to laughter and cynical wit in Italians. Perhaps they are so old in racial experience as to have decided that a sense of social responsibility in individuals is almost futile.

Years ago the term "the Roman apathy" used to be heard. It might have been defined as the same tolerance and sentiment that Emerson ascribed to the fine Oxford gentlemen who felt "there is nothing new and nothing true and no matter." But nowadays there is little indifference anywhere in Italy. Whatever the cause, a change has occurred, an obvious transformation. Yet present-day Italians should not refer to their fathers' as an effete civilization!

The family plays a more important part in Italy than in the United States. Latin parents sacrifice themselves more for their children, and *vice versa*; for the blood tie is very strong. Relatives are given great favors in business and politics; even friends gain more than strangers; and mere acquaintances receive special consideration. Such nepotism seems only reasonable in the land where feelings are fervent and recognized as rightfully so.

III

A traditional or ancient characteristic of the Roman is his giving a fairer share of life to women, and other Italians have not been noticeably remiss in their attitude toward women. After Rome became the greatest clerical rather than political city in the world, this Roman tradition descended to the Italian universities. Whether due to chance, or Latin chivalry, or the worship of the Virgin, or the essential-

ly logical nature of the Italian mind, the fact remains that women have been professors and students in the great universities of Italy since the eleventh century. How different from the struggles in nineteenth century America, or the English Oxford, or Cambridge, "that last stronghold of the British male!"

It was down at the old Italian university of Salerno where women physicians were first recognized as an institution, and where women wrote, taught and practiced earlier than elsewhere in Europe. This fact appears the more surprising to us because the principal influence in the educational developments at Salerno seem to have come from the neighboring Benedictine monastery at Monte Cassino. Yet the medical department of Salerno enjoyed European celebrity before Paris or Bologna, usually named as the two oldest universities. The most noted of its women doctors was Trotula, who flourished about 1059.

Up at Bologna, the model of Italian universities, during its first century (for it modestly claims 1088 as its foundation), there were women professors or assistant instructors in practically every department. Christine de Pisan, the brilliant Italian woman known as an early French poet, recorded how at Bologna in the fourteenth century Novella d'Andrea, the beautiful daughter of the jurisconsult, was so learned that her father sometimes used to send her to lecture to his students from his chair, and "so that her beauty would not prevent her hearers from thinking, her face was concealed by a little curtain." The world-famous professor Laura Bassi (1711-1778) took her doctorate in philosophy at twenty-one years of age,

and taught mathematics and physical science there. True to the national tradition, she was the mother of twelve children, while she attracted the attention of intellectual Europe. Among other eminent women in Italian universities may be mentioned Clotilda Tambroni (d. 1817), the well-known professor of Greek at Bologna, of whom competent observers said only three persons in Europe could write Greek as well as she.

Women as well as men enjoyed the awakening in education in Renaissance Italy. The first great Renaissance teacher, Vittorino da Feltre, became schoolmaster for the Gonzagas at Mantua on the conditions that women as well as men should be allowed to be his pupils, and that desirous poor students should also be admitted. Cardinal Bembo declared that the more a young woman knew, the more charming she was. Castiglione in his book of *The Courtier* in 1508 demanded that the court lady know Greek and Latin as well as Italian literature, and he ventured to affirm that "whatever men can know and understand, women can also; and where the intellect of one can penetrate, there also can the other." Whether the middle classes could imitate in practice these ideals of the upper class very often or not, yet in the later fifteenth and the sixteenth century, great ladies like the Duchess Elizabetta Gonzaga of Urbino, Lucrezia d'Este of Pesaro, and Vittoria Colonna in Rome gave women something like their modern position in regard to the highest Italian society and education.

Thus the Latin countries have never legally prohibited women from attending universities, and Italy has made no discrimination in the conferring of de-

grees, the giving of recognition by professorships or memberships in academies for all the centuries of modern history. While some Italian women have achieved the highest distinction for learning, yet the numbers of women students in universities have never been large, though much larger than in Spain or Portugal. The notable fact for consideration of the national temperament is that with no particular discussion or advertisement, Italians have accorded to women as a matter of course through logic and common sense the opportunity that most other nations have only within the last century allowed their women to win through struggle and opposition.

IV

Even a cursory review of different aspects of Italian history can correct many common misconceptions held by other peoples. Both Americans and English foolishly associate the word Italian with the trivial episodes of unfortunate immigrant life—barrel-organs, ice-cream vendors, waiters, street-quarrels, police-courts. We ignore the fact with its implications that few Italians except the poor or the miserable—the unsuccessful through chance or weakness—ever leave Italy voluntarily to start anew in a foreign land, or to earn and save money to take home after a few seasons of hard work and economy among strangers. Some of our Italian immigrants succeed brilliantly, and the great majority become excellent citizens. Reliable statistics defend the character and life of Italians in America, notwithstanding the publicity always given to unpleasant occurrences.

Superficial travelers are likely to

judge Italians by the hotel personnel met there; but many Italian hotels are directed or served by the ubiquitous Swiss, who may be trained in schools for the hotel business. There are also many German and Austrian residents in Italy who pursue the travel business especially in the popular tourist centers; and they are not recognizable always by their names. Over-populated as Italy has long been, she has seemed the most attractive country for foreigners to adopt as their residence or place of business. One of the strongest deterrents to Italy's entering the World War on the side of the Allies was the fact that an appalling number of her banking and vital manufacturing businesses were controlled by Germans or German capital at that time.

In the War itself, her Allies were rather surprised by the character of her army. A sharp official observer wrote then: "It is indeed an intelligent army in all its sections, the army of a people which has some claim to call itself the most intellectual, as well as the most artistic, in Europe. . . . The Italian soldier likes adorning his quarters, pulling them about, altering them, and generally working at or on them. It is his favorite amusement, and his substitute for the games and recreations which help to pass the time in other armies. Even in the trenches he is always busy, reconstructing, consolidating, making improvements, inventing fresh ingenious contrivances for his own comfort and the deception of the enemy. . . . This kind of work is not usually popular, especially with the Britisher, who does not like to be 'a blooming combination of a navvy and a housemaid.' The Italian likes digging and building and cleaning up and arranging and moving things. He car-

ries his handy and domesticated habits right up to the battlefield, and keeps himself bright and active and cheerful by their aid."

While the Italian may talk eloquently and fervently about the joys of leisure—*dolce far niente*, he really indulges in idleness or "sweet doing nothing" as seldom as other people. He wisely rests during the midday heat, but he begins work earlier and continues later. He has great respect for efficiency and acquires with alarming promptness the modern love of speed and success. Automobile races demonstrate this trait by their proportion of Italian contestants and winners. Like their ancient ancestors, they still excel in practical matters; they are great engineers as well as craftsmen, scientists as well as artists.

If the peasant is really the bed-rock of a nation, as usually affirmed, then the Italian nation has an excellent foundation. Like his French cousin, the Italian peasant has good sense and immense capacity for patient labor and endurance. But he is more attractive, especially to strangers, for he has a natural optimism and a more active interest in pleasing others, even with no ulterior motive. Whether this convenient trait is a result of ancient or prolonged good-breeding, or whether it reflects a wholesome attitude of enjoying life for its own sake, it gives his land a unique charm. Perhaps it comes from the habit of living most of the time out-of-doors where one is sure to be part of a group. For the humble interiors are so bare and so devoid of attractiveness and so crowded, that only a hard rain or the need to lie down can keep a poor Italian inside his home. Pleasant human companionship, even on the crowded doorstep or

street, sweetens the hard bread, sour wine, monotonous macaroni.

Years ago other traits used to be considered distinctly Italian; but now the somewhat external forces of a new ideal and method of government and a changed history seem to be affecting their old habits of mind. Their attitude toward life used to be labeled as static, in comparison with our free and mobile attitude. While somewhat the same might have been said of other Europeans, yet Constantine Panunzio felt that Italian character was actually moulded by their old proverbs: *via trita, via trita*, and *che lascia il vecchio e prende il nuovo, sa che lascia ma non sa che trova*. But it is doubtful now whether the Fascist innovations and new educational disciplines will keep the younger Italians believing that "the beaten path is the safe path," and "he who leaves the old and takes the new knows what he leaves but does not know what he finds ahead." Now instead of laboring to build railroads and gather harvests for foreign governments, as during the past century in the two Americas, Italians are urged more or less forcibly to labor for their own government in foreign climes to build an empire for their posterity.

Will an imperial-mindedness be acquired by this distant progeny of Julius Caesar? Even the humblest stroller along the splendid new thoroughfares of Rome is impressed by the large marble maps of the ancient Roman Empire. Twice already—in classical and in Christian times—the Eternal City has fulfilled Virgil's prophecy for Rome (*Aeneid*, VI, 835): "to rule the nations with imperial sway, to impose terms of peace, to spare the humbled, and to crush the proud."

THE TEACHERS' APRON STRINGS

FLORENCE M. TEAGARDEN

I

SO FAR as I know the first written reference to aprons is in the third chapter of Genesis where we are told that Adam and Eve made themselves aprons from fig leaves. The idea must have proven to be a practical one for it seems aprons have been worn, more or less, ever since. We also notice that in the beginning aprons were worn by both Adam and Eve. After a time, however, in order to show his superiority man discarded his apron and left it to be worn by women only. I think we shall be able to show later on, however, that some school men are wearing aprons even today. Now as for the strings of the aprons—I do not know just when nor how they originated. About all we know is that at some time or another in history mothers began wearing aprons that fastened with strings and that eventually they even tied their children to these apron strings.

Let us look at that picture for a moment—a mother with her child tied to her apron strings. In the first place, it would appear that the mother was doing some dirty work, else why the apron? In the second place, it seems self evident that if a child were old enough to be following his mother around tethered to her apron string, he would be old enough to be going under his own steam and therefore old enough to be allowed some freedom and self determination. In the third place, it appears from the records that some lazy mothers found it so conven-

ient to have their children thus anchored that they never did untie the knot, and their poor unfortunate children went through life unable to think their own thoughts, make their own decisions, plan their own comings and goings—in short, they were tied to their mother's apron strings for life. Thus, we see how the apron, coming as it did from a humble and practical origin, deteriorated into a fetter, a shackle, and a restraint. Apron strings have now even come to be a veritable symbol of all that is old-fashioned and out of date.

The home and the school have always been connected in a very intimate way because of the children in whom they were both interested. It is not surprising, therefore, that the school in the old days adopted some of the ways of the home even to the apron. But styles in Motherhood have changed.

Now how about styles for teachers? Have they changed? Yes, I believe they have. A great many of our really professional teachers have, figuratively speaking, arrived at the water-wave, manicure, and bath-every-morning stage. Some teachers of the male sex have reached, figuratively speaking, the tailor-made suit, the shirt-and-tie-that-match, and the weekly-trouser-press stage. Unfortunately, however, there are in these glorious United States of ours some teachers who are so far out of date professionally that they are wearing figurative aprons and who, worse yet, continue to tie their

pupils to the strings of these aprons. I think, if the truth were known, they probably also wear little bags of asa-foetida around their necks, put on red flannel underwear about November 1, and carry a rabbit's foot! The apron is the badge of the out-of-date school teacher.

Perhaps it would be well for us to watch some of these apron wearers right in their classrooms and see, if we can, what difference wearing apron strings really makes. In order to be very practical about the matter let us examine a few school problems. *Truancy* may be a good one with which to begin. The school law says that children between certain ages must attend school, and sometimes children just do *not* attend school. Shall we see what some of the apron brigade do with this problem of truancy? And just at this point I should like to whisper, so that it would never get aside the bounds of our professional circle, that I strongly suspect some principals and even superintendents are still wearing aprons when it comes to handling truancy. I met one not long ago. He said to me: "We have a boy in school who will not come to school. He plays truant a large part of his time. What should I do about it?" I said to him, "I don't know what you should do about it." He looked at me in amazement. Finally he stammered out: "Why, I thought that was your business. Why *don't* you know what to do about it?" And then *I* stammered out, "I don't know what to do about it because you have not told me why the boy plays truant." "Why, what does that have to do with it?" he said, and in all seriousness, I believe that he did not *know* what it had to do with it.

He was not only wearing an apron, but I think he probably wears pulse warmers!

I then told him about a boy with whom we had been working shortly before that. The boy had been a great problem because of his truancy, and his teacher was very anxious not to be an old fashioned apron-wearer, so she was trying to get some real help for the boy. She had not been able to find out what the boy did when he played truant, where he went, or why he stayed out of school. Finally I suggested to her that it might give us a clue if she were to keep a kind of diary for the boy indicating just when he stayed away and what happened on those days, the day before, and the day after. In about ten days or two weeks she came in with her diary record for the boy. As we sat and looked at it we both suddenly exclaimed, "Why, it's always on Tuesdays and Thursdays that he stays away." There had not been a single absence on any other day. Then we began trying to see why Tuesdays and Thursdays were different from other days. Suddenly the light dawned on the teacher and she said: "I know. That's music day. Jim's voice is changing and sometimes it cracks and is rather noticeable because there are not many boys in the room, and Jim is supposed to be singing alto with some of the older girls." And right at that point I found out that this teacher hadn't worn aprons to school for a long time *because* she said: "I'll fix that! If that is the reason Jim doesn't want to come to school on Tuesdays and Thursdays I am just going right to the principal's office and ask him if he won't let me excuse Jim from music for awhile and let him go down

to the wood-work shop in the basement and work there while we have music." I have not heard any more about truancy from Jim.

Now this truancy problem raises another point that clearly distinguishes the apron-wearer from the modern teacher. In the old days there was a kind of halo thrown around the sacred institution—the school. It was revered. Not only were the school and the building held sacred but even the *time* spent in the school. Out of this reverence for externals there grew up the curious notion that if a child lost any time in school—note the expression "lost any time," he had to "make it up." Now just exactly how does one make up time? It is easy to see how one could and should make up *work*. If there are three outside assignments in history and thirty problems in arithmetic and so many themes in English that seem to be desirable in a certain grade within a certain time, it is probably a good thing to have every child do at least that much. (Of course some superior children should even be given an opportunity to do more than that.) Now suppose a boy or a girl plays truant and misses much of this work. Good practice would seem to dictate that somehow or another he or she should be required to demonstrate sooner or later a mastery of this subject matter. It will probably *not* be necessary to begin piling *all* this missed work on him the very day he returns, if and when he does return. If he is to do the work of the next grade satisfactorily we are perhaps right in giving him a chance to "make up this work." When that is said it is perhaps all said. I see no way by which time, as such, can or should be made up.

Yet how many apron teachers actually require truant children to stay in an hour after school every day until the time they missed is made up. Isn't it a wonder they *ever* come back? I heard recently of a case of this kind. The boy in question is a high school boy. He *has* given trouble in school and he *has* been somewhat of a nuisance, but I am not sure that too many school people have tried to find out why. Last year he cut classes rather frequently. During the summer, he seemed to grow up considerably. He seemed to develop a degree of seriousness that he had not shown before. When school began this Autumn he assured his mother that he was going to go to school regularly and was going to try very hard to do what was expected of him. What a deal of courage *that* took! And how alert modern school people really interested in that boy's welfare would have been to notice the change and make it easy for the boy to do right. School had not been in session more than six weeks, however, when the principal reported that the boy was truanting again as badly as ever. Someone-with-an-understanding-heart started on a real investigation. She went to the school one day just before school resumed after lunch. There sat the boy in the principal's office. He was being required to report every half day and sit there until the bell rang for the first class. When the person-with-the-understanding-heart began to talk to the boy about why he was truanting this year again he said to her: "Oh, well what's the use? I had thought I could come back and start out all over again and with a clean record this year but I can't so what difference does it make whether

"I come or not?" Further questioning revealed that the boy was actually being made to report to a so-called detention room every afternoon after school *this* year to make up the time that he had truanted—when? Why, last year. Of course he was not making up *work*, for he had managed to be promoted to the next class. No, it was not work he was making up; it was *time*. Can't you just see the hoop skirts and the spinning wheels and the apron strings in that school?

The lady-with-the-understanding-heart told me not long ago of another incident that reeks of asafetida, red flannel underwear and other evidences of bygone days and practices. A tragic little figure aged nine had been playing truant. He would be in school one day and out the next. Of course the truant officer had to be notified because one must conform to the school law. The truant officer did not seem to have much better luck than anyone else in affecting a reform in nine year old Bill. Bill continued to be a truant. Finally, a very-special-person was sent to Bill's house one morning to bring him, one is almost tempted to say, dead or alive, to school. As she told the story later to the lady-with-the-understanding-heart, she started up the hill toward the school with Bill. As they got nearer to the building Bill caught onto the palings of the fence and pulled back saying: "I'm not going! I'm not going in there!" The very-special-person said to the lady-with-the-understanding-heart: "What am I to do? I pretty nearly did not get him to school this morning and I am afraid if I try it again tomorrow he'll run away from me. Anyway," she sighed, "I can't go to his home every

day for him. What shall I do?" The lady-with-the-understanding-heart said to the very-special-person: "Tell me. Did Bill talk to you on the way to school? Did he say anything to you at all?" The very-special-person replied, "Yes, he talked." The lady-with-the-understanding-heart then said, "Now will you try to tell me in Bill's own words just exactly what he said to you?" "Yes," was the answer. "He said to me, 'I don't want to go in there because I don't understand what it is they do when they put figures on the board or when they read out of a book, and then the kids make fun of my clothes.'"

Poor apron-string-very-special-person! Right there she had the clue all the time in the palm of her hand and did not even know it. The lady-with-the-understanding-heart said to her: "I understand that in your school you have intelligence tests for children and diagnostic tests in reading and in arithmetic. Do you know, have you found out, how Bill rates on these tests? Do you know whether he is really capable of doing the work of his grade and understands it? Do you know whether he has mastered the tool subjects sufficiently to be working with his class?" The very-special-person admitted that she did not know at all but that she supposed she could find that out if she went to the principal's office. When pressed a little further she said that she thought there *could* be something done about getting some clothes for Bill that were not so obviously too big and not so conspicuously patched. In fact in that conference I believe the very-special-person learned a great deal about why some children do not like to go to school and play truant

instead. I believe she cut her own apron strings and threw her apron away that very day.

Lest I leave the wrong impression I must hurry to give some pictures which I have seen recently of teachers who have no aprons or apron strings and who know what to do when children do not come to school. One of these fine teachers had in her room a little girl, who, morning after morning, did not attend her classes. Usually, however, she would come in the afternoon. Telephone conversation with the little girl's parents revealed the fact that almost every morning about school time the little girl would get sick and begin to vomit. Now it happened that this apronless teacher had taken some college courses which helped her to understand the way in which children's minds and their stomachs work. So she questioned the parents still further about the little girl's vomiting in the morning. It appeared that usually by about ten o'clock the sickness was over. The mother, however, had hesitated to send the child to school in the middle of the morning, and so she had allowed her to stay out until the noon recess. The teacher began to think matters over. Why should this little girl get sick every morning? Why did the sickness disappear at about the same time every day? Why was she never sick in the afternoon? What were some of the things that this little girl was timid about? And then it all came to the teacher's mind like a flash. This little girl, from a very fine family, was a somewhat shy little thing who withered up and almost seemed to become paralyzed under any kind of competition. It so happened that for several weeks past this par-

ticular room had been having immediately after the opening exercises rapid-fire drill in arithmetic. The teacher had been giving out columns of addition to see who could get the answer first. Sometimes she gave multiplication or division questions but always with the idea of developing speed, speed, speed. As she looked back over the past few weeks she could see that this little girl on the mornings when she was in school had become flushed, excited, and quite bothered during these competitive exercises. And, as the teacher recalled, never once had the child put up her hand to indicate that she had the answer first! Being a well-trained teacher with modern ideas in regard to what goes on under a child's skin as well as in his brain, she said to herself: "Well! now that's enough of that. I'm not going to have that child fall into the habit of actually getting herself sick every morning so she won't have to come to my room. I'm going to fix things so she will want to be well so she *can* come. There are other ways of developing speed in number work. And I'll just give her a little extra help on the side so she won't be embarrassed about it. No sir, I'm not going to have any child prefer *not* to come to my school. I'm going to see to it that at least my thirty-five children *want* to come."

How different our reports on truancy would be if we could have all teachers like that one. I know one whole school, however, that must have that kind. The reason I think so is that recently one child in the school developed scarlet fever at home over the week-end. When the school authorities learned about it the following Monday morning, school had already

convened. The staff went into a hurried consultation with the school physician to see whether they should send the other children home and quarantine the school. The last I heard the children were trooping into the office pleading with the principal not to send them home and not to quarantine the school. They wanted so much to go on with their school work, they said, because they liked school so much! Shades of the apron days!

I read recently of a city which in one year reported twenty-thousand so-called unlawful absences. Think of it! Twenty thousand times when children stayed away from school for reasons other than sickness! Now let us just try to imagine what the apron-string teachers and principals in such a city would do about truancy. Some of them would simply report absences to the parents and then expect the parents to do the rest. Of course, in some neighborhoods parents cannot be expected to understand the value of keeping a child in school. In fact, some parents even deliberately keep children out of school to earn money, or to help take care of the other children, or for other reasons. The teacher with modern ideas realizes in such cases that mere reporting to the parents is not enough. Such cases, perhaps, require visits to the home, perhaps even in the evening when father is at home. Sometimes such visits will reveal a great many things to the observing teacher which will explain much about the child she is trying to teach.

Some apron-string or horse-and-buggy schools are not so considerate as they might be about children's feelings. I heard recently of a teacher who asked all the children whose families

were on the relief rolls to rise. I must say I admire the spunk of the twelve-year-old boy who went storming home that night and declared with clenched fists that he was never going back to that school again. I am perfectly sure he should never be asked to, nor should any other child be asked, to go back to that teacher again. She belongs to the spinning-wheel era when we did not know that children learn through their feelings and their emotions as well as through their brain cells.

I heard not so very long ago of another apron-stringer who almost seems to go out of her way to refer to every ward of the Juvenile Court as a "court child." Now, of course, there are reasons and reasons why children become wards of the Juvenile Court. Some of the reasons have to do with delinquency and some of them do not. Even when a child is being helped by the Juvenile Court to overcome delinquency certainly we in the school will want to help, also, and will want to make it as easy as possible for the child to do what is right. Embarrassing a child about his being a ward of the court sounds like the cases we used to hear about, let us hope there have been none within the last thirty years, when teachers would even say to a misbehaving boy, "Oh, I suppose you'll become a criminal and land in the penitentiary just as your brother did." I can think of nothing that would hasten the trip to the penitentiary any faster than that!

The apron-string school immediately refers its truants to the Attendance Officer and then next to the Juvenile Court. The modern school, on the contrary, says to itself: "Let us see first

if we can find out why these children do not come to school. Let us see if the fault is in the home or in the school. In either case let us see what *we* can do about it. Let us see how much we can find out about this child which will help us to understand him and his conduct. Let us do everything we can do first because after all it is *our* problem. Then if we find we are still not successful we will go and get some outside help." It should not take any superintendent or principal or school director long to determine whether the school is an *apron-string school* or whether it is an *understanding school* if he just watches how the school handles a few cases of truancy.

II

And now let us consider some other matters. The old-time teachers not only had apron-strings but they also had whalebones and chatelaine watches. We have seen what they did about truancy so now let us see what happened when children failed or did poor work in school. I have not told you yet any of the apron-string things that I did when I began teaching in the sixth grade. I must confess, though, that I wonder now why any School Board ever re-elected me. One of my shortcomings was, I think, that in those days I must have believed that any child could do his school work if he applied himself hard enough. I used to visit in the homes of my pupils, but I am not at all sure now how helpful I was because of this wrong notion which I had. I do not know exactly why I thought that way except that I believe most school teachers in those days felt if a child did not learn it was somehow or other the child's own

fault. I believe we thought that the thing that was wrong with the child was in that mysterious part of him which we called his "will power" or his "concentration" or his "attention." I fear, though, there may be a few apron-stringers abroad in the land even yet judging by the case of Anna May about whom I heard recently.

Anna May, it seems, was fifteen and was in the fifth grade. She had been in the fifth grade for two years as indeed she had in nearly every grade through which she had passed. Anna May was unusually tall even for a fifteen year old, and it did seem as if there just was neither seat nor aisle space enough to accommodate her feet and legs. One day, not long ago, Anna May was struggling with some problems involving denominate numbers when her teacher discovered that Anna May could not even do long division. That was too much for Miss Apron-strings. To think that Anna May was even doing fifth grade for the second time and still could not do long division! She was amazed, and announced the fact to Anna May and to the rest of the room. Anna May should be ashamed of herself after all that her teachers had tried to do for her. She just must not be even trying or, of course, she could do the question. Finally Anna May did the unheard of thing of getting out of her seat and deliberately leaving the room. Not knowing exactly where to go or what to do she did another unheard of thing and walked voluntarily into the principal's office. The principal decided then it was time something should be done. Here was fifteen year old Anna May in a class with eleven and twelve year olds and still she could not do

the work after having gone over it all last year. Anna May was sent to see the school psychologist. An intelligence test showed her to have a mental age of nine and one-half years. How she had ever progressed in a regular school routine to the fifth grade is still a mystery. A little questioning brought out the fact that Anna May dearly loved to do things about the house, loved to set the table, and thought she would like to learn how to cook and sew and maybe wait on a table. Unfortunately for Anna May, not only teachers but sometimes whole school systems and even school laws get rather badly mixed up with apron-string left-overs. The school law says Anna May must go to school until she is sixteen, and her school organization says she cannot take up any kind of shop or trade training until she has finished the eighth grade. Her particular school does not have a special teacher or a special room for girls just like Anna May, so it looks as if she will have to stay in a regular grade until she is sixteen. Then it is a safe ten to one bet that she will quit school. The principal, however, has made it clear to all concerned that there must be no more threats hurled at Anna May and no more castigation and embarrassment over a shortcoming which has nothing whatever to do with will power or with trying hard enough. That principal has cut one pair of apron strings.

It is curious also how the good old days leave their mark even yet in the matter of school reports. A small friend of mine came home recently with a very long and sober face. At the dinner table he said to the family: "Well, I might as well tell you for you'll find it out soon enough anyway.

I think, from what the teacher said today, that when I get my report card it is going to have Unsatisfactory in Citizenship. What is citizenship, father?" The family tried the best they could to explain to him what citizenship means or, at least, what it probably means on a school report card. Naturally they and he were somewhat disturbed over this blot on the family escutcheon. A few days later the child came running into the house waving his report card over his head and looking very happy. As his mother asked to see his report he cried joyfully, "I didn't make a *U* in Citizenship after all. It was in Dependability!" Believe it or not this same child who has played the piano since he was about five and who for the last two years has been playing the trumpet in addition came home recently with a *U* in Music on his report card. His family were surprised, to say the least, for they knew he could read music and knew that he liked school music. Finally, their curiosity got the better of them, and they called his teacher on the telephone. They asked if Johnnie was not doing his music well in school. "Oh, yes indeed," said the music teacher, "in fact he is the best pupil I have in the room in music." "Well," persisted his mother, "I do not understand then why it is that he brought home a grade of Unsatisfactory in music." "Oh," said the teacher, "that was because when he leaves the room he walks in front of my desk instead of behind it." Can't you just see the whalebones that teacher wears?

A seven year old in my own family connection came home recently looking like nothing so much as a whipped dog. He did not even need to come

into the house to tell his mother what had happened because some of his little friends had run faster than he had walked and had already told the dismal tale. It seemed that Leland had been put back! He had been put back into the lower class! After the first awfulness had worn off a trifle, the mother did summon courage to go to the teacher to find out whether the teacher felt Leland could not learn and whether she thought he was very dull or just exactly what she did think. The teacher was the only one in the story who seemed unconcerned about what had happened. Oh, no indeed she did not think Leland was dull at all. And anyway he was just going to have to stay in the lower grade for a few days, maybe a week, and then she would put him back with his own class. The mother was even more puzzled then and asked why the child had to be put back if it was only for a week. What in the world was wrong? "Well," the teacher said, "every time he gets up in line for reading class he and another little boy giggle, and I just thought I'd put him back until he could get over his giggling." Leland, the merry little soul, with a laugh so infectious that he makes everyone around him laugh, humiliated, scared, becoming afraid of his teacher, learning to hate school in his second year—why? Because he giggles, and his teacher wears apron strings!

The modern teacher of the automobile and radio age knows that if grades are good for anything, it is only to show the child wherein he is accomplishing and wherein he is failing. The modern well trained teacher is very careful that the children in her room

know what the marks are for and what they mean. In fact the ultra modern teacher even teaches children how to grade themselves! Think of that! The modern teacher never uses demotion or leaving back at promotion time as a means of discipline. Never does she do that! Always she tries to avoid embarrassment for children who are failing.

I heard a few days ago of a high-school teacher who had put up on one corner of her blackboard what she called the Dishonor Roll. Under this heading she had written the names of all the students who were failing in her work. It would be a fine thing if some one of you modernly trained teachers some day might have an opportunity to ask that teacher—very politely, of course—how she would feel if the Superintendent of her schools were to post a Dishonor Roll under which he would list the names of all teachers who were failing. Isn't it strange how long it has taken us members of the human race to learn to put ourselves into the other person's place and to see how we would feel under the same circumstances!

A nice looking young girl was sent in to visit with me the other day. It seems that her work in high school had been on the down grade ever since her freshman year. Last year she had an incomplete grade in bookkeeping and had failed in history. This year, it seems, she had made no effort to remove these two deficiencies and was not now getting very good grades. The school authorities felt there must certainly be something pretty seriously wrong with the girl and wanted to know if we could find the cause of the trouble. I shall take time to tell you four things that I found out that were

wrong. There were other things, but I shall mention only four. In the first place, we found that the girl had an Intelligence Quotient on the Binet Test of 92. Now an Intelligence Quotient of 92 indicates, of course, intelligence which we call average or normal. However, in a first-class high school, as a rule, it takes something above average intelligence to make the grade. High school graduates the country over are above average in intelligence. Furthermore, the median intelligence quotient of a senior class in high school is higher than the median intelligence quotient of a freshman class because the duller ones have very largely either failed or stopped school. This girl then was no duller in her senior year than she had been in her freshman year. She only appeared so because of the increased competition which she was having.

A second thing which I found out was that she thought she could go right on and graduate with those two incomplete grades out against her. She did not know she was supposed to make them up before she graduated. She hated the two subjects and had not wanted to have anything more to do with them. When I explained to her that they might prevent her graduation next June, she said in all seriousness that she certainly would go to see about them immediately.

A third thing which I discovered was that the girl had not been well for many months, and that during the early part of last year she felt so bad and ate so much and drank so much water that her mother finally took her to a doctor. The physician was obliged to tell the family that the girl has diabetes and will have to be on a regulated diet and a restricted program the

rest of her life. She is now eating a prescribed diet and administering to herself insulin three times a day with a hypodermic needle. She says sometimes she wonders whether life is worth all that and whether it is worth the struggle. I wonder how we would have felt if that blow had fallen on us at sixteen!

A fourth thing which I found out was that last year in the Spring flood we had in the Ohio Valley, a huge gasoline tank had come surging down the river, knocked the girl's home right off its foundation and carried it and everything in it away. The family were scattered for several days not even knowing where the other members of the family were. Finally after a time the Red Cross and other agencies had outfitted the family of seven with various kinds and sizes of clothes. Finally, also, the Red Cross had even built a three-roomed house for the family, and in these three rooms the family of seven are now living. Of course, after a high school basketball game or a dance you just can't invite anybody in when the family has to live like that!

Fortunately the girl's home room teacher has shown some interest in the girl, and the pathetic child says that she thinks it *would* be well to go and talk over some of these things with Miss Watson. Now did it take any particular skills or techniques to find out these things about the girl? Finding and interpreting the Intelligence Quotient was the only point in the whole procedure that required any technical training. The other facts not only could have been found out by the school but were in all probability already known by them. Evidently, however, the pieces of the jig saw puz-

zle had never all been put together before. Certainly when they are put together there need be no further wonder about why the girl is not doing so well in school as she did when she entered high school. Think of it—an intelligence that is working to its very limits, a lifelong struggle with diabetes, together with the devastating experiences of a flood, and life with six other people in three rooms! And then someone wondered why the girl was not doing satisfactory work in school! As schools get farther and farther away from the apron days, they will be able to ascertain and interpret and put together all such facts themselves and will not need to send out for special professional help so often.

III

I have tried to show some of the differences between the old non-professional and the modern professional teacher in the matters of truancy and school grades and marks. Perhaps we can take time for a contrast between the two along one other line. Let us see wherein these two types of teacher differ when children misbehave in school. The teacher with the spirit of 1937 always says to herself or himself two things when a child misbehaves: "I must find out what made him do that," and then "What would I better do to help him so he won't need or want to do that anymore?" I believe that the real teacher of today binds those two questions on her breast plate and lets them direct her every step. Sometimes when the first question is asked "What made the child do that?" or "Why is he doing that? What satisfaction is he getting out of it?", the answer turns out to be relatively simple. Sometimes, for instance, the child is doing things

merely to show off. All right, then, why does he feel that he needs to show off? Is it because he can't show off in recitations or in sports and so he has to show off some other way? When such is the case the wise teacher says to herself: "Now I see he is trying to get some recognition by doing the wrong thing. I'll just not pay any attention to the wrong thing the next time but in the meantime I am going to think up something respectable that he can do which will put him in the lime light a little. Then I hope I can help him to learn that it is fun to be the center of things but that there are also lots of ways of having fun on the side lines, too."

Sometimes when these fine teachers ask themselves, "Why is he doing it?", they find the answer is a matter of health. Not long ago I worked with a boy who had been scolded much in school and had recently even been whipped for making so much noise. When I inquired about the kind of noise he made it turned out that he shuffled his feet around on the floor endlessly and dropped rulers constantly. As a matter of fact the child should not have been in school at all, for he had a pronounced case of St. Vitus Dance. He should have been in bed at home with rest and quiet and good food and serenity. However, four other members of the family were chronically ill including both the father and mother, the family were on relief and had neither enough food nor clothes. Perhaps the school would have been a better place than such a home as that if the boy could have been allowed to lie down and rest whenever he felt restless, or if he could have been allowed to do only those things which were easy for him and involved

no small-muscle strain. And above all things, if his fidgeting and dropping things had only been understood as being a part of a disease and not as a result of willfulness! Imagine whipping a child with St. Vitus Dance because he fidgets and drops things!

Sometimes when we say, "Why does he do it?", we find that the answer lies in some conditions at home. I was asking myself that question not long ago as I worked with a girl who not only had misbehaved terribly in school but out of school as well and finally had to be sent, or at least was sent, to a correctional institution. As we talked together I said to her, "Margaret, if you could do or be the thing you would like most in the world what would you choose?" She looked at me seriously and said, "Be where there are no fights or arguments and everybody has a job." I wonder how I should have behaved in school if I had lived in such a home and under such economic conditions!

To be perfectly honest we must add that occasionally the best teacher in the world or the best psychologist or the best case-worker is still unable to find out what the child's motivation is. It is to be hoped that we can learn more about that as time goes on. In the meantime, at least we can always do what we think will make it easiest for the child to do right even if we have not succeeded in finding out why he does wrong. Obviously, we will never try to force confessions or apologies from children. We may sometimes feel that punishment may actually be helpful to the child, but if so, we shall always try to choose the punishment that *will be* helpful. The punishment must not be dragged out interminably;

it must not be given in anger, and above all things it must be fair. It must make the child want to do the right thing the next time.

Before we leave this matter of children's behavior I must tell you a story about some schools along the Atlantic Seaboard that I should have supposed were far beyond the apron stage. In fact, they are so close to New York City that I should have supposed they might even have television! A study was conducted in eighty-three elementary schoolrooms in New Jersey with the idea of learning just what the teachers really do with behavior problems in their schools, why they do what they do, and what they think they have accomplished by what they do. The records were actually kept of the instances in which behavior problems arose, and then the teachers told what they did about it, and why, and what good they thought they had done. Some very interesting results came out of this investigation.

In the first place, it was found that in something over twelve hundred instances of wrong behavior the teachers had met the situation by some sort of punishment three times as frequently as by all other methods combined. That is to say, they did not always punish; sometimes they ignored, sometimes they reasoned with the child, etc. But when all these other methods were added together they were less than one-third as many as the number that had been met and handled through punishment. The second astonishing result of this study was the discovery that these teachers tended to use the same kind of treatment for all misbehavior regardless of what the misbehavior was. The treatment, in

other words, was not in terms of the particular behavior disease the child showed but was just treatment for behavior sickness in general. The third conclusion of the study was, that, according to what the teachers themselves said, their primary purpose was to remove the disorder rather than to remove the underlying causes of the problem. The teachers showed by their answers that they failed to take into account the motives and reasons for the child's behavior but were interested only in making him stop doing what he was doing. And wonder of wonders the answers showed, in the fourth place, that the teachers were quite well satisfied with the success which they thought they had had in meeting these behavior problems in school. Couldn't some of you go over into New Jersey and cut off some of these aprons and hoop skirts and substitute for them a modern professional suit of armor made out of the case-work point of view?

I must close, but before I do I should like to answer a question that many of you are asking yourselves. Some of you are saying: "How shall I ever find time to do all these things that you say a modern professionally trained teacher ought to do in order to understand her pupils? After all I must teach subject matter, too, and that takes time." I never hear that question, or even suspect it, without thinking of the old story about the child who was failing in geography. She was given a note to take home to her mother about the matter. When she returned the next day, the teacher asked her what her mother had said about the geography work. The girl replied, "Why, she said that she never

knowed no Jogafy and she got married and her sister never knowed no Jogafy and she got married and you know Jogafy and you ain't never got married so she guesses Jogafy don't amount to so much." I wonder myself if school subject matter amounts to so much if it makes such demands on our time and strength that we do not have opportunity to understand our children.

Such papers as this probably make you feel like the little girl's chameleon must have felt. The little girl had been told that if she put her chameleon on green fabric he would turn green. She tried it and sure enough he did. Then she put him on red fabric and he turned red. She tried him on brown and on other colors, and each time he changed his skin to suit his background. But the little girl went one step too far when she put the poor thing on a piece of Scotch plaid, and he burst himself trying to make good! We don't want you to burst yourselves trying to follow out all our admonitions, so may I just ask you to cut the apron strings by remembering only four things. First, the real teacher always tries to find the reason or motives for what a child does. Second, the real teacher always tries to arrange matters so it will be easy and natural for the child to do what she thinks he should. Third, a real teacher never does to a child what she would not want someone to do to her. Fourth, a real teacher always remembers both for herself and for the child what Sir John Lubbock said once, "I cannot think but that the world would be better and brighter if our teachers would dwell on the Duty of Happiness as well as the Happiness of Duty."

DOMESTICATED

By RUTH SHRIVER YEOKUM

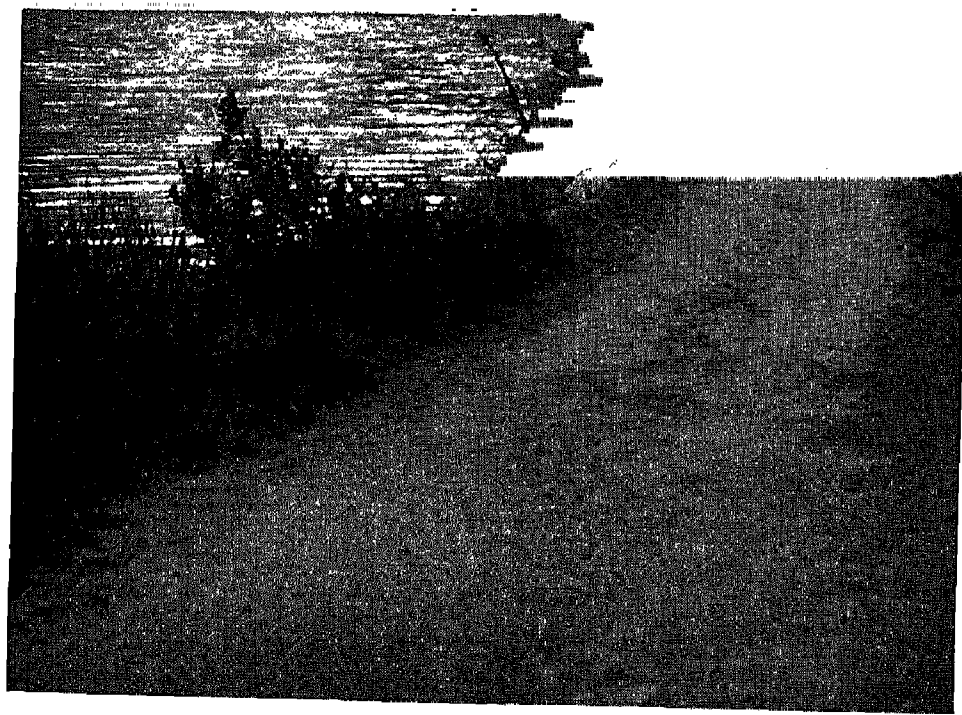
I do not care for travelling—
I love my chairs and rooms;
I couldn't be a vagabond
I'd miss my pans and brooms.

What is a gallant launch to me,
With stiff sails, blank and white?
I've fluffy curtains on my bed,
And smooth sheets, drawn up tight.

My fire gossips all through tea;
The faucet talks, "drip, drop."
The crock lolls open-mouthed at me,
The rafters gasp and pop.

Dukes and lords are lost on me,
Compared to homely joys—
I love the lads who bring the milk,
The slim-faced grocery-boys!

And when I take to wandering
Out in my garden patch,
I simply cannot wait to get
Back in, and close the latch.



M. Gehner

A SKYLINE TRAIL GOING ITS SEEMINGLY CARELESS WAY, A VAGRANT
BYWAY OF UNENDING CHARM—LAKE LOUISE

WHY THESE CAPS AND GOWNS?

CARL HOLLIDAY

SOON THE average American citizen will be gazing with wonder—and perhaps amusement—at the college Faculty and graduating class marching in the academic procession and arrayed in caps and gowns and hoods of outlandish shapes and riotous colors. What does it all mean? asks Mr. Average American.

There is a genuine significance and a hoary tradition about all this paraphernalia. No man—not even the learned professors themselves—can tell just when these flowing gowns with gaily tinted hoods hanging down the back became the insignia of university rank and station. Far back in the Middle Ages certain types of such hoods and robes, worn by the clergy, who then composed most of the Faculties, began to be retained by the students when lay fashions were changing. Those academic costumes were indeed useful in the ancient days; for the early college halls were bitterly cold, and the students found the gowns and hoods—then actually worn over the head—just about the only protection from freezing to death during the professor's lecture!

At a very early date these college men commenced to add touches of color to the outfit to designate their particular schools, departments and student clubs or fraternities. Naturally the further away from the church the university grew, the more brilliant became these tints, until Faculties began to look like parading rainbows.

And today by the colors in their hoods you may know them. If dark

blue is there and also in the three bars on the sleeves, he is a Doctor of Philosophy—perhaps because some of our modern philosophy does incline toward indigo! If the hood is white he holds the degree of Doctor of Letters or Literature, indicating the purity of literature. But, of course, the custom was instituted before the creation of the modern novel! If the hood contains green you may be sure the professor has taken his degree in Pharmacy or medicine; for are not the medicinal herbs green? If he wears purple he is a graduate in law—for the early judges wore the royal purple when on the bench. If, however, the hood is lined with scarlet it means that the gentleman has his degree in Theology, and he is following the ancient custom of the cardinal's scarlet robe.

Russet in the hood seems appropriate enough for a graduate in Forestry, and one look at the average underpaid school teacher convinces you that pale blue is exactly right for the hood of the fellow who has taken his degree in Pedagogy or Education. But why the dentist's hood should be lilac, the musician's pink, or the graduate librarian's lemon is something of a mystery.

And those gowns, especially the sleeves—note them closely at this year's commencement exercises. There is real meaning in them. If the gown is plain black stuff, with long, pointed sleeves, give the lad but little attention; he is simply a Bachelor of some sort—bachelor being from the low Latin *bacca*, meaning a cow! But if the

gown be of silk, with long, closed sleeves, with a slit about half-way down for the arms to poke through, grant the gentleman some reverence; for he is a Master of Arts or Sciences. If, however, the silk gown has round bell sleeves and is faced down the front and barred across the sleeves with black velvet or with the colors seen in the hood, bow down and worship; for the wearer is a learned Doctor of something or other! Finally, if the gown be trimmed with gold braid and the cap have a golden tassel, be abject; it is a Dean or a President. But don't be fooled by all doctor's gowns; they may also be worn by college trustees, some of whom never saw the inside of a college textbook.

Long before the Revolution, American Faculties, largely trained at Oxford and Cambridge, had imported this idea of "academic costume." Old King's College, now Columbia, brought over the rules for such apparel at Oxford; and Harvard, Yale, and Princeton soon followed this lead. But the gay tints of the European universities were an abomination to the Puritanical professors of Harvard and Yale, and the Colonial gowns and hoods were rather subdued in tone.

The sturdy Middle West and the conservative South long resisted the urge to wear "black nightgowns" and "mortar board" caps. In those sections the student-speakers at commencement appeared in dress suits, while the President donned his Prince Albert. But by 1880 the University of Pennsylvania, New York University, and the University of the South (Sewanee) were demanding academic costume for all important ceremonies. Then in 1883 the seniors at Williams College,

in order to prove that they were indeed seniors, appeared in robes and caps, and in 1884 the famous woman's college, Wellesley, followed suit.

Now Bryn Mawr, in 1885, required a standardized costume, and in 1886 Harvard clinched the matter when at the celebration of its two hundred and fiftieth anniversary, it not only required, but supplied gowns, hoods, and caps, modeled after those in use for a thousand years in Europe.

So seriously was this matter now being taken that a commission on academic costume was created, composed of some of the most noted educators in America, and after years of genuine research presented its "code" in May, 1895. The rules of the commission were so widely accepted that in 1902 the University of the State of New York obtained a charter for the Inter-collegiate Bureau of Academic Costume—an organization that at once began the arduous task of determining and registering the official colors of the more than 800 colleges in the United States and its colonies. Today, after more than thirty years of investigation, the Bureau can tell you instantly how to dress and what colors to wear for any commencement procession in the world.

Thus a type of garb more than a thousand years old has gained a complete rebirth. Certainly it has two advantages: it is far cheaper than the old-time graduating dress or suit—the whole modern outfit can now be rented for three or four dollars—and it gives the audience at the commencement exercises something to gaze at while the orator of the occasion is boring the graduating class with moth-eaten advice.

GERMAN EDUCATIONAL MOVEMENTS SINCE 1900

PAUL R. RADOSAVLJEVICH

I

THE KEY of the progress of our America is to be found in her habit of listening to the whole world and in picking up what is best for our nation. This discriminative ability should be applied sedulously to our education, for *that* nation is best in its educational thinking which is best informed. In the past our America has largely received her educational inspiration from England, France, Italy, Scandinavian, and German speaking countries. It is a fact that the American education in the past has been and at present continues to be influenced by Pestalozzi, Froebel, Herbart, Ziller, Rein, W. Preyer, Hegel, Meumann, W. Stern, W. Doerpfeld, L. Burgerstein, S. Freud, O. Pfister, Th. Ziehen, J. K. F. Rosenkrantz, Jean Paul (Richter), J. Pabst, W. A. Lay, F. Paulsen, R. Schultze, Ostermann, Forel, L. Nelson, H. Lietz, G. Kerschensteiner, F. Zizek, Offner, K. Lange, R. Steiner, Count Keyserling, C. G. Jung, A. Adler, E. Spranger, W. Schohaus, W. Dilthey, Pollock, E. Haufe, E. Kretschmer, G. Lindworsky, Matthias, and many Germans both of former days and others now living, whose works have been translated into English, representing both theoretical (scientific, research) and practical (art) works. Besides these English translations of the German pedagogical works we have to mention also the excellent works of our Ameri-

can educators dealing with the German education, such as those of Th. Alexander and B. Parker, I. Kandel, W. F. Roman, A. E. Meyer, C. W. Washburne, M. Stearns, W. S. Monroe, Terman, Klemm, Russell, Learned, G. S. Hall, Ch. H. Judd, Scripture, Horace Mann, Henry Barnard, *et al.* And in turn, Germans have translated the works of some of our best American educators, to wit G. St. Hall, G. Dewey, H. Goddard, W. James, F. W. Baldwin, G. M. Whipple, E. L. Thorndike, E. A. Kirkpatrick, Judd, Titchener, Felix Adler, J. M. Baldwin, J. L. Tadd, *et al.* This mutual aid and coöperation is urgently needed at this very period when there is evidence that our educational affairs are wrestling with two pedagogical canker diseases—educational inferiority, and still worse, pedagogical self-stultification. Nevertheless, there is shown a most creditable appreciation in the U.S. of the Pestalozzi movement, the Oswego movement, the spirit of Froebelian Kindergarten, also the Herbartian school in this country, preached especially by O. Chrisman, Charles and Frank McMurry, De Garmo, Judd, *et al.*, the I.Q. movement (W. Stern was the originator of it), etc., all these movements in our United States having received their impulse from German speaking countries. On the other hand, since 1900 and more recently since the Great War there has been aroused an earnest interest

for our American education in Germany as displayed by Dr. Erich Hylla who is now at Columbia University and who wrote an excellent study of *Die Schule der Demokratie: Ein Aufriß des Bildungswesens der Vereinigten Staaten* (Beltz 1928, 300, illustrated).¹

For many centuries the German people represented a real land of pedagogy, i.e., science and practice of education. That land consists mainly of the present three independent republics, Germany, Austria, and Switzerland (the German language is spoken in this ideal Swiss Republic in sixteen out of twenty-two cantons—French in five, and Italian in two), totalling about seventy-five millions of pure German stock (exclusive of a large number of the Germans in Czechoslovakia, France, Latvia, Poland, Italy, Hungary, Rumania, Belgium, Yugoslavia, Russia, United States, etc.). They are located in the heart of Continental Europe, having come into contact with the cultures of all nations

since immemorial times as described, for example, by Tacitus' *Germania* (written about one hundred years after Caesar wrote his *Gallic Wars*), in Madame de Staël's *De l'Allemagne* (1810), in the modern works of Thomas Carlyle, H. S. Chamberlain, Count Gobineau, Professor Milosh Trivunatz of Belgrad University and many other foreigners of note.

The aim of this article is to deal exclusively with educational movements in Germany since 1900, a period unique in the history of the German people, who have suffered both from a multiplicity of states and political parties as well as from all kinds of educational standards. According to Th. Ziegler (*Die geistigen und sozialen Stroemungen Deutschlands im 19. und 20. Jahrhundert bis zum Beginn des Weltkrieges*, 1921, p. 456): "Niemals ist es am Ende einer Periode einer Generation so klar gewesen wie den Menschen um das Jahr 1900, dass das nächste Jahrhundert einen anderen, vor allem einen bestimmteren, ausgesprochenen Charakter tragen werde und tragen muesse als das letzte Jahrzehnt des zu Ende gehenden neunzehnten." Just four years before the World War, in the year of the *Antimodernisteneid* or vow against modernism, Kurt Martens published his *Literatur in Deutschland* (1910) in which we find him saying:

It is true that in politics and economics there was then (i.e. when Germany was a collection of small states) little to swagger about, though swaggering was not yet in any case a German trait. Capitalism and militarism were not even in the hobbledehoy period: they were but feeding up for it as apple-cheeked urchins might do. The German citizen went soberly and consider-

¹ Compare also the works of Bonn, *Geld und Geist*, 1927; Brinkmann, *Demokratie und Erziehung*, 1927; Feiler, *America-Europa*, 1927; G. Kartze, *Das Amerikanische Schulwesen*, 1928; Langenscheidt, *Land und Leute in Amerika*, 1926; Silbermann, *Aus New Yorker Hoeheren Schulen*, 1927; Zieselsch, *Jugend im Lande der Jugend*, 1926; Baernreither, *Jugendfuersorge und Strafrecht in den Vereinigten Staaten von Nordamerika*, 1907; Loebner, *Die Grundsuege des Unterrichts- und Erziehungswesens in den Vereinigten Staaten von Nordamerika*, 1907; Kuypers, *Volksschule und Lehrerbildung in den Ver. Staaten in ihren hervortretenden Zuegen*, 1907; Muensterberg, *Die Amerikaner*, 1904; Lamprecht, *Americana*, 1906; Beck, *Americana Paedagogik*, 1912; W. Stern, *Die Jugendrepublik*, 1910; Mueller, *Amerikanisches Volksbildungswesen*, 1910; Wheeler, *Die Organisation des Hoeheren Unterrichts in den Ver. Staaten von Nordamerika*, 1900; Wheeler, *Unterricht und Demokratie in Amerika*, 1910; Sinclair, *Der Rehrut: Eine Studie ueber amerikanische Erziehung*, 1928; Perry, *Die Amerikanische Universitaet*, 1907; Bagley, *Amerikanisches Schulwesen* (Rein's Enzyklopaedia, I, 1903, 103-155), etc.

ately about his business, talked harmless politics with his neighbors, and sang in the evening his beautiful and dreamy folk songs. The ringing trichord made up for the raucous voice of the drill-sergeant, that dreaded petty official, and the commercial traveller was not then, as he has since gradually become, the *fanfare* of the new German nation. We had then an aristocracy with aristocratic principles and forms of life, and a corps of officers mainly recruited from this aristocracy; we had also a patrician class in trade and commerce, and patricians of culture who cultivated the temperate enjoyment of life. In Germany culture was indigenous; Germany then had style. Now, Germany is an arsenal, a stock exchange, a madhouse, a monster hotel.

Many thinking educators in Germany, like real patriots, were agitated over the question whether it could truly be said: *Germania docet*, or that Germany is the land of schools, for the narrow nationalism, onesided intellectualism, partisan politics or rigid militarism tended to become the three fundamental principles of German life and German education, leading to one and the same goal—*Education to the State, Education for the State, and Education by the State*. Such a glorifying policy of the "State interference" neglected other social agencies: home, community, society, church, etc. Many German educators knew the dangers of and shrank from the flattery by foreigners, and preferred to listen to their own native thinkers and scientists who claimed that the education that was prescribed for the German was wrong because (according to Hehn's *Goethes Hermann und Dorothea*): (1) "In general it must be admitted that in the German nature there is but little feeling for politics," (2) there is lack of efficiency and narrowness in his being,

(3) he has no presence of mind, (4) he is not clever, and (5) he is not refined; or (according to Goethe): (1) he has no taste, (2) he is not skillful in writing, (3) he tends toward abstractness, (4) he has no artistic sense, (5) he is slow in his apprehension, (6) he is an unthinking member of a careless public, (7) he has a nice opinion of himself, (8) he is not a scholar, (9) he is sentimental, (10) he is too much under the spell of the foreign spirit, (11) he is a philistine, and (12) he is not clear in his writing and saying; or (according to Schopenhauer): (1) he suffers from too much detail in expressing his thoughts and (2) he is not original in his judgment and his behavior. Some of these statements are too severe, but they may be ascribed to a false education rather than to innate shortcomings.

Among the progressive teachers and educators there was a desire to abandon the traditionally mechanized, automatized, ossified, petrified and cocooned public school. They looked for a new and better ideal, consonant with the German nature by means of a complete regeneration of the public school. This school oscillated between its Don Quixote, the speculative genius, and its idealistic bent of the German people (Victor Hugo called Germany "the India of the West"); and its Sancho Panza, Nietzsche's self-centered type of individualism which preaches the gospel of "living-out-one's life," advocating the maxim "Become what you tend to become" (his *Auslebungstheory, werde wer du bist*). But these insistent teachers and educators were, after all, only seekers and beginners. One of these great educational leaders

was, no doubt, Dr. Anton Sickinger (1858-1930) who established the first municipal school experiment at Mannheim in 1900. This Mannheim School System stands out as the first and most significant endeavour to organize all schools in a large modern industrial city into a coördinated, articulated and harmonious structure. Its motto is: "The school exists for the child and must be organized from the point of view of the child, his needs, capacities, abilities, and rate of maturation." For forty-five years (the system was closed, for political reasons, in 1935) the Mannheim System offered each child the possibility of receiving the best possible education under compulsory school attendance, thus enabling him to take into practical life the most worthwhile results of school training, i.e., skill and joy in work. (Sickinger, *Der Unterrichtsbetrieb in grossen Volksschulkoerpern sei nicht schematisch-einheitlich, sondern differenziert-einheitlich*, Mannheim, 1904).

II

A large group of progressive or experimental schools followed the spirit and practice of the Mannheim School System, and the very air of the educational world since 1900 is charged with the electricity of educational reconstruction. All of progressives deprecated more or less the traditional notion of education, i.e., the rudiments of intellectual education (knowledges and skills) as the panacea for all cultural evils. These new schools consider the education as a harmonious development of body, senses, will, and emotions, as well as intellect—the whole *milieu* or environment of the child is

considered as the agent of education. Their course of study emphasized fresh air, good, wholesome manual training, reasonable cultivation of the arts, of instincts, proper physical care, moderate bodily exercise, abundant recreation and sane home relationship. "Back to nature" is the mighty call of all those who preach and practice the natural education as inculcated in the German *Landerziehungsheime* (country home schools) of Herman Lietz (1868-1919) in Ilsenburg (1898), Haubinda (1901), Bieberstein (1904) and the *Landwaisenheim* at Veckenstedt (1914), and the *freie Schulgemeinden* (free school communities) of Wickersdorf, *Odenwaldschule* (Paul Geheeb), the *Freie Schul- und Werkgemeinschaft* at Lesslingen (W. Heine), *Schule am Meer* (Luserke), *Landerziehungsheime* at Walkenmuehle (L. Wunder, & L. Nelson), Herrlingen (L. Wunder), the *Heimschule* am Laacher See (B. Bente), the *Schulgemeinde* Gandersheim (Bondy), the *Maedchen Landerziehungsheim* at Gaienhofen (on Bodensee), the schools of *Schloss Salem* at Salem, and Schondorf (on Bodensee), the *Bergschule* Hochwaldhausen (O. Steche) at Herbstein, Oberhessen, the *Landschulheim* am Solling (Th. Lehmann), etc. In this article I can not enter into the most interesting details of these country home schools which are idealized as the *Heim der Hoffnung* (home of hope) or as the *Ideal der goettlichen Humanitaet* (ideal of godly humanity). These are all year 'round outdoor schools, where all nations of the globe could be united into a friendly common participation in the spirit of Herder's *Licht, Liebe, Leben* (light, love, life), for "higher

than the ideals of race, nation, creed is the ideal of manhood, humanity, which should not be abandoned," to use the original words of Dr. Lietz. In that sense alone do we have to understand the later words of this author of the *Deutsche Nationalschule* (1911).²

A second group of German progressive schools is developed under the banner: *Vom Kinde aus!* This refrain of the Hamburger teacher, J. Glaeser, is the basis of school reform the modern echo of Rousseau's "Back to nature." To be a child means to be creative, and this was the conviction of Berthold Otto's school in Berlin-Lichterfelde. Here the creativeness of the child is not expressed only in the written and oral compositions and other school arts but also in children's court or pupils self-governments, freedom of children to ask questions and the so-called *Gesamtunterricht* or concentration instruction or integral teaching, i.e., a method which dispenses with time schedules and division of curricula into separate school subjects. This spirit of starting with the child or the child-centered school has been advocated and practiced by a large number of *Montessori schools* or public and private *Montessori-*

haeuser, both of which are abundantly represented in Berlin and in other cities—Breslau, Freiburg i. Br., Aachen, Koeln, Frankfurt a. M., Jena, Duesseldorf, etc.—about 50 in number.³ The most important experiment to apply Otto's idea in a public school of 1000 pupils is the Magdeburg *Versuchsschule* am Sedanring (F. Rauch) with two distinctive traits: (1) free family talks in a natural spirit of a family-dealing with a free integral teaching which is expanded into a formal *Gesamtunterricht*, based on experience and totality of the subject matter, (2) free activity of children which leads from an informal talk into many-sided life situations within the school grade.

Another type of such a school is *Berthold Otto in der einklassigen Dorfschule* at Holbeck near Ludenwalde. Its teacher, J. Kretschmann, has applied Otto's principles since 1920 and in 1927 he introduced Otto's free *Gesamtunterricht* at his country school.

Martin Spielhagen, too, was influenced by the ideas of Otto when he introduced them in his country school at Borni, near Potsdam, as it is described in his *Von der Lernschulklasse zur freitaetigen Arbeitsgemeinschaft* (1930), *Die Umgestaltung der Volksschuloberstufe* (1932), and *Gesamtunterricht in der Arbeitsgemeinschaft einer einklassigen Landschule* (1926).

The third group of progressive schools in Germany is based on the spirit and doing of the so-called *Arbeitsschule* (work school, labor school, activity school), whose aim is to stress either the work of hand (G. Kerschensteiner, Muenchen) or the free mental activity (H. Gaudig, Leipzig). Be-

² Compare: A. Andreessen, *Das Landerziehungsheim*, 1926; M. Bondy, *Das neue Weltbild in der Erziehung*, 1925; F. Grunder, *Landerziehungsheime und Freie Schulgemeinde*, 1916; E. Huguenin, *Die Odenwaldschule*, 1926; G. W. Klein, *Die Freie Schulgemeinde Wickersdorf*, 1928; Luerke, *Die Schulgemeinde*, 1923; L. Nelson, *Erziehung zum Knechtgeist*, 1921; Nelson, *Erziehung zum Fuehrer*, 1921; Nelson, *Die Reformation der Gesinnung durch Erziehung zum Selbstvertrauen*, 1923; Uffrecht, *Die freie Schul- und Werkgemeinschaft*, 1928.

³ Compare: K. Gerhards, *Zur Beurteilung der Montessori Paedagogik*, 1928; K. Grunwald, *Montessori-Erziehung in Familie, Kinderhaus, Schule*, 1928; Hecker-Muchow, *Fr. Froebel und Maria Montessori*, 1929; G. Schroeteler, *Die Montessori-Methode*, 1929.

tween these two extremes⁴ we have a variety of *Arbeitsschulen* in Dortmund (Daubenspeck), Augsburg (Loeweneck), the Dresden and Leipzig *Versuchsklassen*, Berlin (P. Werth & Vorweck, A. Bogen), Jena (O. Scheibner), Marktbreit (Heywangs), Rossbach (H. Kloos, W. Link, K. Eckhardt), Berlin-Wilmersdorf (G. Schmidt), Stettin (Putzar), Breslau (Grammate). Since the scholastic year 1919-20, 156 experimental classes have been opened in Vienna and 97 in the various provinces of Austria. By the governmental decree of June 5, 1920, the experimental classes have been transformed into the *Hospitalklassen* or classes of application, with the privilege of maintaining a certain number of the first (the classes of application received teachers who asked to take them for a probation period). The interest in youth welfare in Vienna was so great that in January 1927 the Office of Youth (under the direction of Dr. Tandler) had 6000 permanent employees and 6000 voluntary helpers watching over 37,000 children. The Austrian school experiments are dealing mainly with the elementary education while the Prussian experimental schools are in addition concerned with the secondary education.

The German *Gemeinschaftsschulen* or community schools tend to show that education is impossible without social organization, for no advanced stage of social organization is possible

without a complete systematic education. These numerous schools have been developed by (1) an increased and refined self-activity based on the methodical communal work and division of work among pupils; (2) by the necessities of economical life of the community; (3) by the schools under the spell of a philosophy 'of life (*Welianschauungsschulen*) designated for children of parents who share the same spirit; and (4) by an aim or purpose (*telesis* or *Zweckmässigkeit*) to arouse a new national spirit by means of community atmosphere. All these schools are mainly public elementary schools, but there are a few high schools aiming to develop a unity school (*Einheitsschule* or one school for all) in a community. Such schools exist in Frankfurt a.M. (Gruppe), Feudingen near Mannheim (M. Enderlin), Leipzig-Connewitz (Schnabel, Dresden, Kassel (Caster), Hildesheim (L. Falke), Chemnitz, Bochold III in Essen, Magdeburg-Buckau (Roetscher), Sundhausen near Gotha, Krefeld-Lehmheide, Gera, Bremen (H. Scharrelmann), Hamburg (K. Zeidler), W. Lottig, W. Reise, J. Glaeser, Hein, Lamszus, Henningsten, J. Gebhard, Goetze, W. Paulsen, Jantzen, Tode, K. Hoeller, Herzer, Hueve), Berlin (A. Jensen, W. Paulsen, Wittbord, Hering, H. Wuerty, Hahn—there are 12 such schools in Berlin in addition to its numerous *Sammelschulen*), the *Gartenarbeitsschulen* in Berlin-Neukoeln (H. Huehne), Berlin-Wilmersdorf (O. Mehlan), Duesseldorf, Leipzig, Victorburg in Ostfriesland (Fr. Gerdes), Oberappelfeld (Toepfer) Hohenkraenig (Muhlke), Sieden-

⁴A detailed account of these two extremes is given in N.Y.U. Master Thesis written by Natalie L. Gunkel: "The Spirit of the Arbeitsschule as a New Deal in Education with Special Reference to the Controversy between Kerschensteiner and Gaudig," 1936, pp. 277.

grieben (Piegorsch), etc.⁵

The German community schools on the level of secondary education are not very numerous but they are of great importance in shaping the destiny of the youth population in secondary schools. In the first place we have to mention the *Lichtwarkschule* at Hamburg, then the *Schulfarm* in Scharfenberginsel near Berlin.

Another type of the German progressive schools is the *Freie Waldorfschulen* or Rudolf Steiner Schools at Stuttgart, Hamburg-Wandsbeck, Jena, Berlin-Zehlendorf, Hannover

(such schools exist also in Dornach near Basel, Switzerland, London, Herts in England, Haag, Lissabon, Budapest, Oslo, New York City, etc.).

Other types of progressive schools in Germany are represented by a unique scientific pedagogical school, called the *Jena-Plan*, established by Professor Peter Petersen at Jena University (Universitaetsuebungsschule 1925), Karsen's *Schulstaat* in Berlin-Neukoelln, the *Sammelschulen*, the *Schullandheime*, etc.,⁶ and a number of public school institutions such as the *Buergerschule* or the *Hauptschule*, the *Fortbildungsschule* (this is the continuation of school or complementary school which is compulsory for all apprentices), the *Fachschule*, the *Handelsschule* or the special technical vocational schools (R. Kuehne), the *Volkhochschulen* or folk high schools (K. Reinhardt, P. Kaestner, H. Harms, A. Hollmann, A. Jakobs, G. Koch, W. Mahrholtz, Picht, v. Erdberg).

The spirit of the community school developed in the German speaking countries especially in Vienna, and if we believe the words of a foreign school expert, Dr. R. Dottrens, director of primary schools in Geneva, this Austrian Capital "is ahead of all other cities of Europe from the point of view of educational progress."⁷ According to this Swiss authority there are three characteristics of education in every Austrian children's class, i.e. (1) the *Arbeitsprinzip* (principle of self activity), (2) the *Heimatsprinzip* or the *Bodenstaendigkeit* (use of the accustomed environment of the child, employing the *Lebenskunde* or the science of life, and the *Heimatskunde*

⁵ See: G. Ferber, *Berthold Ottos Wollen und Wirken*, 1926; H. Alberts, *Aus dem Leben der Berthold Otto Schule*, 1925; J. Kretschmann, *Freier Gesamtunterricht in der Dorfschule*, 1923; Kloos & Link, *Die einklassige Schule als Arbeits- und Gemeinschaftsschule*, 1923; Gaudig, *Freie geistige Schularbeit*, 1922; Scharrelmann, *Die grosse Umkehr*, 1924; Scharrelmann, *Von der Arbeitsschule zur Gemeinschaftsschule*, 1925; Glaeser, *Vom Kinde aus*, 1920; W. Paulsen, *Die Ueberwindung der Schule*, 1926; Heyn, *Die Gartenarbeitsschule*, 1921; Gerdes, *Der Arbeitsschulgarten*, 1927; Rauch, *Aus Arbeit und Leben der Magdeburger Versuchsschulen am Sedanring*, 1920.

⁶ Compare: F. Karsen, *Die neuen Schulen in Deutschland*; Karsen, *Deutsche Versuchsschulen der Gegenwart und ihre Probleme*, 1923; F. Hilker, *Deutsche Schulversuche*, 1924; Deiters, *Die Schule der Gemeinschaft*, 1925; W. A. Lay, *Die Gemeinschaftsschule*, 1927; Rude, *Die Neue Schule*, 1927; Petersen, *Der Jena Plan einer freien allgemeinen Volksschule*, 1927; Petersen & Wolff, *Eine Grundschule nach den Grundsätzen der Arbeit- und Lebensgemeinschaftsschule*, 1926; Luedemann, *Von der Schulfahrt zum Landheim*, 1927; Kade, *Versuchsarbeit in deutschen Landschulen*, 1932; Steiner, *Die Erziehung des Kindes vom Gesichtspunkte der Geisteswissenschaft*, 1922; Rittelmeyer, *Vom Lebenswerk Rudolf Steiners*, 1921; Kappe, *Die Lichtwarkschule*, 1926; W. Albert, *Grundlegung des Gesamtunterrichts*, 1928.

⁷ See his "The New Education in Austria" (edited by Dr. Paul L. Dengler, Day Co., 1930). Compare also: B. Parker, *The Austrian Educational Institutes*, 1931; Alexander & Parker, *The New Education in the German Republic*, 1929; F. W. Roman, *The New Education in Europe*, 1924; A. E. Meyer, *Modern European Educators and Their Work*, 1934; A. E. Meyer, *Public Education in Modern Europe*, 1928; M. Demiashevich, *The Activity School*, 1928; I. Kandel's *Educational Yearbook* (since 1924), and *British Yearbook of Education* (since 1932), etc.

or science of Fatherland which includes history, geography, elements of science or moral talks), and (3) the *Gesamtunterricht* (or concentrated instruction) rather than any traditional formal teaching methods which include especially the famous five formal steps of Herbart Ziller—Rein school (criticized adversely by A. Burger, O. Messmer, E. Meumann, W. A. Lay, G. Kerschensteiner, E. Linde, P. Natorp, R. Rissmann, E. v. Sallwuerck, R. Seyfert, F. Weigl, *et al.*). However, all these various schools, sometimes full of contradictions, show a united front against the traditional *Buchschule* (book school), *Bueffelschule* (cramming school), the *Drillschule* (school of learning through drill), *Dummheitsschule* (school of stupidity), the *Einpauschkule* (brain cudgel school), *Lernshule* (learning school), the *Massenschule* (school for millions of factory workers), the *Memorierschule* (memoriter school or recitation school), the *Sitzschule* (sitting school), the *Wissensschule* (school for mere knowledge without wisdom), the *Passivschule* (passive school), the *Zwangsschule* (school by force), the *Strafschule* (school under the spell of punishment), and many other names of the traditional school with an organized stupidity along the lines of *Tyrannie des Stoffes und des Lehrers* (tyranny of subject matter and of the teacher).

One of the outcomes of these new movements in public school organization is the *Fortbildungsschule* or continuation school, established by Kerschensteiner in Munich (1900) and later propagated by R. Kuehne, H. v. Seefeld, *et al.* Many public schools in Germany opened the so-called *Foer-*

derklassen (helping class system) which include: (1) the *Hilfsklassen* (ungraded classes); (2) the *Sonderklassen* or separate classes for abnormal pupils; (3) the *Begabtenklasse* (classes for very bright pupils); (4) selection of intelligence of pupils according to the height and peculiarity; (5) organization of definite school types, and (6) vocational guidance under the spell of psychotechnical examination of pupils to ascertain their specific inclinations. Others suggested that the memory work of pupils is positively destroying the child's intelligence and that the solution of character education must be based not so much on moral judgment (intellectual phase) or mere habits but on the basis of actual cooperation between teachers and pupils, as indicated especially in two works of Dr. Mathilde Vaerting: *Die Vernichtung der Intelligenz durch Gedaechnissarbeit*, 1913, and *Lehrer und Schueler: Ihr gegenseitiges Verhalten als Grundlage der Charaktererziehung*, 1931. German educators wish to estimate and take into account the child's force of character and creative power as well as his intellectual ability, as it is advocated by Dr. W. O. Doering (*Die Schuelerauslese und psychische Berufsberatung an Luebeckischen Schulen*, 1928). Many of the progressive teachers in Germany cling to Pestalozzi's ideal not to separate the school atmosphere from the spirit of good family, because family is not only the *societas domestica*, the cell of the social organization, but also the *schola domestica*, the cell of the educational system. In 1900 there was a tendency among the German intellectual leaders to throw aside the exclusive worship of natural

sciences (*Abkehr von den Naturwissenschaften*) and to resurrect a metaphysics (a book written under that title by P. Wust, 1921) and hunger for the irrational (theosophy and anthroposophy). The traditional school has been criticized as being danteistic in its intellectual purgatorium, and a Swiss educator, Dr. Willi Schoenhaus, showed the evil effects of schools upon the intellectuals (his book is translated into English: *The Dark Phases in Education*, 1932). There is a tendency to consider higher education as self education, for teachers do not create the scholar, and the impulse must come mainly from within, so that the student becomes the scholar when he ceases to confine himself to prescribed texts or previously set limits, and spontaneously reaches out beyond.

III

The numerous private and progressive schools as well as the literary, critical and systematic study of the modern education in German speaking countries developed a number of types of new schools supported by their respective representatives who wrote many volumes in this connection: (1) The *Arbeitschule* or school of manual and mental work (Kerschensteiner, Gaudig, Scheibner, Seidel); (2) the *Aufbauschule* or a continuation school for rural population; (3) the *Berufsschule* or vocational school (P. Petersen, W. Zimmermann); (4) the *Einheitschule* or unitary school (L. Lang, E. v. Sallwuerck); (5) the *Erlebnis-schule* or school of experience (Gaudig, Gansberg, Jensen, Lamszus); (6) the *Erarbeitungsschule* proposed by the promoters of post war *Schulreichskonferenz*, 1920, but implies more es-

pecially systematic finishing activity); (7) the *Erwachsenenschule* or school for adults (P. Stuermer); (8) the *Erziehungsschule* or educative school (E. Kapff, E. Barth); (9) the *Erziehungsstaat* or educational state (Langemann); (10) the *Freie Schule* or free school (Wyneken); (11) the *Freie Schulgemeinde* or free school community (Doerpfeld, Grunder, Neuendorff, Prodingen, Wyneken); (12) the *Gemeinschaftsschule* or community school (Engel, Hennissen, Jensen, Lamszus); (13) the *Grundschule* or common foundational school; (14) the *Handfertigkeitsschulen* or school of hand dexterity; (15) the *Handlungsschule* or school of handling; (16) the *Heimatschule* or school of home (Kruckenberg); (17) the *Landerziehungsheime* or country school homes (Lietz, Andeersen, Grunder); (18) the *Lebensgemeinschaftsschule* or school of living community (W. A. Lay, M. Enderlin); (19) the *Lebensschule* or school of life (Kerp, P. Oesterreich); (20) the *Produktionsschule* or productive school (P. Oesterreich, O. Essig); (21) the *Musterschule* (F. K. Kretzmar); (22) the *Reformschule* or reform school; (23) the *Schulgemeinden* (R. Jahnke, Luserke, P. Petersen, Wyneken); (24) the *Schule der Gemeinschaft* or school of community (H. Deiters); (25) the *Selbsttaetigkeitsschule* or school of self activity; (26) the *Simultanschule* or simultane school (A. Sickinger); (27) the *sofortige Reformschule* or radical schools or reform schools—while you wait (P. Oesterreich, Karsen); (28) the *Taetigkeitsschule* or activity school (E. Linde); (29) the *Tatschule* or activity school (W. A. Lay); (30) the

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the *Tunschule* or *doing school* (Pabst); (32) the *Versuchsschulen* or experimental schools (G. Deuchler, Battista, Moeckel, Meister, O. Karstaedt); (33) the *Weisheitsschule* or school of wisdom (Count Keyserling); (34) the *Weltanschauungsschule* or free thought school; (35) the *Weltliche Schule* (non denominational schools); (36) the *Werkschule* or shop school (Scherer); (37) the *Wertschule* or school of value; (38) the *Willenschule* or school of training of will (J. Lindworsky); (39) the *Zukunftsschule* (W. Muench); (40) the *Menschenschule* or human school (P. Petersen); (41) the *Fuehrungsschule* or school of guidance (P. Petersen); (42) the *Hanslehrerschule* or school of the domestic teacher (B. Otto); (43) the *Familienschule* or family school (P. Petersen); (44) the *Landschule* or the country school (P. Petersen), etc.

Such a Wanamaker store of all kinds of educational crude or refined experimental practical goods developed since 1900 may be confusing to an outsider, because the German school during the last four decades is really in a constant state of revolution. But Dr. Lichtwark considers such a state "merely an argument of its vital force." This vitality is still better expressed in the German pedagogical literary garments of all kinds of shapes and forms such as (1) the *Arbeitschulpaedagogik* or the *Arbeitspaedagogik* or the *Arbeitsdidaktik*, i.e. science of physical and mental school work (E. Burger, R. Fischer, W. Flintner, Gansberg, Gaudig, Hertel, Kerschensteiner, Klarman, W. A. Lay, Pabst, F. Weigl); (2) *artistic pedagogy* or the *kuenstlerische Erzie-*

hung der Jugend (Cizek, Dengler, C. A. Eitz, Gurlitt, Hartlaub, A. Herget, F. Joede, L. Kastenber, K. Gross, F. Hildebrand, Kerschensteiner, K. Lange, A. Lichtwark, B. Otto, C. Goetze, E. v. Sallwuerk, L. Pallat, H. Scharrelmann, E. Weber); (3) *deductive pedagogy* (P. Natorp); (4) *descriptive pedagogy* (A. Fischer, P. Ziertmann); (5) *education for citizenship* (F. W. Foerster, Gaudig, Kapff, Kerschensteiner, Th. Litt, A. Messer, J. Lex, L. Weber); (6) *educational psychology* or *Kinderforschung* or *Kinderseelenkunde* (E. Broermann, Tr. Erismann, A. Fischer, K. Gross, G. Grunwald, O. Kroh, F. Schneider, O. Turmlitz); (7) *science of unitary school and education of very bright pupils* (Kuehnhausen, Petzold, Spranger, Tews); (8) *empirical or fact pedagogy* (Kretzmar, Ruehle, Schultze); (9) *science of radical school reform* (W. Kawerau, P. Oestereich, Tacke, W. Paulsen); (10) *evolutionary pedagogy* (P. Bergemann); (11) *experimental pedagogy* (E. Meumann, W. A. Lay, O. Messmer, M. Lobsien, Ruttman, F. Giese, W. Stern, O. Turmlitz, R. Schultze, S. Mueller); (12) *Gestaltpedagogy* (Koffka, Koehler, Kluever, Jaensch brothers, H. Volkelt, Wittmann); (13) the *Heilpaedagogik* or *curative pedagogy* (Th. Heller, R. Steiner, Ita Wegmann); (14) *individual pedagogy* (Gurlitt, Budde, B. Otto, Gaudig, Eucken, Kaestner, Spranger, Litt, Honigswald, Bauch, Itschner); (15) *historical pedagogy* (O. Willmann, Th. Ziegler, W. Moog, P. Barth, W. Zens, F. Frank & R. Siegert, A. Messmer, R. Piffel, A. Weiss, A. Herget, H. Leser, O. Vogelhuber, S. Behn, R. Mueller-Freienfels); (16) *individual*

- psychological pedagogy (A. Adler); (17) *inductive pedagogy* (P. Bergemann); (18) the *Kleinkinderpaedagogik* or *education of little children* (J. Pruefer, Lili Droscher, A. Matthews, A. Heinen, E. Rahner); (19) the *Kulturpaedagogik* or the *Kulturwerttheorie* or *cultural education* (E. Spranger, B. Bauch, Th. Litt, H. Nohl, Wyneken, O. Kutzner, G. Kerschensteiner, J. Cohn, F. Behrend, A. Hoffmann, Alois Hoeffler, W. Jerusalem, E. Martinak, A. Meinong, R. Meister, R. Hoenigswald, H. Johannsen, G. Lehmann, P. Schneider, Viktor Henry, E. Stern, J. Wagner); (20) *liberal pedagogy* (R. Lehmann, Matthias, W. Muench, F. Paulsen); (21) *Marxistic pedagogy* (A. Afritsch, H. Albrecht, Fr. Kanitz, K. Loewenstein, O. Ruehle, H. Schultz); (22) *pedagogy based on mental science* (Dilthey, M. Frischeisen-Koehler, Kerschensteiner, Spranger, E. Stern, Vowinkel); (23) the *Moralpaedagogik* or *moral education* (Foerster, Kerschensteiner, Messmer, Vaerting); (24) the *nationalsozialistische Paedagogik* or *Nazi education* (E. Krieck); (25) *noological pedagogy* (Budde); (26) the *autonomische Paedagogik* or *independent science of education* (F. Behrend, W. Freytag, E. Griesebach, J. R. Kretzschmar, E. Krieck, R. Hoenigswald, O. Kroh, A. Riekel, W. Schultz-Soelde); (27) *pedagogical ethicism* (Gurlitt, Wyneken, Krieck, F. Paulsen, J. Cohn, R. Eucken, Budde, Gaudig, Lietz, Foerster, Ettlinger, Kerschensteiner); (28) *pedagogical logicism* (M. Frischeisen-Koehler, A. Messer, E. Krieck, L. Bopp, F. X. Eggersdofer, Litt, Natorp, O. Willmann, Rein); (29) the *paedagogische Typenlehre* or *educational science of types* (G. Pfahler, E. Kretzschmer); (30) *pedagogy of teachers or educators* (K. Lange, E. Linde, G. Grunwald, O. Doering, Kerschensteiner, A. Wolff, F. Schneider); (31) *pedagogical Milieukunde* or the *Umwelkunde* or *science of educational environment* (A. Busemann, S. Bernfeld, Dietz, A. Fischer, E. Goldbeck, W. Hellpach, E. Keller, E. Krieck, R. Michels, W. Popp); (32) *pedagogical naturalism* (W. Haufe, P. Bergemann, P. Barth, K. Buehler, Dietz, Grunwald, W. A. Lay, E. Meumann, E. Spranger, W. Stern); (33) the *paedagogische Wertlehre* or the *paedagogische Gueterslehre* or the *Bildungsgueter* or *educational science of value* (J. Cohn, E. Duerr, Dilthey, A. Messer, O. Willmann, J. Wagner); (34) the *Persoenlichkeitspaedagogik* (Bude, Gansberg, Gaudig, Itschner, Kesseler, Linde, Scharrelmann, E. Weber, R. Seyfert, O. Opahle, F. Lentz); (35) the *paedagogische Personalistik* or *educational personalism* (W. Stern, K. Lewin, H. Werner, Martha Muchow); (36) *phenomenological pedagogy* (E. Krieck); (37) *philosophical pedagogy* (Kerrl, Krieck); (38) *pedagogy of physical culture* (Hagemann, R. Bode, L. Loheland, Laban, Wingmann, M. Eis, F. W. Schwenichen, E. Neuendorff, Giese, Hilker, Pallat, Ch. Blensdorf, Matthias); (39) *psychoanalytic pedagogy* (O. Pfister, S. Freud, O. Kroh, R. Laban, Liertz, R. Allers); (40) *realistic pedagogy* (Petersen, Schreiner, E. Griesbach); (41) *theological or religious pedagogy* (K. Barth, F. R. Gogarten, E. Griesbach, Meister, Kries); (42) *revolutionary pedagogy* (Gurlitt, Wyneken); (43) *science of the secret forces in education*

(H. Weimar); (44) *sexual pedagogy* (F. W. Foerster, G. Manes, W. Hoffmann, W. Stern, J. Schroeteler); (45) *social pedagogy* (Natorp, Bergemann, P. Barth, Willmann, R. Riekel, Toischer, Doerpfeld, Eucken, L. E. Tesar, Hoenigswald, K. Dunkmann, O. Kaestner, K. Fuxloch, A. Buchenau, K. Gross, L. Hirschlaf, Budde, M. Vanselow, O. Doering, C. Weiss & H. Schroeder, G. Lange, N. Rehn, A. Hillgruber, R. Pannwitz, M. Wentscher, G. Wynecken, Ch. Buehler, W. Hoffmann, K. Reininger, E. Stern, O. Turmlitz, E. Meumann); (46) *socialistic pedagogy* (H. Schultz); (47) *systematic pedagogy* (C. Krieg, G. Grunwald, Goettler, E. Otto, W. Schultze-Soelde, P. Petersen); (48) *unitary pedagogy* (J. Cohn, Dilthey, Eucken, Kriek, Litt, Spranger, Vowinkel); (49) the *Wertpaedagogik* or the *Zielbestimmung der Paedagogik* or science of educational values (J. Cohn, E. Dürr, Dilthey, A. Messer, O. Willmann, J. Wagner, G. Raederscheidt); (50) *Wuerzburg pedagogical school* (Ach, Messer, V. Buehler, J. Lindworsky, Seltz); (51) *science of pedagogical antimonies* (Kroh, P. Luchtenberg, P. Vogel, Litt); (52) the *Schuelerkunde* or *science of pupils* (Martinak, Lob-sien, Ruttman); (53) the *Jugendkunde* or science of youth dealing with care of the youth (*Jugendpflege*), training of the youth (*Jugendbildung*) and guidance of youth (*Jugendfuehrung*) and youth movement or *Jugendbewegung* (E. Stern, W. Stern, Ch. Buehler, A. Messer, Bondy); (54) the *Menschenschule* or *human school* (P. Petersen); (55) *Fuehrungslehre des Unterrichts* or *science of guidance in teaching* (P. Petersen), etc.

Such a huge variety of scientific terms since 1900 developed a new vocabulary in education, teaching, and learning based on (1) the *Anschaung und Darstellung* or observation and expression (Kumpa); (2) the *Anschaungsunterricht* or object teaching (Kuehnel); (3) the *Arbeitsbildung* or training for work (Seidel); (4) the *Arbeitserziehung* or education through work or activity (Schloen); (5) the *Arbeitsfreude* or joy of work (Henseling, W. Wetekamp); (6) the *Arbeitsidee* or working idea (Seliger); (7) the *Arbeitsgemeinschaft* or mutual work or cooperative work (Geier, Scheibner), (8) the *Arbeitskunde* or science of work (Ladenbauer); (9) the *Arbeitsunterricht* or instruction through work or activity (M. Loeweneck, E. Wohlrab, Eckhardt & Luetwitz, H. Denzer, Bruhns, Seifert); (10) the *Auffassen der Arbeit* or empirical heuristic work (Goetze); (11) the *Bauen und Spielen* or building and playing (Knortz, Scheibner); (12) the *beobachtendes Merken* or heedful observation (Franke); (13) the *Berufsbildung* or vocational training (Spranger); (14) the *Denken und Tun* or thinking and doing (Loeweneck); (15) the *Ehrfurcht vor ewigen Werten* or awe for eternal values (Reichsschulkonferenz); (16) the *Eigentaetigkeit* des Kindes or spontaneous self-activity of the child (Scheibner); (17) the *Erziehung zur Tat* or education for action (W. A. Lay); (18) the *Erlebnisunterricht* or teaching based on experience (Guertler); (19) the *Erziehungsgemeinschaft* or community of education (Petersen); (20) the *Freitaetigkeit* or the *Freiheit* or spontaneous activity (P. Ficker, Scheibner and Geier);

(21) the *Freie geistige Schularbeit* or free mental school work (Gaudig); (22) the *Gemeinnuetzlichkeit* or general usefulness (Berger); (23) the *Gemeinschaftserziehung* or community education (Vogeler); (24) the *Gemeinschaftsgeist* or community spirit in the school (Gaudig); (25) the *Gesamtgeist der Schulklasse* or collective spirit of the class room (Haenseling); (26) the *Gesamtunterricht* or integral and concentrated instruction (Braune and Kahe); (27) the *Grosstadterziehung* or education of big city (Dehn); (28) the *Gruppenarbeit* or collective work (Weymann); (29) the *Handarbeit* or handiwork (A. Hipp, M. Grupe, H. Kretzschmar); (30) the *Handfertigkeit* on hand dexterity; (31) the *Handfertigungsunterricht* or instruction in manual skill (Jessen); (32) the *Hausarbeit und Schularbeit* or homework and schoolwork (Meumann, Meyer, Schmidt); (33) the *Heimatsidee* or idea of home teaching (Hossan); (34) the *Herzhafter Unterricht* or teaching appealing to heart (Michel); (35) the *Jugendgemeinschaft* or youth community (Bondy); (36) the *Klassengemeinde* or class community (Gansberg); (37) the *Lebensstaetten der Jugend* or living places of young folks (Kuckei); (38) the *Menschenbildung* or education of humanity (Oesterreich); (39) the *Methode des Erlebens* or method of experiencing (Gaudig); (40) the *motorische Erziehung* or motor training; (41) the *praktischer Unterricht* or practical education (Pabst); (42) the *redenden Haende* or self expression through hands (Seinig); (43) the *Schaffen und Wirken* or productions and doing (Henk-Traut); (44) the *Schaffens-*

freude or joy in creating (W. Wetekamp, Gerlach); (45) the *Schaffende Arbeit* or creative work (Goehri); (46) the *Schulgemeinschaft* or school community (Uffrecht); (47) the *Schulwerkstatt* or school workshop (Pabst); (48) the *Selbsttaetigkeit* or self activity (Borchert); (49) the *Schuelerklasse* or class grade as a special educational unit (W. O. Doering, H. Schlemmer, A. Kruckenberg, C. Weiss, H. Hosp-Wallner); (50) the *Schulreform* (A. Grimme); (51) the *Schuelerauslese* or selection of very bright pupils (A. Schoenebeck, Bober-tag, E. Hylla, O. Lipmann, Moede-Pierkowski, W. Stern, Rebhuhn, Ulrich, Weigl, F. Giese, A. Huth); (52) the *Selbstunterricht* or self instruction (Weigl); (53) the *Tat* or deed or action (W. A. Lay); (54) the *Volkskultur* or culture of the people (Seyfert); (55) the *Versuchsarbeit* or experimental work (Kade); (56) the *werkschaffender Unterricht* or instruction for creative work; (57) the *werktaetige Erziehung* or education for active work; (58) the *Werkunterricht* or shop instruction (Denzer); (59) the *wertschaffender Unterricht* or worthwhile teaching; (59) the *Wandervogel* or youth country sports movement; (60) the *Willens- und Gemuetsbildung* or training of the will and heart (Natorp, Lindworsky); (61) the *Schueler Selbstregierung* or school republics (C. Goetze, Lietz, Wyneken, Geheeb); (62) the *Elternbeiraeete* or parent advisory council (R. Jahnke); (63) the *Berufsberatung* or vocational guidance (K. Thomae, O. Lipmann, E. Hylla, A. Fischer); (64) the *gemeinsame Erziehung der Geschlechter* or co-education (A. Siemsen, A. Lehmann); (65) the

Koerperseele or the movement to unite body and mind in educating and studying the nature of human beings (F. Giese, R. Steiner); (66) *Fuehren oder Wachsen lassen* or lead or let the children grow (Th. Litt); (67) the *volks hafte Bildung* or the school for popular training (Hoerdts); (68) the *Unterrichtsleben* or the *gruppenunter-richtliche Verfahren* or teaching life based on the method of group instruction (P. Petersen), etc.

IV

Many of the new German educational movements have been thrashed out in the famous *Reichsschulkonferenz* (June 20 to 21 and April 16 to 18, 1919, at the *Zentral Institut fuer Erziehung und Unterricht*, Berlin) as indicated in its publications: *Die Reichsschulkonferenz*: (1920, 1921, pp. 1096), *Die Deutsche Schulreform* (1921, pp. 251 and 68), *Die Reichsschulkonferenz in ihren Ergebnissen* (1922, 226), as well as in *Sickinger, Arbeitsunterricht, Einheitsschule, Mannheimer Schulorganisation im Lichte der Reichsschulkonferenz* (1920), "Die Neuzeitliche deutsche Volksschule" (reports of Berlin Congress, 1928), H. Goering, *Die Neue Deutsche Schule*, 1932, E. Weigel, *Wesen und Gestaltung der Arbeitsschule*, 1932, A. Grimme, *Wesen und Wege der Schulreform*, 1930, and in the publications of the *Leipziger Lehrerverein* (*Die Arbeitsschule* 1910 and 1922; *Gesamtunterricht* 1924; *Der suchende Lehrer und das schaffende Kind*, 1926), *Die Arbeitsschule* (Lectures and discussions at the *Erster Deutscher Kongress fuer Jugendbildung und Jugendkunde*, Dresden, Ok-

tober 6, 8, 1911), *Dortmunder Arbeitsschule* (*Augustaschule* 1911), *Die Arbeitsschule in Oestereich* (1914), *Paedagogische Reform: Berichte ueber Hamburger Versuchs- und Gemeinschaftsschulen* (1921), *Paedagogisches Jahrbuch der Wiener Paedagogischen Gesellschaft* (1919), *Paedagogische Arbeitsgemeinschaft* (1910), *Arbeitsunterricht* (1911), etc. Besides there are different progressive educational journals such as the *Schulreform* (a Vienna monthly, ed. by Haase), *Entschiedene Schulreform: Abhandlungen zur Erneuerung der deutschen Erziehung* (Berlin), *Die Deutsche Berufsschule* (Leipzig), *Die Neue Erziehung*, Monatshefte fuer entschiedene Schulreform und freiheitliche Schulpolitik (Berlin), *Lebensschule* (issued by the Bund der entschiedenen Schulreformer, ed. by F. Hilker), *Die Arbeitsschule* (organ of the German association for the *werktaetige Erziehung, Knabenarbeit und Werkunterricht*), *Die Lebensgemeinschaftsschule* (since 1924), *Vom Kinde aus* (edited by Glaeser, since 1920), *Das Werdende Zeitalter* (German section of The New Education Fellowship, edited by Elizabeth Rotten), etc.

Many educational congresses have been called in order to weigh and consider the most burning educational questions of today such as *Studienschulen*, i.e., *Junikonferenz* of 1900 and 1911 for critical evaluation of the curricula or *Lehrplantheorie* (F. W. Doerpfeld, P. Barth, G. Kerschensteiner), manual subjects, adaptation of school to life, etc. Germans also established an institute for people pedagogy (*Institut fuer Volkspaedagogik*, 1930, director: F. J. Niemann), international society for Protestant educa-

tional and didactical organization (*Institut der Verbände evangelischer Unterrichtsorganisationen*, 1931), etc. The outcome of all these efforts was to bring out the fact that the child is not the center of the curriculum, but the Human Being, as idealized by community, society, home, church, state, political parties, and other direct or indirect social agencies. These movements called attention of the thinking teachers to a large number of secret agencies in building up our human nature, such as the influence of the street, night life, drinking, circus, movies, varieties, sport, obscene literature, periodicals, living quarters, big city, the spirit of the crowd or masses, etc. They discovered that the many obstacles and controversies found in the present old and new education as advocated and practiced in the school is due not to our wickedness but to our ignorance of what is called pedagogical *relevants* such as individual, group, people, community, society, power, masses or crowds, classes, social strata, etc. All these factors furnish a new angle of approach to school problems, a sort of reevaluation of old educational values in the light of the *Gruppenbildung* (forming of groups), the *Fuehrertum* (leadership), the *Gemeinschaftsstörungen* (disturbances in the community), the *objektive-subjektive Klassegeist* (objective and subjective spirit of class), the *Gemeinschaftsbetaetigung* (communal activity), the *Schueler- und Klassentypen* (pupil and class types), the *einzelne und Klassengemeinschaft* (the individual and class community), the *Klassenbestand und die Klassengemeinschaft* (the class standing and class community), the *Lehrer- und Klassengemeinschaft* (the

teacher and class community), the *Schulganze* (the wholeness or unity of the school), etc.

One of the post-war educational topics was the problem of the educational objectives, goals, aims, purposes or the pedagogical *Zweckmaessigkeit* (telesis). Finally it was found necessary to discriminate between three typical issues in the *Ziele* or aims—(1) the *Unterziele* (sub-aims, or accessory objectives), (2) the *Teilziele* or partial or fractional goals, and (3) the *Notziele* (urgent purposes). The aims, of course, aroused a good deal of controversy among the Roman Catholic educators (the theistic-Roman Catholic orientation) and the liberal German educators (pantheistic or naturalistic orientation). These controversies sometimes have been very bitter, dividing even the Protestant German educators who oscillated between the faith of a confessional school (*christliche Simultanschule*) or scientific public school (*wissenschaftliche Simultanschule*). Dr. Ernst Krieck, the Hitler Guard Leader, is one of the most bitter opponents of all confessional educational inclinations. Sooner or later they will find out that the real mastery of the whole education can not be realized by the fanatics of rationalization and the *Politisierung der Erziehung* (partisanship in dealing with educational problems). P. Barth was the first in Germany who warned his people not to swim in the shallow waters of cheap moral-religious education when he wrote his "History of Education" in the light of the social and mental sciences (1911). Real Moral Education should not be confounded with either Moral Instruction (moral judgment), or Moral

Training (habits), and such a moral education does not contradict the real Religious Education which differs from both Religious Instruction (religious dogmas or creeds), and Religious Training (mode of worship), for according to our Semitic religion which gave birth to Judaism, Christianity and Mohammedanism, the essence of a religion is love, reverence, faith and good deeds preached by both Old and New Testament, and by the Koran. P. Bergemann (*Soziale Paedagogik*, 1901) claimed openly that the "European culture-people are really not culture-people at all, but barbarians, for 95 per cent of the people are really not educated (*kultiviert*) and are not being educated," (p. 237), and he pleads for a new education by means of which every individual must, in proportion to his physical and mental abilities, participate in the further development, i.e., in the perfection of the race, so that every individual must become a "*Kulturtraeger*" (p. 79). Accordingly, school reform can not be identified with a discrimination between the so-called *Kernfaechern* or fundamental school subjects (religion, mother tongue, history, and geography) and *Kunstfaechern* or art school subjects (music, drawing, and art instruction), but there are higher values which must be approached by way of a *pedagogical Werthelehre* or educational science of value. W. Stern (now at the Duke University) openly says, "I value, therefore, I am value." The *Sozialisierung des Geistes* or socialization of mind (E. Wentsch) can not be effected without proper consideration of these values, for highest pragmatism in education is not that proclaimed by educators who are proud

of their reason and conceited by one-sided science and naïve democracy, but the spiritual pragmatism which is expressed by the Cosmic Wisdom (logos, sophia or holy wisdom) of the Great Teacher who when asked by the Roman Pilatus, *Quid veritas* (what is truth?), answered—*Vir qui adest* (the man who is present—I am the Light.) This Great Light is very much needed in the present education, not alone in the German-speaking countries, but in all nations. It is difficult to ignore high philosophy of education in theory or practice of education. When J. R. Kretzschmar speaks of the end of the philosophy of education (*Das Ende der philosophischen Paedagogik*, 1921) it must be remembered that he refers only to the purely speculative schools in the field of philosophy of education, and to Spranger's sally of fun directed at the professors' *Seelennot* (poverty soul), i.e., those who lack the *Beruehrung mit der ganzen Breite der paedagogischen Praxis* (contact with the entire range of the educational practice).

Education conceived as a whole or as something holy (both of these termini have the same etymological roots) is partly represented in the German system, for mastery of mere knowledge and acquisition of skills does not lead an individual or a nation to wisdom or virtue, and that is the reason why some of the greatest German minds (like Herder) claim that while the Germans have written the best books on psychology, they themselves are very poor in understanding their neighbors or even their own kind. That is the reason why the Germans, with all their scientific technique and scholarship are not able to benefit from a conquest of power. To quote a most recent

statement of Albert Weisbord (in his two volume, *The Conquest of Power*, Covici Friede, 1937, Vol. I, p. 149):

Unable to achieve actual power, it substituted the wish for reality, the idea for the substance. German Liberalism thus assumed a mystical mask. Lacking science, it dragged from the lumber room of metaphysics eternal principles and cosmic systems as the scaffolding of its "castles in Spain." All that was simple in the English, direct in the American, and clear in the French, became laborious and profound in the German.

That is perhaps one of the reasons why many leading German reform educators like Kerschensteiner, Spranger, Foerster, tried to offset the evil tendencies in the political education of the German Youth, as the only hope of great educational liberalism in education is the backbone of the political freedom. In how far the above German educators could succeed in their efforts to liberalize the German nation is indicated recently in a statement of Professor E. Krieck, an expert on Nazi education:

We do not recognize truth for truth's sake or science for science's sake. . . . We know that we are on a new road of science which takes its direction from our character, fate and history, and we know that sooner or later all other nations will have to follow us on this road.^a

When Krieck became rector of the University of Frankfurt a. M., which was renamed Goethe University, in

May 1933, he declared that the main characteristic of Germany's rebirth with the "replacement of the humanistic ideal by the national and political." I doubt that Goethe, with his great cosmopolitan mind and scientific broadmindedness, would approve the most recent ideal of Germany's educational policy, for characteristic patriotism and clever partizanship cannot lead to an *educational statesmanship*. Those who are not of German birth and who nevertheless admire the educational genius of the German people, like myself (I studied in their midst for several solid years in Vienna, Austria, Jena, Germany, and Zurich, Switzerland), only wish Germany to find its educational Moses who will lead them out of any pedagogical desert.

V

Educational vitality of the German people is evident from the fact that the Teachers' Association at Leipzig established the first pedagogical institute and laboratory for experimental education (1910), and that the German society for school reform (*Bund fuer Schulreform*, 1912) was a much needed herald for a real co-operation between educators, psychologists, medical people and all others who are interested in the youth movements from various angles of scientific and practical approach. In 1912, according to O. Lipmann & W. Stern (*Forschung und Unterricht in der Jugendkunde: Arbeiten des Bundes fuer Schulreform*, No. 1, 1912) Germany alone showed the best records in the field of a research in the study of educational problems, exhibiting 33 educational periodicals, 25 educational

^a See: Das nationalsozialistische Deutschland und die Wissenschaft: Heidelberger Reden von Reichsminister Rust and Prof. Ernst Krieck, 1936. See also other works of Krieck: National-politische Erziehung, 1933; Die deutsche Staatsiche: Ihre Geburt aus dem Erziehungs- und Entwicklungsgedanken, 1917; Philosophie der Erziehung, 1922; Menschenformung: Grundzuge der vergleichenden Erziehungswissenschaft, 1925; Grundlegende Erziehung, 1930; Grundriss der Erziehungswissenschaft, 1927, etc.

unions and societies, 13 pedagogical institutes and laboratories, 4 pedagogical congresses, 19 universities offering courses in educational research and theory.⁹

Pedagogical literature in German is more prolific than is to be found in any other language, as is shown by their educational encyclopaedias: H. Schwartz's *Paedagogisches Lexikon* (4 vols., 1928-31), Rolloff's *Lexikon der Paedagogik* (5 vols., 1913-17), Nohl & Pallat's *Handbuch der Paedagogik* (5 vols., 1928), Rein's *Enzyklopaedisches Handbuch der Paedagogik* (10 vols., 1903), Peters & Weimar's *Handbuch der Volksschul-paedagogik* (1930), Loos' *Handbuch der Paedagogik* (2 vols., 1911), Spieler's *Lexikon der Paedagogik der Gegenwart* (2 vols., 1930-1932), Baumler, Seyfert & Vogelhuber's *Handbuch der deutschen Lehrerbildung* (1930), Schneider's *Handbuechern der Erziehungswissenschaft* (since 1921), Eggersdorfer, Ettlinger, Raederscheidt & Schröter's *Handbuch der Erziehungswissenschaft* (from 1930, about 30 vols., published by the *Deutsche Institut fuer wissenschaftliche Paedagogik*, Muenster i. W.), not to count numerous scientific periodicals which deal with the experimental pedagogical and psychological studies of children and students, such as *Zeitschrift fuer paedagogische Psychologie* (edited by

Scheibner, Stern & Fischer), *Zeitschrift fuer angewandte Psychologie* (Stern & Lipmann), *Zeitschrift fuer Psychologie* (Schumann), *Zeitschrift fuer Kinderforschung* (Kramer), *Neue psychologische Studien* (Krueger), *Psychologische Forschungen* (Kofflea), *Pharus* (V. Fadrus), *Archiv fuer die gesamte Psychologie* (Wirth), *Paedagogisch-psychologische Arbeiten* (publication of the Institute of the Leipzig Teachers' Association, 1910-1937), etc.

Germans have written about education more than any other single nation and it might possibly be good to stop mere writing about pedagogy and instead try to apply some of the best theories in such a way that it will be a real acid test of daily practice as it is suggested by Dr. W. A. Lay and many other scientifically and practical minded educators. Surely there must be a fair balance between theory and practice in education. Meumann says rightly:¹⁰

The experimental pedagogy is still a very young science, dating from about 1900, and the experimental research proceeds but slowly. One may not, therefore, suppose that we have already at this juncture been able to cover with our new methods of investigation the whole field of the empirico-pedagogical research; rather will it take the most painstaking efforts of years of work, and above all, will it require an extended teamwork between the practical schoolmen and the investigator before we can hope to construct textbooks and curricula on the basis of our researches.

Regarding any new kind or manner of scientific process the outsider has the habit to immediately enquire as to the "limitations" of the new method; for this reason numerous subordinate talent has gathered around the "green cloth" and has taken the

⁹ The same volume shows the educational opportunities of our U.S., representing the names of our best educational leaders, such as Dr. Harry W. Chase, now Chancellor of N.Y.U., H. H. Goddard, L. H. Gulick, H. P. Hannus, H. H. Hart, W. Healey, E. R. Johnstone, Ch. H. Judd, P. F. Lange, F. H. MacCurdy, E. C. Sanford, Th. L. Smith, A. E. Tanner, E. B. Titchener, H. C. Warren, G. W. Whipple, et al.

¹⁰ See his *Abriss der experimentalen Paedagogik* (1914, translated into English by Natalie L. Gunkel, a graduate student at N.Y.U. School of Education, pp. 420-421 of the original).

trouble to show that the method of such new scientific process could not possibly reach far.

But such considerations are completely vain and idle and a cheap kind of amusement;—nobody can presage in behalf of any science how far it will reach, and as often as this has been attempted, such prophecies have very soon proved themselves as being untenable. *Wundt* himself concluded that an extension of the psychological experiment upon the children would be impossible for "theoretical reasons"; but already the first child psychological experiments showed the futility of these reasons, seeing that for many experiments the child turned out to be a subject that could be treated more simply and was a much more responsive object of research than the grown up.

However, "limitations" of the educational experiment are to be understood to mean something more than the question of its possibility to reach out or extend in the pedagogical sphere; for the "limitations" of a sphere of research is understood also to be the relative limitations of its scientific reliability and the single mindedness of its results. On this point the experiment shows, on the one hand, a great progress compared with the old method of purely theoretical reflexion on educational questions, for it raises us in many fundamental questions of education above the mere subjective opinion of some individual educators; it procures for us sure cognition of the facts of child development, peculiarity, personality and it teaches us to know the uniqueness of the child mental work, gives us insight into the actual effect of educational procedures and methods, teaching us to find in a direct way the balance of usefulness of different pedagogical means. But, on the other hand, we must also guard ourselves against any great overevaluation of the pedagogical experiment as in the pedagogical field clarity could be procured through the new scientific pedagogical method. There is no infallible means of research, and experiments,

likewise, have their limitation in that (1) they are in highest measure dependent from the personal carefulness and the experimental training of the separate researchers and in that (2) almost always the first and "crude" result of the experiment requires a theoretical *interpretation* which admits of great differences of opinion regarding the meaning and the significance of the direct single result of research. This wrong, dilettant conception of empirical and more especially of experimental research must be most sharply gainsaid, because it would lead us into a new dogmatism and doctrinairism in pedagogy which would be more dangerous than the overvaluation of the pure theory, being based upon a delusive security which can never be attained by research.

The cooperation between scientific theory and daily school room routine is at present propagated by Professor Petersen at the Jena University. His *Jena Plan of a Free General Public School* (to be published in English very soon), is at best an academic pedagogical endeavor for the present. According to him, the traditional school is an "institutional body animated by the state," and, therefore, a form that lacks independence and life, at least a "cooperative organism alive in itself" (O. von Gierke) and afforded at least the authority for the high hope that the schools might in general, become true places of life for youth. In his *Allgemeine Erziehungswissenschaft* (1924, p. 107) Petersen asks:

How must an educational group be constituted in which a human being may obtain the best training for himself, a training adapted to the urge for culture implanted and operative within him, which is transmitted to him, within this group, and which brings the individual back to the large society richer and more valuable, restoring him to society as an active member?

Or, more briefly: What shall be the nature of the educational group in which and by means of which an individual may develop his individuality into a personality?

In the spirit of the father of modern education, Pestalozzi, Petersen demands an "education for humans." His experimental school is based on a definition of the school group, i.e., a "social" form which, under the guidance of an able educator, knows and wants itself to be the means of untiring working in order to maintain its unity as a *means*, but never as an *end*. His Jena-Plan provides opportunity for every group to follow the highest purpose which lies in the authoritative all-embracing idea of the school community. He emphasizes, however, that here it is also of the greatest importance that the free dynamic, or the internal structure necessary for a community, be protected. He admires the saying of Thales: "endure trivialities of your neighbor," and as a basis of the cultivation and organization of human relationship in his *Schulgemeinde* he recommends the following: (1) discussion; (2) the right of every pupil to be heard; (3) the handling of the individual "cases" by the group; (4) the warning or reminder of Thales' wisdom; (5) cultivation of the inner self and friendliness; (6) introduction of Godfatherhood in the school community; (7) the teacher should be a guide in the school rather than a grader, promoter or I.Q. giver (for the danger of grading by the teacher cannot ever be held to be too great as it immediately promotes the directing of learning toward the teacher and for his sake spoils the children's own curve of work and disturbs the teacher's own moral judgment); (8) self-evaluation

of the child and valuation by others is necessary.

Petersen demonstrated in his Jena school that it is possible to experiment with a number of outspokenly bright pupils, taken from among the 10 per cent of the pupils of the higher institutions who according to Petzold can master in one year two of the yearly curricula prescribed in the higher schools, "without any effort, i.e., with less trouble than does the average of the great majority of the pupils of our present day higher schools."

VI

The essence of the German educational movements since 1900 can be summarized in the way of an aeroplane view:

1. Comparatively speaking it shows a great vitality both in its theory and practice. Especially great success has been established in the field of social education, experimental education, moral-ethical education, artistic education, physical culture and philosophy of education.

2. The numerous private and public experimental and progressive schools are an indication that the Germans are abandoning their traditional schools which tend to mechanize. They prove that W. Rein was wrong when he stated that a German needs a hundred years to see one of his faults and another to get rid of it.

3. The German progressive or experimental schools are more or less under the spell of child study, psychology, sociology and biology of the growing child, ethics, criminology, economics, politics, religion, and other neighboring or helping sciences of pedagogy.

4. The old German pedagogical mania, the *Methodenreiterei*, or a habit to use a panacea method of teaching and learning, is gone forever, for they know that that method is best which is most economical and most hygienic, i.e., a method which yields the results with the least expenditure of psycho-physical energy on the part of both the pupil and the teacher, as it is shown by the works of Otto Karstaed (*Methodische Stroemungen der Gegenwart*, 1931, 506) and the recent book of P. Petersen—*Fuehrungslehre des Unterrichts* (1937, 264). The *Schulweisheit* (school wisdom) of modern German educators has strayed from mechanical conception of Herbartian Formal Steps or any other method suggested and practised before 1900.

5. There is a great tendency to make a compromise between society (*Sozialpaedagogik*) and individual (*Persoenlichkeitspaedagogik*) and it is hoped that the high politics will not spoil this balance needed so much in all the educational world.

6. There is a great effort to consider all the three main factors in education—child (*Kind*), curriculum (*Bildungsgut* or *fundus instructus*), and educator (*Erzieher*).

7. There is a fine spirit of developing coöperation and mutual aid of three new additions in the modern science and practice of education—science of youth (*Jugendkunde*), science of culture (*Kulturkunde*) and science of environment (*Umweltkunde*).

8. The spirit of modern pedagogical technique is based on three criteria—discipline (*Zucht*), ability to learn (*Belehrheit*), and pattern (*Vorbild*).

9. The new educational science of

teaching is based not so much on the face value of pupil's power to recite or respond to examination (work accomplished) as on his capacity to *do*, guided by proper stimuli (impressions) and tested by the insight, creative imagination and mental freedom in facing new situations. Accordingly, the three fundamental steps in school life are—*organization*, *norms* and *contemplation*.

10. The modern German educational movements started with the methods of teaching and learning (*Methodik*), passed to the didactical field (*Didaktik*) and finally landed on the field of science of education (*Paedagogik*) which is considering the child as a whole and does not cling only to one of its H's (Head, Heart, Hand). That is the reason why they are eager to distinguish the three steps in every branch of school education, for example, in moral education (*Moralmethodik*—*Moraldidaktik*—*Moralpaedagogik*), in art education (*Kunstmethodik*—*Kunstdidaktik*—*Kunstpaedagogik*).

11. There are three typical stages in the German school reforms since about 1900: (1) school reform free from politics; (2) during the World War the educational movements have been more or less influenced by high politics; (3) after the World War there was an emulation of ideas, groups, political parties for the *sofortige* (instantaneous) realization of some of the most radical changes in the curricula (*Schulreform ist immer zugleich Lehrplanreform*), methods of teaching, writing and selecting the text-books, types of formal and informal examination, etc.

12. *The Kampf um die Schule* or

struggle for the school has been especially exhibited by the pre-Nazi liberals, socialists and anarchists in education on one side, and the state-church school organization on the other side.

13. The school politics in Germany started with the decentralization and finally landed in the hands of social nationalists. At present the social politics in the Third Reich is alpha and omega of the whole national life (see: F. Seldte's *Sozialpolitik im Dritten Reich*, 1936), believing that the school as a social institution must be curtailed in its post war tendency to go to extremes, i.e., humanism, scientific

attitude, liberalism and realism, all these must be subordinated to the national socialistic attitude.

14. Regardless of political influences in the educational world, there is a tendency since 1900 to preserve an educational vision without which a nation must perish. Most of the modern German educational leaders cling to Goethe's conception of world history as a struggle of belief *against* unbelief, or to use the words of Dr. Haupt, "It is belief that moulds an age and shapes it into unity round a central idea; while, in an age of doubt, life loses its unity and crumbles into ruin."

The German people have been the torch-bearers of European culture for thousands of years, have been the model in every field of art, have produced the most creative figures in religion and in science. And this is the nation whose moral standing has been affronted and disparaged by its opponents for two decades! It is inconceivable that such treatment should not produce a profound reaction in the German people. Believe me, my American friends, when I say that this German people is still the same people that gave the world Luther and Goethe. For this reason it must and will live, for this reason it will continue to fight with all its strength for its place in the world.—HJALMAR SCHACHT, Minister of Economics of Germany and President of the Reichsbank in "Foreign Affairs," January, 1937.

SILVERY WATERFALLS TUMBLING AGAINST BLACK
PRECIPICES—JOHNSTON CANYON, BANFF

M. Gehner

EDITORIAL

THE SIXTEENTH CENTURY REMINDS THE TWENTIETH

The present issue between subjects and activities, content and method, classical studies and social science can best be appraised, we believe, by reference to an historical movement which more than any other has resulted in prolonged educational discord. We refer to Humanism.

The somewhat recent efforts of Professors More and Babbitt to revive the early dominance of Humanism met with a mere gust of interest within public school circles because it was generally believed that here was an attempt to restore not only Latin and Greek as required subjects but to fan into flame the ashen embers of formal discipline. Doubtless there still are humanistic classicists who believe in the disciplinary value of Latin and Greek, and who interpret education and culture in terms of familiarity with classical literature. Historically, however, Humanism was a two-fold protest against the intellectual austerity of the times: on the one hand, against the rigid Aristotelian content of scholasticism, and, on the other, against the theological taboos of the church. The Renaissance was profoundly not a revival of learning for its own sake; not an ecstatic enthusiasm for pagan literature as fine writing; but a hunger and thirst for knowledge about how to live as did the ancient Greeks and Romans. Humanism originated as a revolt against verbalistic intellectualism or rationalism. Its original meaning and intent was naturalism, not knowledge about nature as classified

by Aristotle, but nature as the individual Greek and Roman experienced it. A long suppressed people became aware that life for men and women in the past had offered pleasure, luxury, independence of mind, and tolerance. Their ways of living were described in the pagan literature shrewdly banned by the church and now—at long last—open to eager eyes.

Originally, therefore, Humanism implied acquaintance with the content of ancient writings as the source of knowledge about how to live by the pattern of life in the Golden Age of Greece and Rome. Humanism at first espoused human nature, hence its name. Supernaturalism was confronted with naturalism. Absolutism and idealism were challenged by what today is called experimentalism.

So viewed one may observe between early Humanism and the present emphasis on activities, method, and social science a striking parallel. The revolt against subjects as logical arrangements of information, against content as a cultural possession, and against merely historical knowledge as, somehow, a source of intellectual power echoes the rebellion of the sixteenth century against the static verbalism dominant for more than a century. The immediate end of vital, dynamic, and free living supplanted the remote end of fitness for life after death. Classical literature was craved because it could guide the individual to a freer and fuller participation in the present world. And this emphasis

on the immediate forms one of the connecting links between early Humanism and its revival as experimentalism. Knowledge of human nature, freedom from coercion, independence of individual judgment, creative living, pragmatic ideals, realism as opposed to nominalism or verbalism—here are further marks of kinship between the naturalism of the sixteenth century and the experimentalism of the twentieth. History does repeat itself.

Intellectualism, however, while momentarily stunned did not take the count of ten. The educators saw to that. They revived their champion. Content as guidance for free living became subject matter for cultural ends. Humanism went literary. The next move was perhaps inevitable. Content became linguistic and the language of the ancients rather than their ideals and ideas were exalted as educational instruments. But this was only a transition to the next victory of the intellectualists. Not the ancient languages, not even one of them (Latin) but particular forms of Latin achieved dominance. This led to the study of one ancient author who completely displaced Aristotle. Cicero became the vogue and Ciceronianism the new scholasticism. But even this completion of the humanistic cycle was not sufficient. Again, when the new formalism was threatened by a new foe—science—the educators went into a huddle and came forth with a new strategy: the study of Cicero or of Latin promised extraordinary mental power which would endow the student with potency to master any field of learning. Humanism waxed disciplinary and the teachers of the classics sighed with re-

lief. They could still prance their ponderous steps to the beat of the wooden paradigms.

If our interpretation is correct the issue in American education today is in essence a contention within the ranks of Humanism itself. The Progressives or experimentalists would foster the spirit of naturalistic humanism; the conservatives or reactionaries formal humanism. Concord may become possible by recognizing that purpose and method are educationally of prime importance. Grant that the purpose of education is to reveal man to himself, to make clear to him what life means, then knowledge, whatever its source, is of vital value if it fulfills this purpose. The method must conform to the purpose and, therefore, all content is instrumental and serves vital ends by being learned in vital situations and by means of a procedure which engages the pupil's interest and attention because he is aware of what mastery offers him in larger capacity for freedom and thereby for greater power and joy of living. It may be that in naturalistic humanism we may see the leadership which moves as a pillar of cloud and of fire toward the promised land of self-realization.

But the spirit of the sixteenth century calls to the twentieth: Observe what happened to us. Beware of the fathers. Be not too enthusiastic, too sanguine, too revolutionary. Remember your manual training courses. Observe the factual tests in your social science curriculum. Examine the perfunctory manipulation of your activities. Beware of the new reaction with its new formalism, its new drudgery. Take heed, Twentieth Century. Your teachers can not lead their pupils into

experimental living for they themselves have not dared so to live! Politicians and theologians keep them enchained.

Can it be, sighs the twentieth century, that the clocks are wrong? Are we still in the middle ages? Is a new scholasticism approaching?

Humanism assumes (1) that assumptions are unavoidable; (2) that the essential quality of experience is not natural but ethical; (3) that there is a sharp dualism between man and nature, and (4) that man's will is free. On these premises the following doctrines are based: (1) an adequate human standard demands the cultivation of every part of human nature; (2) but these parts must be cultivated harmoniously and discriminatingly, not impulsively and uncritically; (3) the scale of values so implied consists of the normally or typically human—is concerned with the universal and permanent rather than with the temporary code of a conventional society; (4) the nearest approach toward such a standard is found—the great ages of the past, especially of Greece, but humanism draws also upon Christianity, Oriental philosophy, and such modern writers as Shakespeare, Milton and Goethe; (5) unlike romanticism, humanism is faithful to the Hellenic doctrine of reason, applied to the whole of human experience, even the extra-scientific; (6) it departs from the narrowly "scientific" method by supplementing the reason with the initiative and imaginative; (7) the ultimate ethical principle is that of restraint or control, whereby humanism avoids the anarchy of the "self-expression" cult, yet recognizes the necessity of freedom, defined as "liberation from outer constraints and subjection to inner law"; (8) though this center is the reality which gives rise to religion, humanism declines to accept a formal theology, holding that the value of intuition must be tested by the intellect.

Based upon *American Criticism* by Norman Foerster as summarized in *A Handbook to Literature* by William F. Thrall and Addison Hibbard, 1931.

BOOK REVIEWS

BIOGRAPHY

HORACE MANN: EDUCATIONAL STATESMAN. By E. I. F. Williams. Illustrated. The Macmillan Co. 354 pp. \$1.50.

It is true of Horace Mann, as of many other historical figures, that a study of his life involves a frequent shift of focus because of the wide range of his interests. Professor Williams as a student of Education chose to view Mann as one of America's eminent educational statesmen, an interpretation that happily enlarges upon the long known tribute given him, as the "Father of the Common Schools." Essentially Horace Mann was not a professional educator. His was the role of reformer and leader in behalf of educational legislation. Mr. Williams considers this role in the setting of the social, religious, political, and educational conditions a century ago. Within this framework Mann's rigorous boyhood and youth, college life, early studies of law, experience in the Massachusetts legislature, and culminating espousal of common education bring him before the reader as a flesh and blood individual. Moreover one sees him in the national setting as a senator and member of perhaps the greatest galaxy of legislators in the history of Congress—Webster, Calhoun, Clay, Benton, Corwin, Douglas, Chase, Cass, Seward, Giddings, and Alexander Stevens. Biding his time Mann soon enough became known for his ardent championship of liberty; and it is of interest to note that his opposition to slavery was inspired not only by his sense of justice to the negro but his awareness that slavery was a foe of common education. Mann was never far from the blue flame of his devotion to the common school. Throughout his life an idealist and humanitarian the last six years of his life mark a pathetic and even tragic chapter. Invited by members of the Christian denomination to become the president of their college at Antioch, Ohio, Mann accepted although he well understood the significance of the contrast between the middle west and New England. He seems to have believed that in the Ohio valley there lay the promise of a glorious future for education. Auspicious beginnings soon met with obstacles. The liberal theology of Mann became anathema to the "orthodox" of Ohio. A panic following the collapse of an insurance company placed the college in financial jeopardy. Disension fomented on the campus. The crisis was met and victory seemed assured but the strain had overtaxed Mann's strength, and he died as president of this

institution, far from his New England home, far from the cultural environment that was his heritage.

Mr. Williams writes of the various events in the life of Mann with the assurance of one who has consulted original sources and devoted painstaking hours in gleaning data from letters, newspaper clippings, reports, journals, etc. Faithful to his sources Mr. Williams has written what will doubtless be accepted as a highly authoritative biography of Horace Mann. Although all of the chapters bear distinction in this reviewer's opinion the author is at his best when he writes of "The Man and His Legacy to the Schools." The portrait of Mann here penned deserves reprinting as a pamphlet in courses on character education. Appearing on the eve of nation-wide celebrations of the life and work of Horace Mann the present biography is an indispensable guide to the adequate appraisal of one of America's brilliant and far-seeing prophets.

RECOLLECTIONS AND REFLECTIONS. By J. J. Thomson. The Macmillan Co. 451 pp. \$4.00.

At the age of eighty-one one of the world's greatest physicists, the discoverer of the electron, writes his autobiography. It is a fascinating story. Too poor to attach himself to an engineer of the day, he entered Owens College while awaiting the time when he could secure the funds needed to enter upon his profession. After his work was finished there he secured a scholarship to Cambridge University, where he remained as student and teacher for a span of more than fifty years, during the course of which he was an integral part of the intellectual life of the day.

There is an excellent description of the origin and development of the Cavendish Laboratory in which Dr. Thomson's work as professor of Experimental Physics was pursued. In his early years, like Sir Oliver Lodge, he was interested in mental telepathy and the matter of psychical research, but was never able to bring himself to any firm belief in its validity.

To Americans, one of the most interesting chapters is his description of his first visit to America in the nineties and a second visit in 1903. He was intrigued by the game of baseball, especially by the pitcher's curves. He enjoyed the food in the "epicure's paradise" in the country surrounding Baltimore, almost as much as his contacts with Johns Hopkins, the first university in the world to devote itself exclusively to re-

search and scholarship. He visited Princeton, "most reminiscent of Cambridge," where Woodrow Wilson was to have his famous struggle in connection with the reorganization of the college. Football came in for its share of attention, being described in detail, even to the calling of signals and the "scrum" or scrimmage.

A later visit took him to Canada, where he was thrilled by a visit to old Quebec, a trip through the wheatfields of the Northwest, the commercial city of Vancouver, the restful quiet governmental seat at Victoria, and the superb and majestic beauty of Lake Louise. Everywhere he took occasion to go to the universities where the laboratories were the first object of his quest.

He writes intimately of the four dark years of the World War, when the colleges and universities were destitute of students, and the professors had given themselves and their talents to the government to aid in prosecuting the plans for bringing the conflict to a speedy conclusion.

The chapter of most compelling interest, however, is that which describes in detail his discoveries in the physical field, his study of the discharge of electricity through gases, his discovery of the electron and his work with positive rays. Thomson's discoveries soon made him a much sought scholar and he knew the most famous scientific men of Europe and America. His eminent contemporaries included the Curies, Sir Oliver Lodge, Lord Kelvin and others in Europe, and Drs. Langmuir, Coolidge, of the General Electric Company, as well as the leading professors in the foremost universities of the United States.

The book has a human as well as a scientific side. A number of humorous incidents are recounted. His whole life he considered fortunate. He said, "I have had good parents, good teachers, good colleagues, good pupils, good friends, great opportunities, good luck and good health." Such a breadth of optimism coming from a man in his eighties betokens the alert and active mind.

It is fortunate that this extended and intimate account of his work is given from the hand of one of the greatest scientists of our day.

THE WOODROW WILSONS. By Eleanor Wilson McAdoo in collaboration with Margaret Y. Gaffey. Illustrated. The Macmillan Co. 301 pp. \$3.50.

To the present reviewer Mrs. McAdoo's portrait of her family and of her father in particular has a warm, personal value because it was his privilege and honor to be somewhat closely associated with Woodrow Wilson at Princeton, first as student and later as organist of the university in which latter capacity he presided at the organ on the occasion of Professor Wilson's inauguration

as President of the university, and for several months at the Marquand Chapel Sunday services. He conferred with President Wilson on matters pertaining to the chapel, and has before him, now, clear images of the man whom many students often predicted would some day be President of the United States. Even as a professor Woodrow Wilson had magnitude. He was easily the most popular member of the faculty. Students enrolled in his courses not only because of the content but because they wanted it known that Woodrow was one of their "profs." In contrast to the austere and overawing Francis L. Patten, who never greeted them as they passed (his eyesight was so weak that he really did not see them, a fact few understood), the students always met with cordial recognition by Wilson. They loved him and it was his love of them that became one of the rungs upon which he mounted to world fame, for the new president's championship of general dormitories for all students was inspired by his genuine spirit of democracy and it was this democratic attitude that aroused hatred among the aristocratically minded members of the exclusive clubs and later among the followers of Dean West who resented Wilson's plan for a graduate school on the old campus in opposition to the Dean's dream of a graduate school on a campus of its own well removed from undergraduate environment.

Mrs. McAdoo writes as a daughter and all the charm, simplicity, humanness of the Wilson family appear in a biography which may be read as a faithful picture of the typical American professorial household of the time. The key to the character and personality of Woodrow Wilson as a world figure lies in the two-fold fact that he was a son of the Presbyterian manse and a scholarly professor of political science. He was moreover a fine example of the southern gentleman at his best. The Wilson household was religious in the Southern Presbyterian mold. It was adorned with literary culture; Southern hospitality abounded. Sunday was Calvinistically "a terrible day." Mrs. McAdoo writes: "We were permitted no games at all—no charades or songs. We read only religious books that mother had carefully chosen to improve our minds and characters. Until our public life began, no servants were required to work in the house; in fact, no unnecessary work of any sort was done on the Sabbath." The parents loved poetry and took turns reading aloud. But against the religious and literary background there was lightheartedness for "father had a certain spontaneous gaiety, a delicious sense of fun and mischief." Mrs. Wilson was quiet; the picture of her etched by Mrs. McAdoo reveals a mother for whom housekeeping and motherhood were sacred duties. Mrs. Wilson was, also, her husband's efficient secretary in those earlier, serene days.

Woodrow Wilson enjoyed to sing and to mimic. But he was always the student. As a professor his income was small but Mrs. Wilson managed with ingenious thrift while her husband plodded away on his *History of the American People*. Then came the first call of destiny. Woodrow Wilson was elected President of Princeton. There is a mixture of humour and pathos in the descriptions of how the family adjusted itself to the new life at "Prospect." The struggle between the new President and the upper class clubs is vividly told. Then follows the harrowing experience of entrance into the political life of New Jersey, the election of Wilson as Governor and the end of privacy. From that moment the Wilsons belonged not to themselves but to the public. The muse of history smiled with tearful understanding.

Intimate scenes bring smiles and laughter as one reads of the presidential inauguration: Helen Bones (whom we knew well in Missouri) sitting on the bathroom floor distributing tickets because other rooms were crowded; Mrs. Wilson's unfinished dress a few hours before the inauguration; the children jumping from the beds in the bedroom the morning after and splashing in the large tub; the warm friendship between Wilson and Hoover; the growing romance between Eleanor Wilson and "Mac." And then the coming shadow—Mrs. Wilson's illness and death with a brief closing paragraph which places an immortal wreath from the President upon the memory of the mother of his three daughters.

Interest in Woodrow Wilson will never wane. History has not spoken the definitive word; perhaps it never can. For the great war President was an extremely complex personality, never wholly adjusted we believe to public life. No idealist or scholar ever can be. Mrs. McAdoo tells a human story but in it lie the elements which an understanding mind can fashion into the real meaning of Woodrow Wilson. He was basically the personification of the Calvinistic understanding of loyalty to public duty. But just as Calvin, the intellectual, was in private more human than theologians choose to emphasize so his eminent modern disciple was a man of profound human impulses, sensitive to human values, and immortal as a crusader for the rights of common man.

EDUCATION

GLIMPSSES INTO THE LONG AGO AND A BRAVE YOUNG LAND. By Edna McGuire. First two volumes in a series of History texts for the Elementary School. Illustrated. The Macmillan Co. 333 and 392 pp. \$.96 and \$1.08.

At first glance neither of these volumes is recognizable as a text book. Both are highly artistic and literary historical readers handsomely illustrated and supplied with reference lists, activities, vocabularies, and tests. The format is an abrupt departure from the customary text book make-up, the pages and type being larger and the organization of the content continuous with few paragraph and center headings. The appearance of the books, therefore, has psychological value; the pupil will be likely to react to them as story books. The author writes in story form and even grown-ups will enjoy her picturesque style and narrative sense. The chapter headings reflect the literary quality of the treatment given historical material. In the first book the four divisions are entitled "Before History Began," "People Take on Settled Ways of Living," "Long Ago Around the Mediterranean Sea," and "New Lands and Ways of Living." The chapter titles are inviting: "People of the Dawn Age," "Egypt the Gift of a River," "Western Asia in Olden Times," "Greece Gives Beauty to the World," "Rome Grows Into an Empire," "Building on the Ruins of a Fallen Empire," "Life in the Middle Ages," "Restless People Travel," "Learn, and Build."

In the second book the Divisional Heads are: "Europe Again Becomes Active," "The Old World Explores the New," "Homes Are Built in a New Land," "A New Country Is Born," with chapter titles: "Explorers Find New Lands," "People Change Their Ways of Thinking," "Spain Finds an Empire in America," "England and France Claim Land in America," "Settlers Come to Our Eastern Coast," "Different Ways of Living Grow Up in the Colonies," "The English Colonies Learn Their Strength," and "The Revolutionary War Brings Independence." It is this sort of history texts that gives promise of genuine interest in history as a narrative of great adventures athrill with episodes as absorbing as any in fiction. The present books are without doubt the most beautiful history texts yet manufactured for the grades, but their chief value lies in the chaste literary style and dramatic presentation of historical facts.

MEASURING INTELLIGENCE. A Guide to the Administration of the New Revised Stanford-Binet Tests of Intelligence. By Lewis M. Terman and Maud A. Merrill. Houghton Mifflin Co. 461 pp. \$2.25.

In spite of the many intelligence tests which have been placed on the market since the publication of the Stanford Revision of the Binet test more than a score of years ago, it has remained the standard test still judged to be the most ac-

curate of all. But there had been objections to some phases of it even by the authors themselves. Now after a study of ten years a revision appears.

In this revision there are two scales instead of one. This in itself is a remarkable achievement, as it is now possible to pursue studies in which intelligence itself is involved, with much more assurance that the scores are accurate and that repeated testings are valid. The scales are equivalent as to difficulty, range, reliability, and validity. The newer tests cover a wider range and test children below four years of age and adults more successfully. The number of items has been increased. Non-verbal test items are used more freely in the lower ranges, though for conceptual intelligence, the authors still believe that verbal items are best. The revision has secured greater objectivity in scoring. How inclusive the test is may be seen from the authors' statement in the preface: "It is hoped that this revision of the Binet method will long provide a common standard by which to gauge the intellectual level of human subjects from early childhood to the end of life's span."

The general arrangement of the book approximates that of the earlier volume. First there is a statement of the changes which have been made, a description of the development and standardization of the scales, a statistical analysis of the scores, and general instructions for giving the test. Then there follows detailed instructions for administering each item of the test, these being simpler than in the former Manual of Instructions. The range includes divisions for the second year, and also special tests for the average and superior adult. Scoring standards are given in detail, and both the M. A. scores and the I. Q. scores are retained in tables which provide for conversion from one to the other.

It does not take much power of prediction to assert that with the great improvement in standardization, with greater accuracy due to the large number of cases involved in the construction of the test, and in view of the care with which the items have been selected, that this test will for a long time be the standard and will make this the most usable of all now available when a very accurate measure of intelligence is required. It will serve admirably to guide school authorities in dealing with individual pupils. It will be no less helpful to research workers who now have at their disposal an instrument which will make it possible to refine and improve their statistical results. Every authority on testing will wish to own the book.

MY TYPEWRITER AND I. By Nellie Louise Merrick, Robert Frederick Bown, and August Dvorak. Foreword by Alfred L.

Hall-Quest. American Book Co. 363 pp. \$2.20.

This is a new book on teaching typewriting in the junior high school grades. The point of view is different from any of the manuals. The principles are drawn from a study under the auspices of the Carnegie Foundation written by Dvorak, Merrick and others under the title of *Typewriting Behavior*. The authors frankly discard the non-vocational values supposed to be inherent in the subject, thinking them nonexistent. The manual may be used either with the Universal keyboard or the Simplified-keyboard, the latter deemed by the authors as giving possibilities of two or three times the speed which the old one gave.

In keeping with modern textbooks in other subjects there are various devices for motivation. Instead of the dull and dreary nonsensical drill materials so often found, there are numerous poems, information about men and countries, suggestions on writing minutes, the distinction between words often confused, the origin of the days of the week, and the use of the hyphen in compound words. There is an abundance of poetry written by Junior High School pupils. Pupils are introduced to excellent stories for children. Pictures and art, letter writing, definitions and capitalization receive a share of space. A series of lessons explain how to play the harmonica. The pupil learns how to introduce a speaker, to write minutes of a meeting, to write a constitution, and how to prepare a school paper. There are interesting continued stories and motion picture reviews, an account of how to troll for salmon, and descriptions of national parks. There are outlines and bibliographies. Benjamin Franklin's epigrams and his rules of conduct are printed. It is an inspiration to know what the typing records of the world have been. Such diverse subjects as how to make nut bread and how to write the "spelling demons" are found along with a list of the typing records.

But the actual typewriting is not forgotten in providing material which will motivate. There are frequent check lists by which the student may measure the progress which he has made. The use of the typewriter is shown in detail. There are many practical suggestions about the form in which the material shall be put. There is much on mechanics such as capitalization and punctuation. There is good drill material. The organization is logical, clear and precise. There are many keyboard charts with explanations of the use of the fingers in writing.

The authors have given a clear psychological explanation of the process of learning to type in their *Typewriting Behavior*. This, however, is not sufficient according to their point of view, because all the materials have been used experimentally

in the grades for which they are designed. Both in theory and practice the materials have stood the test of selection. The book ought to be a delightful introduction into this most useful of skills for the young pupils for whom it is designed.

NATURALISM IN AMERICAN EDUCATION.

By Geoffrey O'Connell. The Catholic University of America. 219 pp.

"Naturalism" is a term of many meanings in the history of philosophy. These meanings range all the way from the pantheistic naturalism of the Stoics and the spiritualistic, or as some think "neutralistic," naturalism of Spinoza, to the atomistic and the more or less frankly materialistic naturalism of the positivists, evolutionists, and some of the pragmatists of our own time.

Present-day naturalism, not unlike present-day "progressivism," has alternated, in its fundamental trends, between running with the fox and hunting with the dog, and this not in merely verbal contests for a place in the philosophic sun, but also in vital practical problems of social and educational policies. Refraining from defining their position clearly, the two movements have declared themselves true mainstays of democracy and liberalism. Through this declaration they have won the unquestioning admiration and confidence of the less critical and philosophically untrained persons. Soon, however, "progressivism" began (to the dismay of sincere democratic idealists and to the bewilderment of naïve romanticists among the Progressives) to develop an ever stronger proclivity to *étatisme* of the collectivistic-materialistic kind. Not too slowly and quite surely, the degree of one's warmth or lack of warmth toward communism, which is usually disguised as "true liberalism," became the criterion in extreme "progressive" circles of one's position as a "Liberal" or reactionary.

In this sad evolution, the false, collectivistic conception of social progress has found significant philosophic assistance and support in a materialistic doctrine of naturalism. These cognate movements, "progressivism" and naturalism, have been disorienting, by enmeshing into their respective ambiguities, a number of unsuspecting educators and intellectuals in general. It seems permissible to assume that a fair proportion of their followers would have refused attention and response to "progressivism," or "liberalism," if the teaching profession and the general public had better understood that materialism, with all its anti-democratic social and moral implications, is the true source of inspiration of present-day naturalism.

It is precisely his incisive analysis of the genesis and meaning of the naturalism which underlies some still influential present-day trends in American education, that constitutes the signal

service rendered by the Rev. Dr. O'Connell to the teaching profession and to interested laymen. His lucid, scholarly, and dispassionate historical-philosophical study, permeated with the serene dignity of a well-reasoned faith in the indestructible value of Christian principles of individual and social conduct, is a unique guide through the maze of present-day naturalism. *Naturalism in American Education* not only uncovers the intricate philosophic roots of present-day naturalism but also contains a convincing, though inevitably depressing, diagnosis of its ravaging implications as a political and social influence.

Dr. O'Connell's valuable and timely study should be included in every professional library, private or public, and should be brought to the attention of college and university students of education.

MICHAEL DEMIASHKEVICH

PHILOSOPHY OF EDUCATION. By Rupert C. Lodge. Harper and Brothers. 328 pp. \$2.00.

It has been the mode for educational philosophers in the United States either to adopt wholeheartedly or to lean strongly towards the pragmatic point of view. Here and there an isolated voice has risen in defense of idealism. Not so often has the realist position been advanced.

Quite different is this volume from the pen of a philosopher in a Canadian university! The three philosophies, realism, idealism and pragmatism, are set side by side and compared with almost equal space devoted to each position. Six factors are seen as the important elements of the educational scene: the pupil; the teacher; the parent; the administrator; the "knight-errant" of education (all of these, like Herbert Spencer, influencing thinking by the ideas which they advance though they are not professional educators); and the community.

The approach is unique. Through each of the importance phases of educational theory, the respective points of view of realism, idealism and pragmatism are exhibited. From each of the three viewpoints the author examines the nature of education and its definition, the self, the mind, knowledge, subject matter, interest and effort, imitation, method, examinations, ignorance and liberal education. The implications of each are shown for the pupil, teacher, parent, administrator and for the community.

The function of the book is best described in the author's own phraseology: "The function of educational philosophy is chiefly to broaden the educationist's outlook so that he will understand the great differences in theory and practice which he finds in the schools, and also so that he will be able to decide intelligently to which type he

himself approximates. . . . The aim of the present book is to make clear, not one, but all three, of the chief philosophic positions, and to leave it to the individual teacher to pick out and follow his own type, secure that, by so doing, he will be making his most efficient and most valuable contribution to the practical work of education."

Each chapter has topics for discussion and a brief, but well culled list of selected reading. The format and binding are attractive. It is a relief to find a volume on philosophy of education which appears inviting even before one peers between the covers.

After a perusal of many educational writings which are "thin" in content it is heartening to find one which shows thorough scholarship, an acquaintanceship with the entire field of philosophy, and a judicial statement which obviously is designed to present the differing aspects of the subject fairly, without too ardent a championship of any particular position.

SECONDARY SCHOOL TEACHING. By J. G. Umstatted. Ginn and Co. 459 pp. \$3.00.

During the last two or three decades there have been marked changes towards the methodology of the secondary school. As a reaction against "formalism, verbalism and bookishness" there are a considerable number of vital methods suggested, practically all of them some form of variant from the unit plan. Three fundamental principles seem to the author to epitomize the gains which have been made in teaching method: *guidance* as a vital part of teaching; *individualized instruction*; and the *unit* idea.

The three ideas are, of course, not in themselves new, as they have always been the procedure of the superior teachers ever since the period of the Renaissance, if not earlier. There are new forms of organization, new emphases from time to time, but the essential features of good teaching have always been discerned by the leaders in the profession. However this may be, it is fortunate that the values are continually reappraised and redefined.

Eight variants of the unit plan of instruction are described: the problem method, the project method, the activity movement, the Winnetka system, the Dalton system, the Miller Contract plan, the Group-Study plan, the Morrison plan. All are applications of the unit idea. Each plan is briefly, though clearly, defined and an appraisal is given. It is advocated that the teacher resist slavery to any set form but is urged that instruction include the best from each. A whole chapter is consumed in describing the workbook, which is considered an application of the unit idea.

Not satisfied to follow slavishly any of the eight methods described, the author proceeds to co-

ordinate the various plans and to add others, selecting those which have stood the test of time, synthesizing them into an integrated plan. In his instructional scheme there are four steps, a composite from Herbart, the problem, the project and the Morrison plans: introduction and attack; study and work; integration and application; and appraisal of outcome. In connection with the steps as outlined the author believes that the teacher may well use tested teaching devices which will enrich the study. Lessons must be well planned, visual aids should be used extensively, the radio should serve to supplement instruction, scientific measurement is a valuable ally, and marking grades must be given fairly and with reliability.

Disagreeing with some of the more "advanced" educators of the current scene, the author flatly declares that the classroom work is vastly more important to the school than the noninstructional. He says "Of the two major types of teaching activities—the instructional and the non-instructional—the instructional are the more important. Only in rare cases should instructional activities be sacrificed to give the teacher more time for the noninstructional. . . . Caution should be exercised with activities that are not mainly instructional. It is with such activities that the teacher runs the risk of dissipating his energies, especially when he feels flattered at being called upon to serve in seemingly important capacities."

A fine balance is kept between those who consider the school as "child-centered" and those who insist on a "teacher-centered" or "subject-centered" school. Both teacher and pupil share in a well-conducted school. "No real teacher will steal from his pupils all the thrill of suggesting problems nor will he expect all the stimulation to come from his class. Problem-setting is a co-operative matter involving interaction of immature and mature views; the results are best when the pupil and the teacher both participate." Again: "Views range from that which would make pupil activity the sole basis of the school program to that which would have it as only a minor source; that is to say, there are radicals and conservatives among the 'activists.' With some the movement has taken on a religious fervor rather than an intellectual enterprise."

The book is of value in that it brings together in a unified whole the chief trends in modern secondary teaching, and embodies the spirit common to all, and thereby makes the best thought available to the student, without discarding the tried and proven techniques which are traditional. It will serve a useful purpose either as a book for the beginning teacher, or for the experienced teacher who wishes to keep abreast with current movements as evolutions from the best teaching procedures of the past.

FICTION

AS OF THE GODS. By Walter Rollo Brown.
D. Appleton-Century Co. 237 pp. \$2.00.

This is the last of a series of four novels under the general theme of *emergence*. Giles Dabney, a prosperous respected city-planner, held in the highest regard by his whole community, has arrived at middle life at the age of forty-five with a life of unusual success. His whole being has been suffused with the idea of action, of the usual struggle for power and position too characteristic of a certain element of our American life.

One morning as he was taking an early walk he was suddenly confronted with the idea that though the road may ascend during the early part of life to a summit, after that period all roads lead down hill. He is profoundly disturbed as he reflects that all life "leads but to the grave." His every thought and action is colored with the realization. He seeks to forget or to find a solution in merriment, in a formalized church, but he does not find the solution to his growing riddle. His friends and associates and his chance acquaintances all seem to hide from the problem and to avoid facing it courageously. He sees the serenity with which an old man, tottering on his canes, peruses his way unruffled by disturbing thoughts; how the abandon of merriment, drinking and dancing at social gatherings serves to anesthetize many of his neighbors and friends; how his wife, crippled as a result of an attack of infantile paralysis, takes life and its problems as a ship on even keel.

He finds the current of life moving by with no one with whom he can commune of this subject growing to occupy the focus of the circle of his thoughts. His thoughts were gradually coming to maturity. One night alone, meditating on the heavens and the universe, the thought came to him that "he was not any accidental scum. He was not any insignificant by-product! He was just as divine as anything else. He was not puny! He could himself add endlessly to the earth and to the heavens." Elevated in spirit by the discovery he resolved to celebrate freedom, a man's importance and his high destiny, maturity, and struggle calling upon men to be alive.

The novel is a moving picturization of the drama of life. Simple incident and everyday occurrence awaken momentous questionings in the mind of Dabney. While there are many excellent word pictures the principal merit of the volume is in the keen analysis of the problem of life itself, and of the sturdy urge groping for clarification in a satisfying philosophy. This consummation is finally reached when, with mature mental stature, Dabney can lead "The serene life, as of the gods." With this elevation of spirit a new zest is found in living.

With skillful phrase and vivid incident the story moves rapidly to its conclusion. With many the theme would compel a heavy and forbidding treatment. Not so, here. By a skillful use of homely occurrences and by a sensing of fundamental philosophy in apparently insignificant events the author avoids a style too somber and ponderous. The book is recommended for interesting and profitable reading.

DEATH STOPS THE REHEARSAL. By Richard M. Baker. Charles Scribner's Sons.
335 pp. \$2.00.

The detective story has gone a long way toward meriting inclusion in literature. Sherlock Holmes, of course, is immortal; Father Brown can not be ignored in a fair appraisal of the sleuths of the present generation of fiction; and Philo Vance probably will not be superseded for a long time to come as the American Holmes. Mr. Moto and Poirot and Chan doubtless will be given places in the fictive Hall of Fame. It would seem that within the last few years the detective story has earned its right to be read by educated and cultured readers. Mr. Baker, less known than the creators of the foregoing detectives, bids fair to develop a niche of his own. His *Death Stops the Manuscript* and the present *Death Stops the Rehearsal* have the marks of literary excellence. The first of these stories dealt with the world of authorship. The second lays its scene in a Little Theatre supported by wealthy citizens with a flair for acting. The suddenness of the first murder, its clever timing, the possibility of one of several motives as the reason for the crime, the unpretentious claims of Russell as the school-master detective—these and other factors in the story give it an unusual setting. The author follows the customary technique of allowing each character to be suspected and designating as the two-fold criminal one of the least likely of the persons involved, but he writes with grace and clear understanding of the theatre, its people, and of the world in which most of the characters live. It is a book that should have particular appeal to actors and producers.

NOTABLE SHORT STORIES. Selected and Edited by Raymond McFarland. The Macmillan Co. 423 pp. \$1.00.

Designed for supplementary reading in courses on Literature, for the English library, and the fiction shelf in the general library this collection by the Head of the English Department of the East Aurora High School, New York contains twenty-three stories by twenty authors, among the latter being Hawthorne, Maupassant, Poe, Tark-

ington, Bulwer-Lytton, O'Brien, Wadsworth, Dickens, Garland, Irving, Twain, Harte, Hugo, O. Henry, London. The stories cover a wide range: atmosphere, tenderness, tall stories, mystery, adventure, character, humor, magic, tragedy, satire and nature. Short biographical introductions and questions accompany the selections. The editor has wisely included some of the best known short stories: "The Ambitious Guest," "A Christmas Carol," "Rip Van Winkle," "The Legend of Sleepy Hollow," "The Celebrated Jumping Frog," "The Outcasts of Poker Flat," "Marjorie Daw," "The Pit and the Pendulum" etc. Clearly printed and paged the book should be a welcome addition to the English teacher's source of supplies.

STORM IN A TEACUP. By Gus March-Phillips. E. P. Dutton and Co. 304 pp. \$2.00.

The Wingates owned a yacht, *The Grey Dawn*. Mrs. Wingate loved yachting, but reveled in match-making more. Accordingly she invited three couples, oddly-assorted and incompatible, to spend the week-end as her guests. Bored with her husband's prosaic elderly friends, she asked young people to accompany her. It was her hope that they would forget their differences and harmonize their views. Their peculiarities came out at a dinner for eight and in the evening afterwards.

The inevitable storm arises, and the real characters are exhibited in the danger and distress incident to it. Fears, jealousies, anger, cowardice, love—all are revealed as they really are in their possessors. All are glad to return to their homes after the general disgust which settles over them before the sail terminates.

Aside from the human interest in the story itself, there is a thrilling description of the storm, one which derives from the author's personal experience, since he himself was nearly drowned on several occasions. His knowledge of yachting and of sailing make it possible for him to tell a realistic story.

The book is written in moving style, dramatic in its effect. The author has a fine sense of humor which relieves many otherwise tense moments. It is a book which furnishes a delightful evening of reading.

THE LONG DEATH. By George Dyer. A Catalyst Club Mystery. Charles Scribner's Sons. 250 pp. \$2.00.

The Catalyst Club of San Francisco, the author informs us, is made up of a few members, among them noted scientists, who find recreation in investigating crime of unusual nature. They

meet in a secret nook of Golden Gate Park and each member contributes his own investigation rather independently of the others. In the present story the scene is laid in the laboratory of John Gregory Hunter, a well known scientist who is trying to solve the mystery of cosmic forces in the atom. The author, who is a graduate of Yale, is an experienced writer of detective fiction and evidently has a scientific bent. His material shows careful study of the field in which the crime is laid. The handling of scientific data as part of a story (which, for most readers, is the main interest) is admirably accomplished in view of the fact that scientific explanations do not impede the progress of the story itself. One learns not a little about atoms here, and the fact that men of wealth are often of nobler mind than scientific workers. The story is full of suspense, good humor, and action. It should appeal to physicists but intelligent readers of other cultural or professional interests will profit by knowing of the Catalysts. They are a unique group in the annals of fictive crime detection.

GENERAL LITERATURE

DINE AT HOME WITH RECTOR: A Book on What Men Like, Why They Like It, and How to Cook It. By George Rector. Preface by Arthur "Bugs" Baer. E. P. Dutton and Co. 248 pp. \$2.50.

At long last here is a cook book designed by a master chef for *men*. After having been fed according to feminine taste man may now settle down at a table laden with creations that make the way to his heart even shorter. Furthermore the present book is amusing. Cook books as a rule try to compete with a laboratory manual in chemistry; here humor prepares the reader for the gourmet experience promised by the several recipes clearly itemized throughout the book. "Food is important. Especially at meals." Mr. Baer is right. But to read about food with a laugh is even more important for the spirit of eating broods over the meal and one's digestion responds thereto.

Mr. Rector writes first of all about pies and suggests that the early Americans were "Pioneers." "A nation with its heart in the right place would long since have erected a monument as tall as the Statue of Liberty to the unknown heroine who baked the first American pie." Then follow chapters on hot biscuits and corn dodgers, coffee (with special reference to Cafe Diable or Cafe Brulot), shashlik, steamed clams, barbecues, griddle cakes and crepes, tea, salads (the *he* kind), vegetables, eggs, soups and how to survive when one's wife is away. The book is the

kind of gift that every groom should give his bride, or, even better, and surer the first engagement gift with the subtle hint that the fair thing immediately begin to practice what Rector preaches. Rector may well become the saviour of the American home.

FOR READERS ONLY. By J. Penn. Cartoons by Low. E. P. Dutton and Co. 289 pp. \$2.50.

Several years ago the present reviewer began what proved to be an abortive study of readers' habits as he observed them in the various library reading rooms he visited. The few observations that he recorded might have grown into a book if other matters had not interfered. Classifiable as diffuse or random movements the behavior of readers included pinching of the ears, nose, lips, cheeks; twitching of the mouth and wrinkling of the nose; scratching the head; stroking of the hair; movements of hands and fingers on the reading table, etc., etc. Perhaps it was at this same time that Penn (pseudonym for the two feminine authors of the book) was moved by the same hunch to write not about reading matter but readers. The book is full of anecdotes about observations of the kind of people who frequent libraries. An uncharitable view would adjudge many of the characters in the book as victims of extreme absent-mindedness. A more cruel judgment would find them pathological and at least border-line mental cases. Certainly they deserve the attribute eccentric. Not that all readers in libraries deserve to be so classified but Penn seems to have met a sufficiently large number to suggest that habitues of public reading rooms are interesting case studies. In the British Museum, at any rate.

For Readers Only is not confined to such material, however. There are revealing references to Panizzi, Carlyle, Marx, Browning, Marie Stopes, Samuel Butler, Darwin, Tennyson, Browning, Macaulay, Dickens, Matthew Arnold, Ruskin, George Gissing et al. Readers of the past mingle with those of the present before the eyes of the authors. It is a book about the human side of libraries and many a librarian doubtless will chuckle over its comments. Similar books could be written about the reading rooms of the New York Public Library. We have seen some cartoon material there: omniverous, short-sighted, book-hogish with huge piles of volumes around them, queerly exploratory in strange fields as indicated by titles. And it is well to bear in mind that one may be sitting near a noted writer who finds in the public reading room sources for tales and articles to be read from coast to coast. Penn introduces us to a promising field of study from

which one carries intimate items that gladden and illuminate the history of literature.

FORTY YEARS ON MAIN STREET. By William Allen White. Illustrated. Farrar and Reinhart. 409 pp. \$3.00.

Compiled by Russell H. Fitzgibbon from the columns of the *Emporia Gazette* and introduced by a Foreword by Frank C. Clough *Forty Years on Main Street* is an anthology of Mr. White's editorials written over a period of four decades and reflecting the political and social problems of state and nation as viewed by one of America's famous editors. Mr. Fitzgibbon considers William Allen White as "more truly representative of what is generally connoted by the phrase 'personal journalism'." As such he is the last of a distinguished line of editors—Greeley, Dana, Raymond, Medill. The modern newspaper editor is not independent. He writes under the supervision of the advertising department or as dictated to by the owner or manager. Mr. White happily has owned the *Emporia Gazette* and as his own boss in charge of his own mind he could write just as he pleased. What he wrote editorially has made his paper among the famous newsheets of the world. As written by Mr. Allen editorials deserve an honored place in literature. The book contains, also, biographical sketches of Mr. Allen and his family and descriptive paragraphs on Emporia, Kansas, the nation, political parties and campaigns, war, and liberalism. It is a revealing book and through its pages one sees history behind the scenes. Among the editorials is perhaps the most famous of all—What's the Matter with Kansas, which lifted Mr. Allen into national fame. The editorials are written in the direct, homely, picturesque style familiar to readers of Mr. Allen's books. They are personal, timely, richly diversified, at times biting with sarcasm, always understandable. They are models of this kind of journalism. As one browses through these pages the regret deepens that the age of personal journalism has been superseded by the impersonal, commercially inspired editorials of the present hour.

LOOK THROUGH THE BARS. By Ernst Toller. Farrar and Rinehart. 310 pp. \$2.75.

This volume contains the letters and literature which were written by Ernst Toller during the five years which he spent in a Bavarian prison as a governmental prisoner who had been convicted of insurrection. During this period his genius came to full flower. Two of his best known plays were completed, *The Machine Wreckers* and

Man and the Masses. Both depict the proletarian struggle. Socialist as he is, the author has written to bring to the public his views through the medium of the drama. It was also the period during which he wrote *The Swallow Book*, a new version of which is published in the book, a beautiful expression of his reflections upon a pair of swallows which had built their nest in his cell in the prison.

During this period of incarceration he corresponded with leading *literarii*, poets and novelists, and with artists and scientists. Some of his most touching letters are those which he wrote to little children. His exchanges with workingmen and friends give an insight into his philosophy.

No wonder that these reflections upon life by Toller and his friends have been translated into twenty-seven different languages and that a dozen of his works have been translated into English. Both the poetry and the letters seem to come from the uttermost depths of his soul. They are the expression of his innermost being. The picture of prison life in all its stark reality gives a new glimpse of the autocratic and conscienceless treatment of prisoners, the abuse, the indignities, the murders even, which were found as a part of the system of hate and persecution.

A number of interesting photographs and illustrations enliven the book. The author's photographs are given and there are a number of scenes from his plays. There are also pictures of some documents. The pathetic story as it unfolds itself, the autobiography of five years, has many a poignant incident and many a heart throb. Here is one who has faced the meaning of life and has emerged with a definite philosophy.

The beautiful letters and the elevated expression in poetry are worth not only a first reading but many a re-reading. The *London Times* says in a review: "Herr Toller's letters will rightly take high rank with the all too rapidly growing prison literature of our age. They are profoundly moving, beautiful, tragic, revealing." This sentiment can be truthfully echoed.

SUNS GO DOWN. By Flannery Lewis. The Macmillan Co. 226 pp. \$2.00.

Virginia City today is little more than a memory. It is fading into a ghost town. Time was when it was a roaring boom city, one of the most promising and one of the wildest among the many that belong to the saga of ore and plains. Overlooking the drabness of the once thriving iron center and looking down, as it were, upon the panorama of her past lives a ninety-year old lady, the author's grandmother. She has lived in Virginia City since 1862, having

gone there as a bride at the age of sixteen. Of New England birth Mrs. Flannery was thrust into a wholly new environment of miners, prospectors, gamblers, the vulgar of many nations. The impressions of the New England girl are worth knowing and Mr. Lewis tells the story of Virginia City according to grandmother. The old days are restored with unusual artistry through the reflections of the old lady on the hill. There are kaleidoscopic scenes; the great fire, tornado, revels, stagecoach robberies, saloon-life, gluttonous spending.

Suns Go Down will long be recalled, however, not so much for its historical canvas as for the portrait of the grandmother herself. Here is a memorable character sketch. What does the old lady think of the present? She dislikes tourists, automobiles, modern plumbing. She thinks rising early in the morning unladylike. Her clocks have stopped and she will not have them rewound. She gives her black revolver scrupulous care. Grandmother does not use a toothbrush but boiled and dried cotton cloth sprinkled with baking soda. She insists on combing her own hair. She regards many of the contrivances of the machine age as silly. Simply and happily she prefers the good old days. Then she was a figure of importance, a woman of wealth, consulted by political aspirants, highly respected (one did not call her by her first name). Now she has made a new impression by being the model of one of the most delightful character sketches in American literature, all the more appealing because the model still lives and talks and thinks as a woman of long yester years.

SOCIAL STUDIES

A DECLARATION OF INTERDEPENDENCE.

By H. A. Overstreet. W. W. Norton and Co. 284 pp. \$3.00.

Professor Overstreet does not believe in "black-white thinking." He "doubts the power of a clear-cut system to achieve any uncontested solution save that of dictatorship." He stands firm on the American belief that "no dictatorship provides a solution that is worth having." The book before us is "a social philosophy" written from a present-day American point of view. Its author states the critical problem of our civilization as taking the problems of man's genius and removing from them all traces of tragedy. We are now in the midst of what he calls an "unintended revolution" as contrasted with the "intended," the latter illustrated by the French, American and Russian revolutions instigated deliberately by people against their fellowmen, and the former finding its initial example in the discovery of steam power by James Watt. Mr. Over-

street believes that three things have become possible; the removal of destitution, the elimination of a life of excessive toil, and the expansion of purchasing power. The realization of these possibilities gives promise of social justice and social welfare.

The American scene as described in the bulk of the volume is indeed one of discord and distortion. Through the buying of stocks and bonds we are as much absentee owners as the speculators in the days of King George. The farmer is exploited, the artisan frustrated, the business man victimized by his own economic ignorance, children neglected, professional people subordinated. The present oligarchy exalts graft and self interest alone. The man of power is he who can achieve privilege for his own aggrandizement. There is a growing disrespect for human life, a speeding tendency to rely on platitudes and maxims, a lack of pride in public achievement, an ostrich-like blindness on the part of educators toward the significance of social liberty, widespread indifference toward critical thinking, an attitude of futility in the presence of instruments of creative living, a craving for sensuous excitement, an unconscious slavery of body and mind in the guise of individual independence. All of the foregoing are weaknesses which can only be removed through a wholly new front, namely social interdependence.

More positively and constructively Professor Overstreet insists upon several kinds of interdependence, namely, fusion of productive power and purchasing power, money and credit, investment and labor, producer-integrity and consumer-confidence, political representatives and constituents, means and ends, man and his resources, nationalities, happiness and intelligence. The solution of our present problems lies in a new intelligence, a new set of values to be fostered by a liberalized education and a blended Jeffersonian and Marxian philosophy pragmatically controlled and applied.

Written in popular style and clearly organized *A Declaration of Interdependence* is a further exposition of this author's social philosophy and his faith in the durability of essential Americanism. Not original in thought, the book has particular value for its lucid analyses and its invigorating social idealism.

THE DANGEROUS SEA. By George Slocumb. The Macmillan Co. 286 pp. \$2.50.

No body of water has been the scene of greater and more significant historical events than the Mediterranean. Mr. Slocumb, well known newspaper correspondent, writes of The Mediterranean and Its Future, but whatever its impending

destiny may be along its shores empires have arisen and fallen and its blue waters have been rhythmic with the movements of triremes and galleons and destroyers manned by builders of empire. In a stirring paragraph Mr. Slocumb writes:

"No grimmer evidence of the impermanence of empire and the finality of civilization can be found than that furnished by the history of the Mediterranean. It has seen the great Aegean civilization, at its zenith in Mycenae and Troy, and in the Cnossos of the Minoan kings of Crete in the year 2500 B.C., overthrown and destroyed by the Aryan Greeks. It has seen the splendours of Egypt wax and wane and wax again; the Semitic conquerors of Asia Minor overthrown by other marauding Semites; a great Assyrian empire rise in Babylon, and its successors drive the Ethiopian invaders out of Egypt, to be attacked and defeated in their turn by the Medes and Persians; the age of Pericles dawn in Athens, and the empire of Alexander rise upon the ruins of the Greek republic. The empires founded upon its shores have extended as far westwards as the Atlantic Ocean, and as far eastwards as the Indian. Its quays have been loaded with the spoil of Africa and Asia. From its crowded harbours sailed the first ships that rounded Africa and ventured out wide into the waters that lave the shores of the New World. The influence of its two last and greatest civilisations is still powerful over the thoughts and actions of the white races, and their legacies of Roman law and Greek art and philosophy are still intact and treasured. Finally it has witnessed the birth, the early struggles, and the long triumph and the slow decay of two of the world's great religions. And for many centuries it was the stage on which the followers of Christ or Mahomet did battle, while time and the world seemed to stand still until the issue should be determined.

"Until the twentieth century all the known naval battles of the world had been fought in or near the Mediterranean waters."

History's "dangerous sea" offers new dangers to the peace of the world. Around such names as Gibraltar and Tangier, Spain, France, Italy, Turkey, Morocco, Algeria, Tunisia, Libya, Egypt, and the Suez Canal, Syria, Palestine, Arabia, the islands of the sea, and Great Britain European history has revolved and all of them are potential actors in the next act of the long Mediterranean drama. The political implications of Mussolini's dream of a new Roman empire (not as fantastic as some modernists may believe) are carefully analysed by the author with maps

and lists of armament strength as concrete evidence. The conquest of Abyssinia imperils Britain's guard at Gibraltar and Suez. France is watching with grave suspicion. No one knows the eventual significance of Spain in the inevitable crisis of tomorrow. Germany and Austria are involved. The Islamic people with their hordes of fanatics are still proud and impelled by loyalty to Mahomet. Russia is not far away. Mr. Slocomb tells with authoritative detail what is going on at the various centers. The interests of trade are, of course, basically important. Six thousand vessels pass through the Suez Canal every year and roughly sixty per cent of their tonnage is British. Palestine is a British protectorate; so is Egypt. Whatever may be one's hopes for peace, historical intelligence makes it clear that the coming actors in the long Mediterranean drama will be Italy and Great Britain. How other peoples will line up is now being determined, day by day, behind the doors of the master minds. Mr. Slocomb

supplies economic and political facts out of which the reader may draw his own inferences. The author doubts the effectiveness of the League of Nations to prevent another war. His book is factual, not visionary. The titanic conflict of the possibly near future will involve the forces of oil and electricity. The inviting climate of the Mediterranean shores may quicken a new empire of effete and sensuous living with a northern empire of industrial content. Two empires, or one a master and the other a vassal, may be the coming revision of the map of Europe with small nations a memory and the glory that was Rome reburnished into a brilliance that outshines all the radiance of the past. Mr. Slocomb tells us of feverish preparations, of the problems and issues, of the strategic centers—all of which spell, it would seem, another war with world dominion by some one power as the greatest stake known to history once more the Mediterranean may unfold epic drama.

If we encountered a man of rare intellect, we should ask him what books he read.—EMERSON, *Letters and Social Aims*.

REVIEW OF CURRENT PERIODICAL LITERATURE

EDUCATIONAL

BAKER, ELIZABETH W. "The Teaching of Social Conversation." *Educational Method*. 16:313-317. March, 1937.

The author believes that "social pressure" may be used in teaching English, just as it is in teaching football. The football player goes through much agony and disagreeable toil to perfect himself in a game which wins the approval of the social world.

The use of conversational English is a main function of teaching the Mother tongue. "Giving all due credit to the newspapers, the press and the radio, conversation is nevertheless the chief factor in forming public opinion." Again "To be able to converse well makes us socially desirable, popular, useful, or powerful." The problem is to find the students' needs and to bring them to a realization of their needs.

BEARD, CHARLES A. "Ideas: An Inquiry." *Journal of Adult Education*. 9:121-125. April, 1937.

"Education, whether for youths or adults, is especially concerned with the analysis and mastery of ideas, including, of course, the words that express them. And education, as well as students, should consciously set about this business."

BODE, BOYD H. "Education as Growth: Some Confusions." *Progressive Education*. 14:151-157. March, 1937.

Here Dr. Bode protests against the notion that growth is its own end. "Guidance" as such infers that "growth" must be protected against the wrong kind of interference. The pupil must be protected against wrong thinking. Teachers who follow progressivism as a cult have a "superstitious reverence for inner growth." But the problem of direction is receiving increased attention in progressive circles. It is a fallacy that the product is more important than the process. A philosophy of education is imperative. "The fact that the progressive movement has never come across with an adequate philosophy of education warrants the presumption that it does not have any." It must have a philosophy of society which is a basic assumption in thinking.

CARLSON, AVIS D. "Can the Schools Save Democracy?" *Harper's Magazine*. 174:528-536. April, 1937.

When some educator remarks that we should teach the implications of Democracy for contemporary life, we wither him with the cry "indoctrination." But we shall not be able to train responsible citizens without indoctrination into a definite political philosophy.

CHASE, HARRY WOODBURN. "Hutchins' 'Higher Learning' Grounded." *The American Scholar*. 6:236-244. Spring, 1937.

President Chase takes issue with the fundamental disciplinary conception advanced by President Hutchins in his late book. President Hutchins suggested that modern university life should center about one central principle of unification, and suggested metaphysics, as the medieval centered about theology; but President Chase finds a modern world where there can be no center universally agreed upon. President Chase advocates research, practical or pure, both having their place in the modern world.

CHILDS, JOHN L. "Whither Progressive Education?" *Progressive Education*. 13:583-589. December, 1936.

Progressive education is seen as: a functional conception of mind; an empirical interpretation of values and morals; experimental naturalism; embodying the activity principle; making provision for individual differences; and as stressing the whole individual. If these principles are to be made effective in society, progressive education must endeavor to give these meaning in terms of the changing social milieu.

COLEMAN, ALGERNON COLEMAN. "Trends in Modern Language Teaching." *Education*. 57:391-402. March, 1937.

There is a complete review of textbooks and articles during the last several years since the publication of the *Report on Modern Language Teaching*. At least one tendency is evident. "To seek the basic and pertinent facts which will render it possible little by little to reduce the amount of guesswork which has so long dominated in the preparation of courses of study and of most textbooks."

COOPER, MARGARET. "Significant Changes in Teacher Training." *The School Executive*. 56:291-293. April, 1937.

The changes include more attention to rich personal and social development; a broad cultural

background in the fundamental areas of human learning; a thorough knowledge of child development from conception to maturity; an understanding of the use of the community and how to survey it; gradual induction into teaching; a varied and extensive program of student teaching; much experience in creative self-expression; a constantly increasing degree of self-direction in all work; some knowledge of research techniques; a tentative philosophy of education; sound scholarship in the subjects; and a functional approach to the problems of teaching.

DEWEY, JOHN. "Democracy and Educational Administration." *School and Society*. 45:457-462. April 3, 1937.

"It is my impression that even up to the present democratic methods of dealing with pupils have made more progress than have similar methods of dealing with members of the teaching staff of the classroom."

The article is a plea for thinking and acting coöperatively.

DOUGLASS, HARL R. "Our American Youth, Their Plight and a Program." *The Journal of the National Education Association*. 26:110-113. April, 1937.

"To most youth of today the golden age seems to have become history. . . . The 'white collar' professions are badly overcrowded. To the feminine youth, who normally look forward to marriage, the glorious adventure of rising with their poor-boy husbands to the top has been sadly deflated."

Several possibilities of answers to the plight in which youth find themselves are given: re-educate youth in its leisure pursuits; develop upon the part of employers a more sympathetic attitude toward youth; require all young people to continue in school at least on half time until the age of 20 or 21; give young people an education adequate for democracy. The last named seems most fraught with possibilities which may be realized.

GREIDER, CALVIN. "The Docile Profession." *The Nation's Schools*. 19:37-38. February, 1937.

In at least some respects teachers are entirely too passive for their own good. . . . Teachers listen too much . . . without talking back. . . . We need more heckling. . . . Your talk about regimentation applies in full to the teaching profession where the rugged individual is practically nonexistent.

KILPATRICK, WILLIAM H. "Psychological Bases and Their Implications for the American Curriculum." *Teachers College Record*. 38:491-502. March, 1937.

Three things form the basis of the author's position on the American curriculum: the organismic outlook on psychology; the element of personal acceptance as determining the facts of learning; and, the emphasis upon moment-by-moment learning as an "essential ingredient" in even ordinary day-by-day affairs.

Personality adjustment is seen as the essential foundation for everything else. Building of intelligence comes next. The unit element in subject matter should be an instance of worthy living.

LLOYD-JONES, ESTHER. "What Is This Thing Called Personnel Work?" *Teachers College Record*. 38:477-484. April, 1937.

"It is not sufficient for a college or university to acquire a glittering collection of personnel services, it is not sufficient to have the best health officer in the country, the most brilliant psychiatrist, an inspired placement officer, an irresistible religious counselor, the best consultant in the country on dress and manners—all this is not enough. There still remains the need to co-ordinate all these services. . . . The whole collection of personnel services needs to be geared into the total educational plan of the university."

LOWENSTEIN, ROBERT. "The Bankruptcy of Guidance." *The Social Frontier*. 3:175-178. March, 1937.

To the writer, guidance, which to him means educational guidance, has bogged down. Even *Occupations*, the official guidance organ, tries the method of escape from problems by suggesting that there should be a general education for college students, deferring the choice of an occupation until later, and goes in for "psychology, mental hygiene, and pep talks." But vocational guidance is seen as basic. And it is futile to discuss guidance under our present system. "Without a planned socialized economy guidance is working in the dark." The conclusion is that guidance must point out the necessity for a *planned socialized economy*.

POWERS, F. R. and HERDA, F. J. "Conflicting Ideas of Commencement." *The Nation's Schools*. 19:28-29. April, 1937.

Mr. Powers favors the traditional commencement. He says: "Let the crowd go home, not feeling that they have just wound up another P.T.A. meeting or witnessed another track meet, activity program or school play, but rather that they have had the honor and the pleasure of attending the commencement ceremony that meant graduation of another fine class from dear young Siwash."

Mr. Herda says of a program of student participation: "Community interest was aroused, particularly on the part of the alumni, and the

preparation of the history helped to preserve information that would otherwise be lost. I feel confident that there will be little desire to return to the guest-speaker type of graduation exercises another year."

ROBERTS, H. D. and FOX, HELEN. "Streamlining the Forum and Debate." *The English Journal*. 26:275-282. April, 1937.

Panel discussions "are modernized town meetings, a means and a method of democracy as democracy is in turn the road to general welfare."

They are an "important new technique of democracy." This article describes clearly and adequately the method of using the panel as a source of training for pupils in public speaking.

SCHORLING, RALEIGH. "Mirages in Education." *The University of Michigan School of Education Bulletin*. 8:70-72. February, 1937.

It is difficult to follow the educational leaders as they shift rapidly from one slogan to another. "In 1900 the faith of school people lay in the Herbartian steps; in 1905, in the cycle plan; in 1910, in the problem method; in 1915 teachers were excited about supervised study; in 1920 the project method promised to solve all our difficulties; in 1925 we had individualized instruction with as many different models as a well-known make of car; in 1930 we became enthusiastic about the child-centered school; and in 1935 we had great faith in the social studies as the core of the curriculum."

The sensible school man may introduce reforms into his school without changing the structure. Intelligent teachers will be able to make the changes on the basis of existing courses.

STODDARD, A. J. "The Cost of Chance." *School and Society*. 45:305-312. March 6, 1937.

"We should learn to count the cost of failure and reduce the chance of failure so far as possible through careful planning."

Planning needs both the opportunist and the dreamer. Individual and corporate intelligence of mankind ought to be devoted to realizing mankind's dreams.

STRAYER, GEORGE D. "Building the Profession of School Administration." *The School Executive*. 56:248-250 ff. March, 1937.

The historical development of the position is traced. Among the common elements needed in the preparation of a superintendent and fields with which he must be familiar are: educational psychology; social theory and the philosophy of education; economics; curriculum construction; business management, and methods of finance. There is a plea that the superintendents set a

standard for admission to the profession, and accept responsibility for those who violate the professional code.

WRIGHT, FRANK L. "Personal Qualifications of the Superintendent." *The American School Board Journal*. 94:19-22. April, 1937.

The minimum qualifications of an effective school superintendent are (1) physical vitality; (2) executive ability; (3) native intelligence; (4) ability to express himself; (5) a distinctive personality; (6) good character; and, (7) a democratic point of view.

GENERAL AND CULTURAL

ADAMIC, LOUIS. "John L. Lewis' Push to Power." *The Forum*. 97:131-137. March, 1937.

At fifty-seven years of age Lewis is just coming into power. The author fears that Lewis' domination will eventually make him leader of a kind of labor fascism which will save capitalism and push American life into a materialist mould.

ADAMS, JAMES TRUSLOW. "What Happens to a Party When It Makes a Sweep." *The Yale Review*. 26:433-448. Spring, 1937.

A particularly illuminating article, which recounts the historical background and development of the United States in its political life. The strengths and weaknesses of the party which has an overwhelming majority is set forth.

BROWN, WILLIAM ADAMS. "Church and State in Contemporary America." *Religious Education*. 32:88-93. April, 1937.

"The function of the church with reference to the state is primarily an educational function." Its function is to win people to an acceptance of Christian ideals.

BUTTERFIELD, ERNEST W. "Freedom of Listening." *School and Society*. 45:472-473. April 3, 1937.

"When I want new light on politics, religion or the social order I wish to go for it, not to have it forced upon my unwilling ears. . . . An attempt to substitute individual opinion for a corporate one is but the assumption of an unruly son in an orderly home. . . . Colleges through their officers have the right to express the ideals of those who have founded and who support them."

CALVERTON, V. F. "Our Hypnotized World." *Scribner's Magazine*. 101:38-42 ff. April, 1937.

"Hypnotism today is far more important as a social force than as an individual one. Contem-

porary society, with its radios, newspapers, films, schools and churches" . . . is more attuned "to hypnotic compulsion than any society which has ever existed in the past."

"Advertising . . . is an excellent illustration of social hypnosis in action." Propaganda, the psychology of nationalism, Hitler, Mussolini—all can be accounted for on the basis of suggestion.

"Hypnotism is even more powerful as a social device than as an individual therapeutic. . . . In the hands of individuals, quacks or social fakers, it can prove as great a menace as in the hands of scientists and political progressives it can prove an inestimable boon to the human race."

ECCLES, MARRINER S. "Controlling Booms and Depressions." *Fortune*. 15:88a-88dff.

"The problem of controlling booms and depressions . . . is to provide continuously for the people of our country as high a standard of living as can be derived from our resources." Among the instruments needed for economic security are proper monetary, fiscal and foreign exchange policies.

FORLANO, GEORGE and AXELROD, HYMAN C. "The Effect of Repeated Praise or Blame on The Performance of Introverts and Extroverts." *The Journal of Educational Psychology*. 28:92-100. February, 1937.

"Blame as a form of motivation is in general more effective than praise or indifference." Introverts are more affected by blame than are extroverts.

FRANCK, HARRY A. "Our Mid-Pacific Sugar-Bowl." *Travel*. 68:34-38ff. April, 1937.

An illuminating article on the sugar cane industry. Here is told in detail how the cane grows, and how the crop is harvested. The text is well-illustrated. The island of Hawaii and its neighbors engage in this as their most important industry.

GARD, WAYNE. "The American Peasant." *Current History*. 46:47-52. April, 1937.

A study of the share-cropper of the South. There is need for making it easy for the share-cropper to become a cash renter or a farm owner, and to revise the system of leases.

GOODWIN, W. A. R. "The Restoration of Colonial Williamsburg." *The National Geographic Magazine*. 71:402-443. April, 1937.

The restoration of Williamsburg, Virginia, to its original condition in Colonial days, a task done under the direction and at the expense of

John D. Rockefeller, Jr., has created national interest. In this article there are many beautiful views in black and white as well as in color. The accompanying article reveals much of Colonial history and describes the restoration itself.

GUDGER, E. W. "Fooling the Fishes." *The Scientific Monthly*. 44:295-306. April, 1937.

A very interesting article which describes many of the 120 various devices which the Chinese use in taking fishes. Among these are the varnished board, mats, bateaus, bamboo platforms, and nets. Variants of these devices as found in Burmah, India, and Africa are shown.

KENNINGTON, ERIC H. "Lawrence: An Official Portrait." *The Atlantic Monthly*. 159:406-415. April, 1937.

A description of T. E. Lawrence by one who came into close contact with him from time to time. It is a character sketch as well as a picturization.

LINK, HENRY C. "How Many Interviews Are Necessary for Results of a Certain Accuracy?" *The Journal of Applied Psychology*. 21:1-17. February, 1937.

A study of more than 5,000 interviews upon which a table is constructed which shows the number of repetitions necessary for accuracy.

MORGAN, ARTHUR E. "Leisure Time in an Industrial Community." *Recreation*. 30:571-576ff. March, 1937.

The chairman of the Tennessee Valley Authority. The misconception that if people have leisure they will have recreational expression is false.

"Recreation is subject to the same laws of development as any other phase of human culture." Recreational education should include mass activities but also should provide for individuality and creative effort. Cultural recreation well might take the place of bridge, movies, sports, and the jazz of the radio.

NIEBUHR, REINOLD. "Pawns for Fascism." *The American Scholar*. 6:145-152. Spring, 1937.

Fascism has arisen from the lower middle class of the population. "The radical interpretation of fascism as essentially a contrivance for the preservation of a dying capitalistic civilization is inaccurate." The business interests make peace with Fascism because they must. "The real source of fascism lies in the social resentments and the political confusion of lower middle class life." If the present prosperity should turn out to be

only a short respite in a general tendency to contraction "lower middle class desperation would undoubtedly express itself in fascistic or semi-fascistic terms in the election of 1940."

ROBINSON, HENRY MORTON. "Pied Pipers, Inc." *Review of Reviews*. 95:38-39. March, 1937.

A description of the methods by which rats may be exterminated. How important they are as affecting human life and as an enemy of man

is generally known. "Carrying bubonic plague, paratyphoid, trichinosis, Brill's fever, and hydrophobia rats have killed more human beings than all the wars since Christ!"

THURBER, JAMES. "Tempest in a Looking Glass." *The Forum*. 97:236-238. April, 1937.

A criticism of certain psychiatrists and of a certain one in particular who makes attacks upon the folk lore and fairy tales.

It is not wide reading but useful reading that tends to excellence.—
ARISTIPPUS (Diogenes Laertius *Aristippus* Book II, Sec. 7.)

*Preserve proportion in your reading. Keep your view of men and things extensive.—*THOMAS ARNOLD, *Address to His Scholars*.

DISCUSSIONS

THE AFTERMATH OF PHILOSOPHY

ELMO A. ROBINSON

I

PROFESSIONAL philosophers of today resemble both the ancient sophists, in that they teach for pay, and Socrates, in that they teach for the joy of teaching. Much of the joy doubtless arises from association with those advanced and promising students who are themselves candidates for professional careers in philosophy. But the pay, or at least the existence of professorships and other teaching positions, depends in most cases upon a larger group of students who will never become members of any department of philosophy, but who nevertheless think sufficiently highly of the philosophical discipline to classify themselves as department majors or minors. It has been said that a good sermon requires the presence both of the preacher and the congregation. Similarly there can be no teaching of philosophy unless there are learners. Even self interest, to say nothing of other motivations, ought to give every teacher of philosophy concern for his students—first that there *be* students from year to year in a continuous Heracleitian stream, and secondly that these students constitute a group of satisfied customers, ever ready to recommend to their successors that they too step up to the philosophical counter and sample the wares which are there dispensed. An

increase in the number of positions for those who are pronounced qualified to teach philosophy can perhaps be achieved by convincing administrators of the value of our subject, but ultimately these positions depend upon those who, as students, are ready to choose it as a field of concentration and who, as alumni, have not come to regret their choice.

It occurred to me that students who enjoy philosophy must often be discouraged from its study in any intensive fashion by the fear that it is poor preparation for earning a living. To those uncertain about the desirability of a philosophy major factual data should be a welcome aid in arriving at a decision. Acting upon this belief I made a study of the occupational classifications of the graduates of the departments at Stanford University and at the University of California (at Berkeley), the results of which have been presented elsewhere.* More recently I addressed a letter of inquiry to approximately one hundred of these graduates. What follows is a report on this correspondence. The shortcomings of the questionnaire method are common knowledge, but it has its value and in this instance it does reveal some things about opinions. And information about opinions is what I sought to obtain.

The selection of the one hundred names was made by one of my students. Her instructions were to ar-

* "The Teaching of Philosophy in California," *School and Society*, 41: 708; also "The Place of Philosophy in the Junior College," 6: 238.

range a balance between men and women, between Stanford and California, between various years of graduation and between various occupations. Addresses were secured with the cooperation of the two alumni associations, and this letter was then sent:

What happens to people who study philosophy, especially to those who major in philosophy? They cannot all become teachers of philosophy. Ought students who enjoy philosophy to be encouraged to choose it as a major?

As a former student of philosophy your opinion will be of value to those who are teaching in the universities, colleges, and junior colleges of the Pacific Coast. Will you not write me informally your views concerning the study and teaching of philosophy? Whatever you have to offer will be welcome, but I am especially interested in such questions as these: Are you glad or sorry that you majored in philosophy? Why? Has the study of philosophy been a good preparation and background for your occupation since graduation? What courses or methods of teaching philosophy do you recall as unusually valuable or as unusually poor? How, in your opinion, can the teaching of philosophy be improved? What would you say to an undergraduate who asks your advice about majoring in philosophy?

This letter is being sent to about a hundred graduates of Stanford University and the University of California. Names of correspondents will be withheld as confidential, but the information from them will be compiled and reported at a conference on the teaching of philosophy to be held this winter. Possibly it may become the basis for a brief pamphlet for inquiring students.

To those who did not at first reply return postals were sent. The results may be summarized numerically as follows:

Returned undelivered	2
Declined to answer	2
No returns	29
Replies received: letters	44
Replies received: cards	22
Total inquiries	99

The sex and university of those who replied is:

	<i>Men</i>	<i>Women</i>	<i>Total</i>
California	21	21	42
Stanford	15	7	22
Total	36	28	64
Not specified			2

Twenty-two graduated before 1911, nine between 1911 and 1923 inclusive, thirty-three between 1924 and 1934, with two indefinite. Although the majority of the replies came from persons now living in California, many of them were from widely scattered points in the United States and some from abroad. The occupations represented were diverse.

Business—15—including banking (3), accountant (2), wholesale grocer, merchandizing, manufacturer, laundry executive, industrial relations expert, transportation, newspaper publisher, text-book editor now in insurance, investments, investment research.

Semi-professional—8—including graduate student (2), newspaper work, writing, welfare work, nursing, lecturer on home economics, secretary of art museum.

Professional (excluding the arts and teaching)—16—including librarian (3), physician (2), lawyer (2), minister, minister-missionary, consulting psychologist, physician-teacher, architect, museum curator, naturalist-author, ornithologist, army officer.

Arts—6—including musician, organist-teacher, theater-executive and magazine writer, pageant and dance director, artist, sculptor.

Teaching—10—including not specified (3), high school (2), professor of journalism, professor of literature and history, professor of education, professor of physical education, former instructor in philosophy who has not taught for 15 years.

Marriage plus other occupation—10—including secretary (2), commercial artist, business, nursing, librarian, teaching, missionary-writer, actress-writer, prints and philanthropy.

Marriage only—1.

Total—66.

The small number of cases and the fact that about one-third failed to reply make any broad conclusions impossible. Yet the quality of the replies—some of them comprising four pages of single-spaced typing—bespeak respectful consideration. It would certainly be a mistake to assume that all those who would praise philosophy have replied, while those who have remained silent would have had only condemnation to utter. Here was surely an opportunity for disgruntled rationalizers to have expressed their accumulated criticisms and resentments. Unfairness in sampling, if it exists at all, is more likely to have arisen from the fact that selection was necessarily limited to those whose affection for their college was sufficient to lead to registration of their addresses in the alumni offices. The reader is also asked to note that no attempt has been made to compare philosophy with other possible majors. The only generalization which is warranted is the modest conclusion that philosophy majors tend to be pleased with their choice, and that the study of philosophy does not render occupational and professional success impossible.

II

Two simple quantitative statements are in order. (1) Of the 66 who replied, 62 are glad that they majored in philosophy, 3 are sorry, and one indefinite. The three are all men, California graduates of about 30 years ago. (2) As to the value of philosophy as preparation and background for occupational activities, 12 failed to answer clearly, 15 denied such value to philosophy, 39 asserted it. There is no apparent relation between negative and indefinite replies on the one hand and sex, age, or university on the other.

A few correspondents expressed surprise at being addressed, claiming that they had forgotten all about having once majored in philosophy. One took refuge in the fact that, since he was ignorant of what might have happened if he had not studied philosophy, he had no basis for stating whether he was glad or sorry. Let us turn, however, to the letters themselves. First to those who are sorry.

"No, I cannot say that I am glad I majored in philosophy; I have often thought since that I could have put in my time with something that would have been of greater value to me. Whatever advantage has come to me through my studies in philosophy has been indirect. . . . Such help as it gave . . . was entirely destructive; it gave me no constructive help.

"Rather regretful of the training I received. It was largely classical and Hegelian. The only result was a kind of skepticism about all thinking. However, I should have welcomed a realistic approach something like Whitehead's."

Next let us hear from some of those who, although glad of having studied

philosophy, have found it of no practical value.

"I am an accountant and already was one when I worked my way through college, so that philosophy, and for that matter all my college training, was a great luxury, having no connection with my occupation nor any value commercially at all. . . . But the study of philosophy had immense value in satisfying a deep-rooted longing. There was never any great difficulty in choosing my major. I was older than the average student and my choice had been made years before it materialized. . . . I have never regretted my choice. It may not have been a practical one, but it was a broadening experience whose value cannot easily be measured.

"Formal philosophy has proven as useless as it was fascinating. All value is not practical, however, and youthful habits are strong, so that an occasional new book on abstract aesthetic, or epistemological theory is like a cup of refreshing water in the vast desert of school existence, completely satisfying in itself like the experience of beauty in a Franck Symphony or one of Van Gogh's paintings, but with no more practical significance. Thus its entire value becomes aesthetic and philosophy becomes a kind of dream, filled with intellectual ecstasy.

"I am, and always have been, glad that I made philosophy my major study. . . . It may seem paradoxical to say that philosophy was not an especially good preparation for the occupation, the profession of arms, which I have followed through most of my life. . . . However, I did not plan my college curriculum with a view to any particular profession or calling. . . . But if I had not had the good fortune to make some acquaintance with philosophy in my youth, I know that I should never have had another opportunity to do so, and this I should regret very greatly."

And now for those who claim more

practical values for philosophy. One who is still a student writes,

"Up to the present philosophy has had no occupational use whatever. But as I am now preparing for an academic career, I expect my studies in philosophy to have a contributory value."

A commercial artist:

"I majored in philosophy because I was not allowed to major in art without majoring in education, which I knew I wouldn't use. The result is that should I go to college again I would take more courses in philosophy. I found it not only intensely interesting at the time, but invaluable since."

A wife, mother, and former business woman:

"When I left Stanford . . . I married and took a full-time office job, which continued in one capacity or another for two years. In general I found myself as well prepared to earn a living in business as the average graduate—perhaps better. In my opinion the study of philosophy is no more remote from the ordinary business life than is economics. The real transition one has to make is from the theoretical or abstract to the practical."

A civic secretary and executive in industrial relations:

"Philosophy undoubtedly taught me to think and reflect better than would have otherwise been the case. And it so happens that my work for many years has called for more thinking and analysis than 'getting things done' in the ordinary business sense."

A theater executive:

"My writing is almost exclusively about the theater, and the relation between the theater and the philosophy courses I took at U.C. seems remote. But, nevertheless, philosophy was an important stepping stone. Until those philosophy courses I accepted

unquestioningly everything that was said by a professor. It did not occur to me to dare to criticise a lecture or anything said in a lecture. I date the beginning of my critical mindedness to the philosophy courses I took."

A physician:

"When I decided to major in philosophy I had no idea that a medical education would be available to me. This I consider fortunate, for once one becomes a 'medical student' time seems to become so precious that one hesitates to spend it upon subjects outside the regular curriculum. It is quite likely that I would still be wishing I had time for the study of philosophy if I had not received my grounding before I entered the medical school. As it is, I feel that it was a very valuable preparation and background for the study of medicine. And I believe both my work as a student and in the practice of my profession has benefited enormously by my work in philosophy."

An attorney:

"I could have had no better preparation for my work as a lawyer than a course in philosophy. Most of my work since being admitted to the bar has been as Deputy District Attorney in the District Attorney's Office, and during the last ten years I have been at the head of the Juvenile Department in this County. . . . A course in philosophy gives excellent opportunity for mental development. It not only trains the student in clear, accurate thinking, but develops a breadth of understanding and a judicial attitude toward human problems."

An architect:

"No, I am not sorry I majored in philosophy. It was a deliberate choice, made to give me a solid foundation in the methods and practice of searching for meaning and to give me the background and the leisure to pursue certain ideas I had already commenced to formulate on the history and functions of art and architecture and for

which I found the established curricula hopelessly inadequate."

A musician:

"My mind travelled from music to the history of music in particular and the history of art in general, then . . . to the history of ideas. All of these interests demanded that I do more reading in philosophy and its history. . . . I believe that philosophy is a necessity for the musician."

A public-school teacher:

"In dealing with pupils and school situations my interest and aim was much more fundamental because of the bent of my mind, which came largely as the result of courses in philosophy. I know this from the parents and from many pupils, who now as parents call to see me. In faculty meetings my opinion was considered more judicial and less personal than the views of some other members of the faculty."

A librarian:

"I have found a philosophy major an excellent preparation as more than any other major it encouraged the study of a great variety of subjects. Many majors have so many requirements within the department that there is not sufficient time for branching out into other fields."

A college professor:

"The teaching of literature and history cannot fail to be improved by some touch of philosophy."

And another of the same occupation:

"The study of philosophy has been a good preparation and background, not only for my occupational work as a teacher of Education, but also for my life as a citizen, home member, church member, and all the rest."

And from the former college teacher whose illness interrupted his career:

"I am glad that I found the way made

easier by travelling in the company of those great souls, living and dead, who had already travelled it. . . . It is hard to believe that any other field would have opened doors to lecture rooms, studies and firesides of so many of the truly great. I walked with kings, and life is richer than it could have been without that experience."

The third question in my letter asked about recollections of valuable or poor courses and methods. It was inserted partly because some educationists with whom I have talked are of the opinion that the teaching of philosophy is frequently done rather poorly. Granted that the quality of teaching cannot be measured by the answers to a questionnaire, nevertheless there is some value in seeing ourselves as our students see us. In this case the reports are usually favorable. One writer comments:

"The only bad teaching in philosophy I have known was that of a visiting chap from the east who lectured to an undergraduate class for a semester, without more than ten minutes of extempore escape from his notes in three long months."

Another finds that method is of secondary concern:

"Now, with the passing of the years since undergraduate days the personality of the teacher seems much more important than methods. I still glow with the memory of glimpses of such qualities as simplicity, clearness, nobility and truth of thought."

But the most frequent criticism is that which expresses a preference for discussion classes instead of, or in addition to, lectures. Ten correspondents offer some suggestion of this sort.

"Teaching by means of a discussion group, preferably a round table type of ap-

proach, seems to me to be the very best. . . . Unfortunately I was in only one or two such groups.

"The specific courses in philosophy from which I benefited the most were given as small seminars in which a maximum of free discussion was allowed. In a few very successful classes the professor provided us with material and then acted principally as a referee and guide in our violent debates.

"I found the discussion classes of greatest value, particularly those in which every statement and every word was questioned so that we learned to deal with definite, clear-cut concepts.

"Recalling the courses I took as a student, I consider the more informal ones to be more effective. I have in mind especially one under Professor Montague. In conducting the course, he did not act as an instructor. He did not assume at all an ex-cathedra attitude, but rather merely guided us through the subject and led in the discussions, which were always mutual among the members of the class. It aroused the interest of the students.

"The most stimulating course I ever took in philosophy was D. W. Prall's *Contemporary Tendencies*—mainly because he kept the discussion so alive and at the same time guided it with such complete control that we found ourselves scoring all the points he would have us make—points based on our required reading which we thought we understood when we entered the classroom, yet when approached from this fresh angle, took us by surprise and became invested with new meaning and vitality. . . . I feel that the courses were best which tended to synthesize ideas, to give us connections, cross sections of ideas, instead of merely disassociating philosophic thought into rather artificial concepts, so that from some courses we retain a rather chaotic idea.

"I think one of the nice things about the courses was in most cases the utter lack of compulsion—or at least a seeming lack. There was often no roll-call, no mid-term,

often nothing but a final to disturb the pleasure of reading and lectures.

"The best type of teaching of philosophy is that which leads to the freest discussion and the most self-expression. The most valuable courses were the ones in which I was forced to write the most theses. The seminar was the most valuable of all, on account of the freedom of discussion and the self-expression demanded by the presentation of a thesis and its defense against criticism. It was always my conviction that all study was merely preparatory to the formulation of conclusions in writing, and that no study had really borne fruit until the written statement of the conclusion had been forthcoming."

III

In contrast to this tendency towards agreement on method there was a great diversity of opinion concerning the designation of the most valuable courses. Five persons mentioned logic; aesthetics and the history of philosophy each won three votes; eleven other courses were listed favorably. A similar situation exists with reference to the names of teachers. My letter did not request nominations of outstanding instructors, but 16 of my correspondents mentioned the names of 27 of their former teachers with praise—Howison, Bakewell, and Montague topping the list. As a counter-irritant I quote: "A Miss Arnold who was my section leader in logic had more brain power per wrinkle than any other person I had ever observed." These diversities of view-point reinforce an opinion, doubtless commonly held among us, that philosophy is one of those fields in which successful teaching is the result, not so much of a definite curriculum or fixed method, as of a fortunate readiness and rapport between student and instructor.

But this is not to say that curricula and methods are to be ignored. Indeed our correspondents have some advice to offer. The recommendation of more discussion has already been amplified. Other items follow.

"It is an error to consider the study of philosophy one that can not be started until the college years. If our high school history included some history of philosophy it would seem of greater value to me than so great an emphasis on political history. My experience has been that high school age students are very interested in some of the problems of philosophy and would profit greatly by an elementary course.

"The study of a philosopher should be brought up to date whenever possible. When a living philosopher is being studied, carry the perusal of his views up to the present, especially when he has written recent books. I recall particularly studying Bertrand Russell and John Dewey up to a certain point only. We would complete a course thinking that we had that person's views well in hand, only to learn that he had completely changed his opinions on many scores, these changes in most instances being expressed in his latest books.

"General courses seem to have had a more lasting influence than the more special ones. Courses outlining the problems which philosophy has attempted to solve always seemed more vital and interesting than courses presenting some individual's solution of these problems. . . . A mere historical summary is not sufficient. The student must be made to realize that the problems are still today of paramount importance.

"Little or no instruction in the art of teaching is required or expected of the college teacher of philosophy. Experience seems to be the only teacher of method. This is a hardship both for the teacher and the class. The teaching of philosophy can be improved by the selection of good teachers—persons who are not only thoroughly imbued with the subjects they are to teach,

but are well trained in the art of teaching and deeply concerned to arouse an eager participation by the class in their common adventure.

"I have some question about the teaching of the history of philosophy. As I look through texts on the subject I find them apt to consist, too often, of disconnected episodes, figures, and positions. . . . The history of ideas cannot be traced apart from the world in which they emerge, nor without reference to the way in which they spread to certain areas more than others.

"A department of philosophy that limits itself to the study and teaching of European types of thought does not in my opinion fill its proper place and function in a university. For the people of the Pacific Coast an acquaintance with, and some understanding of, Oriental philosophy is too urgent a need to be longer neglected by the colleges and universities whose students must shortly take their part in world cooperation through a wise approach to the problems of the Pacific area."

What advice do these alumni offer to students who are now considering the possibility of majoring in philosophy? With some exceptions they approve such a choice, although frequently with qualifications. As illustration of general statements the following may be quoted:

"If the student is seeking a liberal degree, and were in doubt whether to major in history, Greek, or modern languages (for example) or philosophy, I should advise philosophy.

"Unless the student is going into a professional field, and his college has a good professional school, I would advise him to major in philosophy for his B.A. degree.

"An undergraduate who majored in philosophy would not likely regret his choice, no matter what his future held. There is probably no other single subject

that will help him out in after life as many times and in as many situations."

Some stress the consideration of choice of occupation:

"I would recommend philosophy as a major, for instance, for a student contemplating newspaper work, any kind of writing, social, political or religious fields and other kindred prospects."

Others speak of the non-material values:

"To an undergraduate contemplating philosophy as a major I should offer only encouragement. Philosophy is the study of ideas; a student who finds stimulus and delight in this pursuit is denied the opportunity for a more enlightened life if he must use his college years as the means to a material end.

"Philosophy has very little commercial value but like all cultural things it enriches the individual and no egoist should be without it.

"I have never regarded a university education as an occupational training and the student who wishes by his college career to build himself an understanding of life rather than a quick road to economic success could not choose a better training than philosophy. The degree requirements allow him considerable latitude to explore other fields of thought and to satisfy extra-curricula interests and at the same time ensure him a very solid career afterward, save those few which demand very early specialization."

Some of the other qualifications are of interest:

"Don't encourage philosophy in the too young.

"Yes, if philosophy means anything important to you.' But if the student regarded it as a knowledge attainment equally indifferent with another, I should answer, 'What for?'

"At first philosophy made me rather discontented, because I soon found out that the thing about which I knew most was of no interest to other people. It is rather lonely at times not to be able to share an enthusiasm, and discussion of philosophy is certainly not *au fait*. It is a fair indictment of philosophy (where it is not to be a career) to say that of all studies it unfits one more thoroughly for monotonous routine than any other pursuit. By majoring in this subject a student will have the richest and most thrilling of academic experience. But if he does not intend to teach, then some thought should be taken to provide a comfortable refuge from the limitless scope of philosophy.

"I should certainly hesitate to advise even an able student to select philosophy as his major subject, on the sole ground of his general ability and previous scholastic record. Not only is exceptional ability a necessary condition precedent to the successful cultivation of the most profound and most difficult of the sciences, but also ability of a very peculiar and special order. We all know very able people who are outstanding in other fields for whom philosophy is, and always must be, a thing apart."

Two writers offer observations on the related question of the instructor's missionary zeal for his subject:

"No one should study philosophy who can avoid it. There were those among our students who, in the ecstasy of enlightenment engendered by the experience of independent, original thinking felt that all should enjoy the same enlightenment, and were filled with the evangelistic urge to preach the gospel to every creature. I could never agree with them.

"Many signs encourage the belief that with our coming nearer to mental maturity,

philosophy will come into her own anew, and will again be accorded her rightful place in what once was called the hierarchy of sciences. And is not the duty, as well as the privilege, of the teacher of philosophy to speed that happy consummation? I believe that it is his very special duty, and if I am right, then his rôle should not be the merely passive one of giving advice, however valuable, to those who perchance are fortunate enough to be moved to seek it. His part should be the active one to bring, whenever and wherever he can, the light to those that sit in darkness."

In concluding this paper I need only say that in these quotations philosophers, at least amateur philosophers, have spoken for themselves. "Here they are, my fifty men and women." No further comment seems necessary. My own conclusions have already been suggested by the selections quoted. There remains only the period, or question mark, or exclamation point to indicate the terminus. Let the following serve for such a symbol:

"When my son, who was later graduated by the University of California as a major in economics, discussed with me the possibility of taking courses in philosophy, I said to him in substance: Do not take philosophers too seriously. Philosophers are not seers or prophets; are not even always wise. They are men with interesting ideas and interpretations of life, coupled with an exceptional literary style. Plato is considered the greatest name in philosophy, but Plato was not a prophet. Had he been the prophet he is deified to be, he would have seen that labor is a superior occupation. As philosophers of labor John L. Lewis and Harry Bridges, however opportunist they may be, are superior to Plato."

A PHILOSOPHY OF EDUCATION IN OUTLINE

ISAAC DOUGHTON

1. EDUCATION in its fullest sense means the whole development of personality. Its comprehensive aim is the mastery of the art of living. A definition follows:

Education is the development of human personality which results from the individual's activity in and reaction upon the natural and social environments, and which, by enriching the meaning of experience, progressively increases his power to direct subsequent experience.

True education, therefore, means life, and has as many and as varied aspects as life. Narrow meanings come from emphasizing one or more of these aspects. Thus we have formal and informal education, elementary education, religious education, etc.

2. Formal or organized education is the most common of these narrow meanings. It includes all organized activities that are designed to direct the growth and behavior of human beings, especially of children. The term is commonly narrowed so far as to signify *schooling*. The school has been designed by Society to direct the process of education so as to determine a certain kind of development through activity in and reaction upon a special kind of environment. Formal education is thus a social process, in a social setting, and with a social purpose.

3. The necessity for formal education in and through the schools arises from the biological and social handicap of children. Civilization is like an intricate and rapidly moving machine. Its complexity and rate of movement are rapidly increasing. Adults grow

old and die and are succeeded in the operation of this machine by their children. Although these children are born as helpless as were their ancestors, the machine does not slacken speed for them to board it and master its controls. There is thus an ever-widening gap between the biological and social helplessness of infancy and the needs of adulthood. Formal education should give children "a running social start" for the type of society in which they must later function as adults.

4. Two social motives prompt formal education and the school. First, humans desire to conserve what the race has paid dearly to achieve. Second, adults desire to spare the young from needlessly repeating the blunders of their forbears. Thus formal education facilitates the mastery of the art of living by giving children experience without experiment. But always some problems are still unsolved, and novel problems arise from the growing complexity of life. For these they must experiment, with the heritage of race experience as a means or instrument. This heritage has no value in and of itself, but only as it helps to solve contemporary problems and leads to the constant enrichment of life.

5. In early social systems parents and priests communicated to children whatever of race experience seemed necessary and wise. But living has become so complex and the social heritage so vast that this function has been entrusted mainly to books and to specialists called teachers. In simpler so-

cial systems children supplemented the intellectual activities of the school with a many-sided community participation in association with adults. Now, however, the individual is cramped during childhood and youth within a narrow range of activity in which the school occupies the major part. If personality is not to be cramped and stunted, the school must be a place where children may have rich and varied activity with abundant experiencings, and so find stimulation to desirable and wisely directed growth and behavior.

6. Development of personality results from the interaction of heredity and environment. Educators cannot control heredity, but theoretically they can control environment so as to stimulate or suppress any hereditary possibility as desired. There are, of course, practical difficulties. Such a special environment, as compared with the total environment, must be simplified, purified, graduated, and balanced, as determined by each child's own needs and development. Learning is the progressive mastery by the child, mainly in this restricted environment, of the tools and techniques of effective living. The teacher, as the child's guide, thus directs the natural process of growth through the interplay of personalities and the control of natural energies.

7. With respect to method, effective living is like other scientific activities: it involves procedures which will accomplish results that we desire without other results that we do not desire. Two problems arise: (a) What are the results that we should desire? and (b) How can we employ past human experience so as to accomplish these results most effectually? The first must

be answered in terms of social living, the second in terms of all knowledge of humanity that the sciences can give us.

8. Effective democratic social living requires that each individual participate in the benefits and responsibilities of life, limited only by his ability and desire and the like activity of others. Man, in contrast with animals, can delay reactions until he can review in recollection and foresight probable consequences, and can then deliberately choose his course of action in light of intended consequences. Hence, to be a person is to be responsible. The socially-minded person acts with due regard for the behavior of others.

9. By discriminating selection in transmitting the social heritage, the school provides for continuous social regeneration and reinvigoration. The group tends to be conservative and so prevent retrogression; the individual must be the innovator and so make for progress. The school provides for social reproduction through guiding individual development in a social environment.

10. The particular function of the public school is the preparation of all children for taking as effective a part as possible in the social order. In a democracy this means "a running social start" in democratic ways of living and thinking. The test of democracy is the extent that its fundamental philosophy and practice can be made the philosophy and practice of its schools, *on the level of the growing child's knowledge and experience*. This is genuine progressive education. In this way the public school may become the most powerful single factor in the progressive amelioration of Society.

LETTERS TO THE EDITOR

FROM Professor John D. Allen, College of Arts and Sciences, Mercer University, Macon, Georgia regarding Mr. Hogan's "An unpublished Poem of Philip Pendleton Cooke":

In his interesting article entitled "An Unpublished Poem of Philip Pendleton Cooke," which appeared in THE EDUCATIONAL FORUM for November, 1936, W. J. Hogan quotes "a short unpublished biography of Cooke by his cousin, John Pendleton Kennedy." This biography asserts that the poem in question, "Count Herman," had never been printed; and Mr. Hogan does not question his source.

I am familiar with the manuscript Mr. Hogan quotes, having recently read it while preparing a study of Cooke; and I can readily see how he concluded that the poem had never appeared in print. The manuscript reads: "It has never been printed at all, I believe, I have been enabled to obtain it from the Hon. Henry Bedinger, of Jefferson Co., Virginia, an intimate friend of Mr. Cooke's, who has written it down from memory, and sent it to me. . . ." Yet there can be little doubt that both the biographer and Mr. Hogan are in error.

On June 6, 1851, Cooke's younger brother, John Esten, wrote a long letter to Rufus W. Griswold. The letter contained material for a biographical sketch of Cooke, assembled in response to Griswold's request; and among other information it included the following: "Many of his most pleasing poems were certainly written at College and soon after his return—that is, between his 15th and 18th year; namely . . . 'Count Herman' . . . —these all appearing in *The Knickerbocker* and Winchester papers. . . ." A careful search of *The Knickerbocker* discloses that "Count Herman" was not published there. It very probably was, however, published in a

Winchester, Va., weekly newspaper—either *The Virginian* or *The Republican*; for as between the accuracy of John Esten Cooke, who was thoroughly familiar with the writings of his brother, and that of the author of the manuscript biography, who merely drank and went hunting with his poetic but sports-loving kinsman, there is excellent reason to choose the former.

This leads to the question of the actual authorship of the manuscript upon which Mr. Hogan relies. He attributes it to John Pendleton Kennedy, the lawyer-novelist-politician and cousin of Philip Pendleton Cooke. If Mr. Hogan will compare the handwriting of the manuscript with that of Kennedy, he will discover good reason for doubt. Comparison of the styles will strengthen the doubt. And I have in my possession information which assures me that the author was not, in fact, John Pendleton Kennedy.

In Mr. Hogan's version of "Count Herman," several lines differ from the original in the manuscript. Line 3, Stanza 1, which reads "For the robber," is in the original "For Reve the Robber." In the same Stanza, Line 5, which reads "On a colt of grey," should be "On a colt of Ukrain." In Stanza 7, Line 6 is changed to "When ever again" from the original, "Why ever again." There are, in addition, several insertions of, and omissions of, articles which slightly affect the rhythm of the poem. Perhaps it should also be mentioned that in the second stanza of Cooke's best-known poem, "Florence Vane," Mr. Hogan in quoting omits the seventh line, "I treasure in my vision." JOHN D. ALLEN

REACTION TO "DESIGN FOR PHILOSOPHY OF EDUCATION"

"Design for Philosophy of Education" in the November, 1936, issue of THE

EDUCATIONAL FORUM found me in receptive mood, perhaps because it evoked a recollection of undergraduate days. It was then my fortune to sit under a man who gave courses in English and in philosophy. At the time I was conventional enough in my conceptions of subject combinations to suspect an incongruity until I discovered that this man's treatment of literature was essentially philosophical in tone. So the *Design* was diverting and stimulating; time enough has elapsed that certain cloudinesses have been cleared up; suspended reflections are pretty well precipitated; so I venture some declarations of opinion.

The major proposal concerns search for the philosophy of life, social and individual, that lies implicit in the literature of certain fields of study. It amounts to this: Let us make this philosophy, or these suggestions toward philosophy, explicit for the teacher in the course commonly called the philosophy of education.

At once a question arises as to what the teacher will do with it. Will there be a tendency for the philosophy thus disentangled from its vestments to be regarded as the *essential* subject matter of various courses? Will the teacher judge personal success in teaching in terms of success in laying this implicit philosophy explicitly before pupils, in getting them to perceive the reasonableness of the inferences made? Might this degenerate into a program of moralizing? Does it not involve a danger of dealing with subject matter in too abstract and too advanced a manner for adolescents, for example? By means of such questions I mean to emphasize the idea that, however clearly the teacher may derive the elements of a philosophy of human living from the materials of teaching, nevertheless this kind of thing must be entirely an incidental activity so far as pupils are concerned. The teacher's consciousness of the high spiritual significance of curricular materials must not obtrude itself too evidently upon the consciousness of pupils even when,

as guiding purpose, it does direct the learning activity.

In the development of the *Design* it was applied to literature and to the social studies for illustrative purposes. In such action the fields of its greatest usefulness were opened up. One is almost ready to say that the illustrations employed *are* the applications of the idea. Just how does it work out in the teaching of mathematics, of woodwork, of shorthand? Just how does it apply to the teaching of French, of English on the technical side? Is science to be taught as such, or as peg on which to hang the philosophy of science?

As an independent course the philosophy of education has experienced a rather remarkable revival in recent years. As written during this revival the philosophy of education has been a rather honest attempt to discover whether philosophy does have anything constructive to say about the nature of education; it is not merely the writing of generalizations about education. Witness such books as Rusk: *Philosophical Bases of Education*; Demiashkevich: *Introduction to the Philosophy of Education*; Childs: *Education and the Philosophy of Experimentalism*; Lodge: *Philosophy of Education*.

Without attempting to delimit the field in any strict manner it may be said that philosophy of education must find its chief topic in considering educational objectives, while educational psychology leans more in the direction of curricular considerations, and educational psychology is the foundation of method. Certainly these lines are transgressed; one has no desire to compartmentalize these three courses; nevertheless they tend to follow the lines indicated.

Now does the *Design* constitute a search for the fundamental objectives of education, or is it an outline for curricular materials? At first sight it may seem to be the latter. I offered the caution in an earlier paragraph that the philosophy developed out

of a survey of a field of study must not be allowed to become the content of courses in that field of study. In so doing I may have seemed to say that the *Design* led us that way. It was not, however, my intention to intimate such thought. I interpret the *Design* as trying to establish a new conception of the objective. A course in the philosophy of education so conceived would be working in a perfectly legitimate direction, although I do suspect the objective set up to have less scope than is implied in the presentation of the *Design*.

More specifically we must ask what

phase of philosophy is involved. Certainly not metaphysics. But ethics—yes; aesthetics—yes; a philosophy of values—yes. It appears that that is exactly what the *Design* is planned to accomplish. The argument is not in the least for the inculcation in pupils of the personal philosophy of the teacher, but the discovery by the pupils in such degree as their maturity permits of the philosophy inherent in the story of the struggle of human beings for a higher form of life.

Sincerely,

J. B. SHOUSE

CONTRIBUTORS IN THIS ISSUE

(Continued from page 384)

luminated with the deep understanding of a specialist in child psychology. Miss Florence Teagarden, the author, is Professor of Psychology at the University of Pittsburgh, and spends much of her time in the psychological clinic of the college. She was a frequent contributor to *The Kadelphian Review*.

Although *German Educational Movements Since 1900* by Professor Paul R. Radosavljevich of New York University doubtless will appeal chiefly to readers interested in Comparative Education we believe that any reader speculating on the destiny of the German people will find it enlightening to read not only this article but the extended series on German education to be contributed to THE EDUCATIONAL FORUM by this author. Professor Radosavljevich was born in Obrez, Slavonia and has studied in Vienna, Jena, Zurich (Ph.D. in 1905), and New York University (Ed. D., 1918). He taught psychology and pedagogy at Zombor, Hungary; was assistant in the psychological laboratory at Stanford University. He has written in German, Serbian, Croatian, Russian and English. He enjoys the reputation of being a leading scholar in the field of Comparative Education, in American universities.

Professor Elmo A. Robinson's courses in Philosophy at San Jose State College must be greatly enriched by his varied experiences

as clergyman, teacher of science, mathematics and music. He has studied at several American universities and has been a member of the summer faculty of the University of Oregon. His present discussion, *The Aftermath of Philosophy* reflects his present interest and throws clear light on the scope of effectiveness of teaching in a field that all too often seems of only formal academic worth.

Professor Isaac Doughton of State Teachers College, Mansfield, Pennsylvania, outlines a *Philosophy of Education*, a brevity that is *multum in parvo*.

Of the two poets, Frances Moyes and Ruth Yeokum, whose verse *Hill-Shrines* and *Domesticated*, respectively, appear in this issue we can introduce only the former. She signs her name in full as Mrs. Frances Moyes Daft. She was formerly a landscape artist and craftsman, but preferred to create with words. She has published *The Dawn of Life and Other Poems* and is now preparing another volume of verse. She has contributed to many poetry magazines and is a member of several poetry societies here and in England. She is an active member of The National League of American Pen Women and lives in San Jose, California.

The pictures of Lake Louise were taken by Mrs. R. Gehner during her visit there last year.

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